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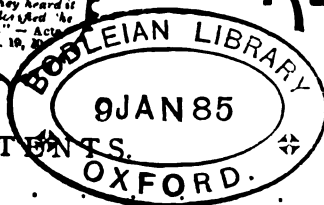
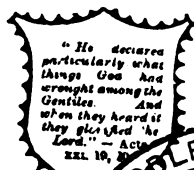
1885.

# THE Church Missionary INTELLIGENCER

Vol. X. No. 109.

AND

RECORD



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“HE DECLARED PARTICULARLY WHAT THINGS GOD HAD WROUGHT AMONG THE  
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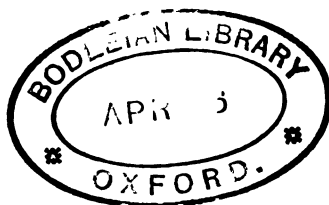
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# THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

JANUARY, 1885.

## A CALL FOR MORE MEN.



IF any proof were wanted that Answers to Prayer are solid facts of practical experience—that it has pleased the Omnipotent and Omniscient God to permit His own action to wait upon and respond to the supplications of His servants—that Prayer does move the Hand that moves the world,—it would surely be supplied by the experience of Missionary Societies, and not least of the Church Missionary Society. Human wisdom cannot grasp this subject. Philosophical difficulties confront us at every step when we seek so to grapple with it. It is only Faith—not mere barren belief, not mere enthusiasm, but the faith that works itself out in obedience—that solves the problem. “If any man will do His will, he shall know of the doctrine.” The Church Missionary Society has humbly tried to “do His will” Who said, “Go and make disciples of all nations,” and it does “know of the doctrine,” that it is literally true. The Society’s reiterated experience is that the Lord Jehovah is in very deed the Hearer and the Answerer of Prayer.

When the first Day of Intercession for Foreign Missions was proposed in December, 1872, its object was distinctly and definitely to pray for Men. The Divine Answer was immediate. Such an influx of offers came in during the next few months as had never before been known. Of course many of these came to naught. It is not every young enthusiast who is fit for the hardest of all spheres of Christian labour. Still, whereas, in the five years prior to 1873, the Society sent out 51 men, in the five years that followed 1873 it sent out 112.

This sudden expansion in part accounted for the financial perplexities of 1879-80. Foreseeing these perplexities, the Society issued in 1877 a paper to which Henry Wright put the title, *Answers to Prayer are Calls to Sacrifice*. We had prayed for men; God had answered our prayers; He had given us men; sacrifices were now called for to maintain them and their work. Many did make sacrifices, but they were insufficient, and in 1880 missionaries ready to go forth had to be kept back for awhile. Then Prayer was again permitted to prove its power. We prayed for the silver and the gold. In a few months, 27,000*l.* was raised to wipe off the deficit; and this was followed by 30,000*l.* specially contributed for Extension, as well as by other special gifts and a substantial advance in the ordinary income. But the period of Retrenchment had its influence upon offers of service. They diminished in number; the Islington College has never yet filled up again to the

figure of 1876-7; and the number of men sent out in the five years just closed is but ninety. Meanwhile *the work* has been growing rapidly in every part of the world, and reinforcements are more urgently wanted than ever. Hence the recent appeals for Men, and for fresh Prayer that Men might be led to devote themselves more freely to the noblest of all services.

Now see yet another Answer to Prayer. An invitation was sent out two months ago to the Society's friends to unite in prayer for Men on the day which was formerly so much valued as the Day of Intercession, and which is henceforth happily to be the Day of Intercession again, viz. St. Andrew's Day, Nov. 30th. And it was arranged that the usual Committee meeting of Tuesday, Dec. 2nd, should be interrupted at twelve o'clock for an hour or so, when friends should be admitted, and special prayer offered for Men. The day and the hour came; and what had Mr. Wigram to say to the crowded room? He had to tell of a visit paid by him and one of his colleagues *the previous evening* to Cambridge, at the special invitation of the University Church Missionary Union, to see a number of graduates and undergraduates who desired to dedicate themselves to the Lord's work abroad. He had to report that more than a hundred University men were present at the meeting; that the deepest interest was manifested; that the great Master had evidently spoken to the hearts of many, "Go ye also into the vineyard;" and that in due time, when this one and that one shall have completed his University course, or (in the case of a graduate) his further theological course at Ridley Hall or preparation for holy orders, a goodly band of fervent-spirited soldiers of the cross will be prepared to go forth into the forefront of the battle with Heathenism and Mohammedanism. Thus the meeting which had been called for Prayer became a meeting for Thanksgiving. "Before they call, I will answer; and while they are yet speaking, I will hear."

Yet Prayer was offered too. Prayer, first, that the purpose of these dear earnest fellows may stand firm; and that they may use well the period of preparation and discipline yet to be passed through before they actually receive their commission. Guerilla warfare has its place; but when the battle is in array, the Macedonian phalanx or the British column moving as one man goes to the front; and the King's campaign against the strongholds of Satan needs trained and disciplined troops. And Prayer, secondly, *for men of standing and experience, now*. The Church Missionary Society wants, at once, several clergymen, or laymen ready for ordination, and some medical men, to take posts of importance actually waiting to be filled.

1. Let us enumerate some of these immediate wants.

1. A clergyman of experience for Lagos, who would represent both the Bishop of Sierra Leone and the Society there, and be the friend, counsellor, and helper of the African clergy and congregations. (We hope this want is now provided for. One Answer to Prayer already.)

2. Another such clergyman for the Niger, to act as the Society's Secretary, and work heartily by the side of Bishop Crowther and his African Archdeacons.

3. A Medical Missionary for the Niger, to replace Dr. Percy Brown, whom it has pleased God to take to Himself. "The post of danger is the post of honour."

4. Another Medical Missionary, for Frere Town, East Africa. Long asked for; eagerly looked for. And more needed than ever now that 200 freshly rescued slaves have been thrown by the British Consul on the care of the Mission.

5. Another Medical Missionary, for U-Ganda; asked for again and again by the brethren there.

6. Another Medical Missionary, for Gaza, in Palestine. (This post also is virtually filled up.)

7, 8. Two men for the Persia Mission: one for Julfa, and one for Baghdad (the latter might be a medical man). Missionary work in the Turkish Empire and the Persian Kingdom is very unpromising. Politically, there is no religious liberty; religiously, Islam is the strongest of non-Christian systems. Are not these the very reasons why men of unconquerable faith and unceasing prayer should go there in the name of the Lord?

9. A man for Batāla in the Punjab, to take charge of the Mission, and especially of the Christian Boys' Boarding-school, founded by the Rev. F. H. Baring and still supported by his munificence, when Dr. Weitbrecht comes home for his well-earned and much-needed rest. It is more romantic to roam over a great empire than to sit down and teach boys; but teaching boys is one of the most fruitful of all missionary works. The greatest of Indian missionaries, Dr. Duff, did nothing else; and his pupils are now in the forefront of Indian Christianity in all parts of India. So did Robert Noble. Bishop Patteson's main work was the same, for his voyages were mainly to seek out boys to teach. So is that of our missionaries in U-Ganda now.

10. A theologian for the Divinity School at Allahabad, to help Mr. Hooper when Mr. Hackett takes his furlough.

11. A first-rate man, a theologian, for the Divinity School at Calcutta. (The man for this post is, we trust, in view.)

12. A wise and practical man to assist in the Secretariat at Calcutta. (This, also, we hope is provided.)

13. A clergyman for the C.M.S. English Church at Bombay, and to help in various branches of work there.

14, 15. Two able men for the Noble High School at Masulipatam. The late Principal, Mr. Hodges, makes his own appeal in an article in this present *Intelligencer*. We hope it will be prayerfully read; and may God Himself send the men!

16. A theologian for the Cambridge Nicholson Institution at Cottayam, which is the Divinity School for the Travancore Mission.

Except three, all these wants are in Africa and India. But so far we have confined ourselves to actual posts which ought to be filled up as soon as possible. If we go further, and speak of the general calls for the development of the work, as well as for its speedy extension, China and Japan will take a prominent place.

II. We could say much of the urgent importance of adding to the

staff of missionaries at very many stations, simply with a view to the more effectual development of existing work. Why should there be only one man at Abeokuta, one in the Taita country, one at Mamboia, one at Jabalpur, one at Dera Ismail Khan, one at Mîrat, one at Malegâm, one at Bezwada, one at Trichur, one at Hong Kong, one at each of several stations in North-West America? Or again, only two men at places like Mûltân, Karâchi, Lucknow, Bhagalpur, Ellore, Shaou-hing, Nagasaki?

III. But let us go at once to Extension. Taking the Society's usual order, we come again to Africa first:—

1. The *wide regions behind Sierra Leone*, with millions of both Mohammedans and Heathen, have not one English missionary except Mr. Alley at Port Lokkoh.

2. When is the *Yoruba country* to be evangelized? Plans formed years ago by Townsend and Hinderer never carried out; invitations from kings and chiefs never responded to; the Romanist missionaries gone forward, and we still hanging back.

3. The Berlin Conference has happily confirmed England's predominance on the *Niger and Binué*. Our trade has gone up hundreds of miles. Bishop Crowther has done what he could, with very weak instruments. Archdeacon Johnson feels almost forsaken up at Lokoja. There is work for a dozen good men on these rivers.

4. In *East Africa*, Sir John Kirk has written to the Society strongly recommending a Mission to *Chagga*, under Mount Kilimanjaro. And Mr. Thomson, the Royal Geographical Society's agent, has visited country after country never before seen by the white man, tribe after tribe for whom Krapf prayed but whom no one has yet taught.

5. The *Nyanza Mission* covers a line 800 miles long through U-Sagara, U-Gogo, U-Nyamwezi, U-Ganda, &c., and of indefinite width. How many fervent evangelists might be absorbed there alone!

6. England is dominant in *Egypt*. Are we to be content with leaving one old missionary, and grey in the service, to hold the fort at Cairo?

7. If one call more than another is loud just now, it is from the *Frontier of British India*. We are at Peshawar, Bannu, Tank, Dera Ismail Khan, Dera Ghazi Khan, Khanpur, Hyderabad, Karâchi. Now Quetta is open. And beyond—stretch independent Afghanistan, Beluchistan, all Central Asia, without one missionary. If the C.M.S. does not complete the line which has always been its own, others will complete it. We wish hearty God-speed to all workers for Christ; but we want C.M.S. to do its own work. And on the Frontier of India C.M.S. should be, as Robert Clark says, *semper paratus*. Shall we say ten men for this Punjab field?

8. *Calcutta*, with its unequalled opportunities for both the highest branches of work among the educated Hindus, and for the evangelization of the lowest of out-caste races, ought to have several more men.

9. The *village populations of the C.M.S. districts of India* are not half touched. Around Amritsar, around Agra and Lucknow and Jabalpur, in rural Bengal, in Khandesh and the Deccan, in the Telugu

districts, millions of villagers have scarcely heard the name of Jesus. Even Tinnevely itself, let it never be forgotten, is a heathen country still. Thank God for a hundred thousand Christians in that one province; but for every one of them there are fifteen heathen.

10. Come to *China*. Bishop Burdon pleads for Western Quantung. Many millions of people, and not a single Protestant missionary.

11. In the C.M.S. portion of the *Fuh-Kien Province* we have seven missionaries, or if the wives be counted (as the Americans and the China Inland Mission count), fourteen; or with two other ladies, belonging to the S.P.F.E.E. and the C.E.Z.M.S., sixteen. God has marvellously blessed this Fuh-Kien work. No society, English or American, can count in all China so many converts as C.M.S. counts in Fuh-Kien alone. Yet scores of populous cities are not even visited, much less resided in.

12. For *Mid-China*, Bishop G. E. Moule and Archdeacon A. E. Moule plead again and again. The basin of the great Yang-tse-Kiang is the field of many societies. The China Inland Mission is especially strong there. But Bishop Moule could put a hundred men on that mighty river without touching any one else's sphere of labour.

13. And then Japan! We almost put Japan first of all in urgency, and in promise. If ever a nation asked for a religion, Japan is asking for Christianity now. The next ten years will probably decide the future, not only of countless individual souls, but of the Japanese as a people. Thank God, America is doing her part nobly. Why not England too?

14. Shall we put in a word for the Red Indians of North America? They are but a remnant; but, as Henry Venn used to say, "a living remnant," worth saving. At all events two or three men could be well placed in Assiniboia and Saskatchewan, two or three in far-off Athabasca, and two or three on the North Pacific coast. Our solitary missionary on the borders of Alaska, within the Arctic Circle, begs most earnestly for one man to start next May.

15. Among entirely new fields pressed upon the Society may also be mentioned *Aden*, the *Corea*, and *Cyprus*. Aden certainly has a very strong claim, as being a natural part of the Society's wide Mohammedan field. General Haig has issued a stirring appeal for missionaries to go there, and we would endorse it with all earnestness.

It will be seen, then, that the Committee had good reason for announcing a short time ago that, merely to develop existing work and allow it its natural expansion, they could place a hundred additional missionaries in the field.

But we would again quote Henry Wright's motto of 1877, *Answers to Prayer are Calls to Sacrifice*. We have now prayed for men, and we shall assuredly have them, for "He is faithful that promised." *How many*, perhaps, depends upon our faith. But how few soever, or how many soever, the question of their support will instantly confront us. Here is a call for sacrifice. Are we ready for it?

Some will say, "Why think of the money? go forward, and trust." Now there are two things that must be plainly said here. First, the

Committee are not the Society. The Society is the whole number of members and friends throughout the country. The Committee are their agents and trustees; and agents and trustees have serious responsibilities. They cannot go beyond the powers entrusted to them. It is for the whole Society, and not the Committee only, to manifest faith. And be it remembered that "faith without works is dead." If, by the grace of God, the faith of the contributors were to lead them to double their contributions, then the Committee would soon double their work. Secondly, it is not the business of the Church Missionary Society, or of any other Christian society, to take up any work that any one may suggest to it. *Providential leading* is another "doctrine" which C.M.S. knows by experience. It desires not to move an inch until the finger of God distinctly points the way. When, in 1853, military officers at Peshawar formed themselves into a Local Committee, raised among themselves the necessary funds, and then asked C.M.S. for a missionary, that was providential leading. When, in 1876, a young Christian sailor asked to be sent to some remote spot in a rigorous climate, and when, nearly at the same time, a letter came from Bishop Horden asking for a hardy man to go to the Eskimo, that was providential leading. There is providential leading to the Niger and Binué, for it is a C.M.S. field. There is none to the Congo, where others are at work. Therefore the Society distinctly asks for men and for means to do its own proper work—and that is overwhelming enough!

Now we do look to having more offers than hitherto from men able to bear their own charges. We want, and we expect, more Gordons and Barings and Rowlands's. The wealth of the country is far more widely diffused than formerly, and many more clergymen and Christian laymen have some "private means." We may now look for many who will not have to depend for their maintenance upon the contents of missionary boxes. Still, there will be some who must; and very glad are the contributors to missionary boxes to have a share in maintaining them. Moreover, every development and extension means expenditure, for passage fares, dwellings, schools, churches, Native agents, books, &c., &c. What are our friends going to do?

This article is followed by an Appeal for enlarged Means, issued by direction of the Committee, which explains the present financial prospects of the Society. Let both be read together. They are the complements one of the other.

But we do not really fear for the future. Even if it were so, that a hundred men were ready to go out and the Committee had no means to send them, *that* would be the loudest appeal and the strongest argument ever put forth; and it would not be in vain. For there is one more "doctrine" which the Church Missionary Society has been taught over and over again by a long succession of experiences of Divine mercy and bounty. It is simply this—"THE LORD WILL PROVIDE!"

EDITOR.



## A CALL FOR MORE MEANS.

[The following statement has been prepared by direction of the Committee.]



HIS appeal is addressed by the Committee, not so much to the general public, but rather to the zealous supporters of the Society, and among these more particularly to the Clergy, the Managers of Associations, the Collectors, and all those who give cheerfully, not only of their substance, but also of their time, their thoughts, and their energies to the Lord's work as carried on through the Society's instrumentality. The object is not to create a missionary spirit, nor to show that the Church Missionary Society deserves the support of all who have the missionary spirit, but rather, assuming that as granted, to set forth a plain statement of facts that will show the financial needs of the Society at present.

The Committee have lately reviewed the financial position of the Society, and very reluctantly came to the conclusion that unless by next April they receive a considerably larger sum than their supporters gave them in the year 1883, they will be compelled to warn their brethren in the mission-field that for the year 1886 a large reduction in the expenditure must be made.

Under this conviction they invite their supporters, with a view to realizing how the expenditure has unavoidably and rapidly increased, to read once more the brief article in the January number of the *Intelligencer* for the year 1880, headed "The Outlook." It showed fully and clearly the wonderful expansion of the mission-field vouchsafed to us in late years by our gracious God, and the great increase in expenditure thereby rendered absolutely necessary; and it called forth a noble response from God's faithful servants, for they added to their ordinary contributions for that year the large sum of 27,014*l*.

The remarkable expansion of the work for the ten years preceding the year 1880, the year of the "Outlook," may be thus briefly sketched:—

1869-70:—Clergy and lay teachers (European and Native), 2191; Native adherents, 81,710; schools, 954; scholars, 39,328.

1879-80:—Clergy and lay teachers, 3242; Native adherents, 157,854; schools, 1456; scholars, 61,572.

Increase in ten years:—Clergy and lay teachers, nearly 50 per cent.; Native adherents, apparently 93 per cent., but allowing for certain differences of reckoning, about 75 per cent.; schools, 52 per cent.; scholars, nearly 60 per cent.

The Committee thank God that during the four years since that "Outlook" was written, the same healthy vigorous growth has been manifested, and the same rapid expansion, for such expansion is in truth the extension of Christ's Kingdom upon earth. Making the same kind of comparison, we have during the last four years up to March, 1884:—

1879-80:—Clergy and lay teachers, 3242; Native adherents, 157,854; schools, 1456; scholars, 61,872.

1883-84:—Clergy and lay teachers, 4055; Native adherents, 191,770; schools, 1694; scholars, 65,330.

Increase in four years :—Clergy and lay teachers, 25 per cent. ; Native adherents, apparently 21 per cent., but allowing for greater accuracy in returns, about 15 per cent. ; schools, 16 per cent. ; scholars, 11 per cent.

The ordinary annual expenditure has increased from 169,717*l.* in 1874, and from 200,581*l.* in 1879-80, to 212,003*l.* in 1883-84 ; that is, an increase of 42,275*l.* on the year 1874, and of 11,422*l.* on the year 1880. The Committee can unhesitatingly assert that they have exercised and are exercising the most careful control over this expenditure. Every item is carefully scrutinized by various Committees constantly sitting in Salisbury Square, and their brethren in the mission-field, the Committee must in justice to them state, are also making every effort to exercise a wise economy. Yet, notwithstanding all this, the Committee have been obliged to sanction, for the expenditure of 1884-85, a sum of 218,632*l.*, and feel that a yet larger sum ought to be granted for the year 1885-86. So greatly has our Heavenly Father blessed the work.

What then shall be done ? Will our supporters employ the time between this and January, 1886, in making great and persistent efforts to obtain a permanent increase to our income, or must a large reduction then be made ?

The Committee have brought the matter thus early before their friends, because they know by experience that such curtailments inflict much injury and much pain. Many a faithful and devoted missionary is deeply grieved. The distress and anxiety thus occasioned have sometimes broken down the health of a valued labourer. In other cases the work itself receives a blow from which it does not seem to recover until some years have passed away. The confidence of local friends, whether European residents, Native Christians, or heathen inquirers, has been also lamentably shaken.

To avoid such a large curtailment, there must either commence a gradual diminution, or else the income must be increased.

But a reduction of any kind at the present time would be most disastrous.

Not to speak of the immense demands for extension into fresh fields, and for large expansion in fields already occupied, the present work of the Society at its existing stations is to a large extent crippled through insufficient expenditure. Every week applications come in from the mission-field, showing that the existing agency is inadequate for the existing work. To abandon any part of the work is, as has been already intimated, and as, indeed, is obvious, a step to be most earnestly deprecated ; while to carry on the work, or to attempt to do so, by means of agency unequal to it, is scarcely less desirable. But yet, in the Society's existing financial condition, one of these two alternatives seems inevitable. Every week, therefore, the same words almost have to be used by the Secretaries : "The Committee are fully convinced of the desirableness, and even, in a certain sense, of the necessity of the expenditure asked for ; but the members of the Society, and the contributors to its funds, do not supply the money required for the purpose."

Those to whom this paper is addressed will thus see that in order to avert serious and lamentable consequences, an immediate and permanent increase of income is needed. There is no debt to wipe off. There is no need of an exceptionally large income just for the ensuing year only. But there is a need, a most urgent need, a necessity, of an appreciable and permanent increase in the Society's annual receipts. And this need is immediate. What the Committee would with all earnestness respectfully press on the Society's more zealous and intelligent friends is *the immediate need of a PERMANENT increase in the Society's annual income.*

There is needed for the Society's present work *a permanent increase of 10,000*l.* above the average income of the last three years.* And the Committee are convinced that there can be no insuperable difficulty in effecting this. Among the communicant members of those congregations where the Society is supported, there is ample ability, and even, the Committee would believe, willingness, if the state of the case could be plainly put before them, to supply what is required. There are many, doubtless, who are giving to the very utmost of their ability; but there are, surely, also many who would largely increase their contributions if they could be made to see that there was good cause for doing so.

In reference to this subject—the possibility of increasing the Society's income—there are two points in particular to which the Committee would ask the attention of their friends.

The first is the wide difference now existing between parishes and localities which support the Society *as regards the number and variety of the means used for obtaining contributions.* The sources of Association income may be ranged under the following seven heads:—Sermons, Meetings, Annual Subscriptions, Donations, Collections (by means of individual collectors), Missionary Boxes, and Juvenile Associations. Experience and observation have shown that, for the most part, every additional source yields its own additional supply without affecting the other sources; and therefore that, as a general rule, in every parish where some only of these sources are employed, there would be an increase if the remaining source or sources were brought into play. There are still a large number of parishes where this is not the case; many, indeed, where only one or two of these methods have been put in operation. Zealous friends who read this paper may often be able to bring all these agencies into activity in parishes where such at present is not the case. The Committee cannot but believe that through the blessing of God a very great augmentation might thus be effected in the Society's annual revenue.

The other point is the possibility of obtaining larger annual subscriptions from those to whom God has given a comparative abundance of the good things of this world. The lists of contributions in the Society's Report show, indeed, that there are already a large number of subscribers who go beyond what used to be called the stereotyped guinea. But it is believed there are very many among the Society's supporters who would frankly admit that they could without difficulty

give far more than they do. Many who now give one pound, could almost as easily give five. Many who now give five could give ten or twenty; and the Committee cannot but think there are many of those who truly love the Lord Jesus Christ, and who would subordinate all things to the promotion of His glory, who could follow the example of those few generous friends who are now annual subscribers of 50*l.*, 100*l.*, and even larger amounts. The Committee would also respectfully suggest that those friends who feel able and disposed to give thus largely, should let their subscriptions appear, whether anonymous or otherwise, in the reports of the local Associations, so as to be a stimulus to local friends and neighbours.

GEORGE HUTCHINSON, Major-General,  
*Lay Secretary.*

### MISSIONARY EDUCATION IN INDIA—AN APPEAL.



**I**N the October number of the *Intelligencer* attention was drawn to the Report of the Education Commission, India. The subject is of such importance in its bearing on Mission work, and there is such difficulty in finding suitable men to fill educational posts in the mission-field that it may be well to follow up the subject and "strike while the iron is hot." The present appeal for an educational missionary is put forth with the earnest desire that some of the younger clergy who as yet have not seriously considered the matter may turn it into the prayer, "Lord, what wilt Thou have me to do," while others who have already, it may be for some time, been praying that prayer may hear the answer in the present need, and say, "Here am I, Lord, send me."

In confining himself for the present to this department of missionary labour, the writer would not be understood to ignore or depreciate any other department, but rather to claim for education that consideration as a means, and in some respects *the best* means, of propagating the Gospel in India, and of overthrowing the strong fortress of Hinduism, which is its due. No one who aims at a thorough and permanent revolution in the morality and religion of a community or nation can expect to attain his end if he neglects the education of the young. Hence in the annals of every Missionary Society that has made any real progress or lasting effect, schools have formed an important part of their agency. It is needless to enforce a proposition so self-evident to reason, and proved by experience. But the remark applies with increased force in the case of civilized peoples who have had a system of education handed down from many generations based on a false foundation: false not alone in religion and morals, but by a necessary sequence in philosophy and science also. The case of India is in this respect as strong as can well be imagined.

I. We there meet with a religion which is profoundly philosophical and terribly real, entering as it does into every detail of every-day life and thought. The very atmosphere of Hindu life is religious. It is by no means on that account moral, but it is eminently subtle and refined.

This makes it peculiarly difficult to attack it effectively. Undoubtedly the best argument for the truth of our most holy faith is the argument of a holy, consistent life. And the best weapon of attack on a false creed is "the sword of the Spirit." Now these two are more or less effectually being pressed upon the mind and heart of thousands of the rising generation of Hindus continually *day by day* in our Mission Schools and Colleges. But in preaching and teaching Christ, controversy is at times essential and unavoidable, especially among a people so naturally inclined to disputation as the Hindus. The late Professor Wilson, of Bombay, says, "The best missionary is he who knows the people best. The more a knowledge of Hinduism and Hindu literature is possessed by any teacher, the more patiently and uninterruptedly will he be listened to, and the more forcibly will he be able *by contrast and concession* to set forth the authority and excellence of Christianity."

The more accurate the physician's diagnosis of a disease, and the more thorough his acquaintance with the character and habits of his patient, the more likely is he to be successful in his treatment.

St. Paul's method of dealing with the keen-witted philosophers of Athens may well be a model for the modern missionary in dealing with the higher castes of Hindus. He carried out the principle which prudence suggested of becoming an Athenian to Athenians. And if we would win the Brahmins we must in like measure become Brahmins. We cannot hope to win men from any error unless we sympathize with them, and we cannot do this unless we understand their modes of thought, and the principles by which they are guided. To do this requires patience and study; and these are hard to acquire, but no missionary worthy of his name would shrink from the effort.

II. But besides and above all this, no field of labour gives so abundant exercise for the personal influence of a Christian life, as the daily unambitious round of school work. The educational missionary is from day to day brought into close personal intercourse with his pupils, who cannot fail to be deeply influenced and to catch the tone, insensibly it may be, but all the more impressively, of his life and conduct. And this wholesome influence tells the more as he joins them in their games and recreation, and gives them at all times a ready access and welcome to his house. Nor must the personal part that he takes in their secular studies, and the general interest he shows in their temporal welfare, be held as a hindrance to his higher aims; nay rather, in many unseen ways it may only emphasize and recommend his more direct religious teaching. And here we may remark the significant fact that there is much more freedom for religious teaching under the Educational Code of India than under that of England. In our Mission Schools the Bible may be taught at any hour of the day free from any denominational limits or any conscience clause.

III. This leads us to note another fact, which, apart from all that has been urged above, is in itself a call to the Christian Church not to relax

her efforts in education. Rightly or wrongly, the education given by the Government of India is wholly secular, and its tendency is of necessity irreligious and disastrous. A godless education could not but produce godless fruit. This result is deplored by the Natives, and acknowledged in effect by the Commission. The Report says, "It is impossible, at least in Government Colleges, to appeal in a large and systematic manner to that religious teaching" (presumably Christian teaching) "which has been found to be the most universal basis of morality." And again, as to the indirect value of such teaching, they say, "Those who regard any particular form of religious teaching as a good thing, may be sure that in establishing a College in which such teaching is imparted, they are influencing, not only the students their own College may attract, but the students of Government Colleges as well."

IV. If then we can see reason on moral and religious grounds for anxiety even at the present system of education at home in spite of all our Christian surroundings and influences, how can we but regard with the deepest concern these admissions of the late Commission as to the evil effects of secular education in India!

The crisis demands of us, the recommendations of the Commission invite us, to increase our efforts to stem the evil tide by upholding our Schools and Colleges, and maintaining them in such efficiency as shall attract to us those classes of Society in whose hands lies the future weal or woe of India. The tendency of recent legislation in India has been rapidly (many think too rapidly) in the direction of local government, and education is the key to office and influence. This it is which makes the outlook so serious; for what confidence can the Indian Government feel in men to whom they have given power without the moral and religious principles which are the only safeguard of its use?

The following extract from a lecture given at Rajahmundry, in South India, by a Native to his fellow-countrymen, in 1881, reported in the *Madras Mail*, will prove that we are not over-estimating the danger. The lecturer, Sivanatha Sastri, is an M.A. of Calcutta University. He was travelling as a Brahmoist missionary, or, in other words, as a Theistic lecturer. His subject was "*Shackles*—political, social, domestic, moral, spiritual." He spoke as follows: "It is a sad confession for a Hindu to make, but there is no moral strength in India. Entrust a Native with public business, and it is a matter of doubt if he will not turn it to his personal advantage." Comment on such witness is needless. Suffice it to say that not one of his audience ventured to deny it. It has, however, a direct bearing on our subject. The object of Mission Schools is to remedy this evil, but it is in a great measure unattained, because the ever-increasing demands of the higher standards make it more than ever necessary to have our schools well and efficiently manned. For lack of this our work is enfeebled, the confidence of the Natives in us diminished, and our influence over them thereby limited.

V. The case of the Noble College, Masulipatam, will illustrate our point. The alumni of Rugby School, past and present, subscribe some 300*l.* annually to maintain a Master at that Institution. It is called

the Rugby-Fox Mastership in memory of Mr. Fox, an old Rugbeian, who went out with Mr. Noble to Masulipatam in 1841. During the thirty-four years since the establishment of this Mastership, Rugby has only sent one of her own sons as Master. At different intervals out of those thirty-four years there have been fifteen years during which the post has been vacant, and for the rest it has been filled for the greater part by non-graduates.

The present appeal to University men on behalf of the claims upon them of Mission educational institutions has special reference to the Noble College. The present Principal of the College, who writes this appeal, now in England, is compelled, through sickness in his family, to abandon the hope of returning *permanently* to his work, but for lack of a substitute he is about to embark for India again to resume it for one year. He writes this appeal especially to the younger clergy, in the hope that it may induce some one to offer for this post, which, had it been God's will, he would fain have remained at himself. He should be a graduate of some standing, and apt to teach. It may anticipate an objection on the score of language to state that as all the studies of the higher standards are conducted in English, work can be taken up at once without the tedious preparation of learning a foreign tongue which is necessary for the itinerant missionary.

The following list of the course of studies in the College Department (which is regulated by the Madras University) will give an idea of the work and its requirements. The English subjects fall naturally to the Principal and his European colleague:—

- I. ENGLISH. Special texts from the English Classics. In *Poetry*: a play of Shakspeare, a Book of Milton's *Paradise Lost*, and a third book, chosen generally from Tennyson. In *Prose*: one of Scott's novels, and another book, e.g. Green's Readings, part i., together with English Grammar, Analysis, and Composition, and some acquaintance with the history of English literature.
- II. HISTORY. Selected periods, ancient and modern, e.g. *English* from the Tudors downwards; *Roman*, to fall of Western Empire; *Grecian*, to the conquest of Greece by Rome.
- III. MATHEMATICS. Arithmetic, Algebra, Euclid, Trigonometry.
- IV. HUMAN PHYSIOLOGY. Huxley's Lessons i. to vii.
- V. DEDUCTIVE LOGIC. Fowler or Jevons.
- VI. OPTIONAL LANGUAGE. Generally the vernacular of the district, or Sanscrit.

N.B.—The Bible is taught one hour every day in each class, but is not included in the University course. It is arranged entirely by the Principal.

The work is abundantly its own reward, and, while having its own trials and disappointments, has also its special charms, hopes, and encouragements, with special opportunities of influencing Hindu Society such as no other kind of work can give. Success in this work lies not so much in the number of baptized converts, nor yet in the much larger number of unbaptized believers in Christ, but still more in the permeating leaven of Christian truth which is working by many visible tokens in the mass, giving hope of a day (known and ordered alone by God) when the whole shall be leavened with the new doctrine and become a new lump.

December, 1884.

E. NOEL HODGES.



## THE COLLAPSE OF KOOT HOOMI.

*The Madras Christian College Magazine*, vol. ii. Nos. 3 and 4, 1884. Madras : Lawrence Asylum Press, Mount Road. London : Elliot Stock, Paternoster Row.

*Report of an Examination into the Blavatsky Correspondence.* By J. D. B. Gribble, Madras C.S. (retired), late Officiating Judge of Tranquebar, Nellore, and Cuddapah. Madras : Higginbotham, 1884.

*Biographical Essay.* By F. Max Müller, K.M., &c. London : Longmans, 1884.



WE have taken the title of the present article from the corresponding one in the *Madras Christian College Magazine*, a publication well deserving to be known in England more extensively than it is. We wish it could be so encouraged that it might become to India what the *Calcutta Review* once was. Our more immediate object however is to chronicle from it the blasting exposure of what, if the statements alleged are fairly substantiated, would prove to be a fraud, more especially upon Hindu credulity, before which the star of Joe Smith, the author of Mormonism, pales hopelessly. Not that the dupes have been exclusively Hindus. Carlyle, with his usual cynicism, long since pronounced his bitter verdict upon the population of England. It would have been strange therefore if Theosophy had not been encouraged to obtain a hearing even in London, where, as St. Paul said of old concerning the men of his day and generation, there are not lacking those who professing to be wise prove themselves fools.

In previous numbers we have from time to time given an account of what may be termed the rise and progress of Theosophy in India ; it is satisfactory now to be able to report so speedily what will prove to be, we trust, its decline and fall. Not that the hostility to Christianity for which it is conspicuous will die out with it ; nor that some of its mingle-mangle of imperfectly understood Buddhism churned up with American infidelity may not still supply to some minds the absence of a creed. In the case of the raw sciolists whom our higher education in India is ceaselessly manufacturing and divesting of all belief in their old superstitions, the muddled eclecticism of Theosophy, or rather Spiritualism, will probably still present attractions after it has been, by Mr. Patterson's rough intervention, purged of the charlatanism which has first recommended it to their credulity. But there must be great gain, if either Madame Blavatsky refuses to prosecute those who have brought such frightful charges against her, or if she fails in substantiating her innocence in a court of justice. In either case the consciousness that he has been most cruelly humbugged by the apostles of infidelity must produce a sobering influence even upon the most anxious seeker after truth in quarters where truth is not to be found. There is nowadays a terrible disadvantage to which religious or philosophical pretenders are exposed. Their neighbour comes and searches them out. Hindus, if wise, would fall back upon the various schools of philosophy which deluded their forefathers, and rest upon obscure traditions not easily to be detected. They would turn a deaf ear to modern adepts, whose crotchets, in the absence of Oriental

subtlety, are more obfuscating, and whose imposing pretensions burst like bubbles under the touch of hostile criticism. A court of justice seems to be the true arena for dispersing the hallucinations which have been of late so sedulously pervading many who are "without hope and without God in the world." The trouble imposed upon Mr. Patterson is of course to be regretted, but it is not easy to blow up a wasp's nest without some little risk and trouble.

But we must now proceed to give some account of what has actually occurred. Some may possibly remember that we explained that Colonel Olcott and Madame Blavatsky did not find Bombay a happy hunting-ground. Whether it is the shrewdness which commerce imparts or not, or that men are so immersed in business that they have no time for speculations which do not promise gain, we cannot say, but on a survey the operations of the American Colonel and his Russian coadjutrix were carried on in Northern India. There, by way of adding to their qualifications, they attempted to acquire a smattering of Sanscrit. Like the French of Chaucer's Prioress, the Colonel's Sanscrit recalled vividly the Broadway of New York, but that was not material.

Some accessions to the number of disciples was made in North India, but still the true sphere of action had not been discovered. So the pair, not jointly but separately, went farther on their travels. The Colonel made his way to Ceylon, and was hailed with acclamations by the Buddhists there, enchanted to find what they imagined was a European who had parted company with Christianity, and who would like, if he could comprehend it, to be a Buddhist. He seems to have been to a certain extent so far successful in his mission that he did not involve the movement in any serious dilemma, though much did not come of it. In an evil hour however, for herself, Madame Blavatsky, who was also on her travels, made her way to Madras, where she established herself, probably attracted by the idea that she had at length reached the "benighted presidency." There for a time her prospects appeared to be very flattering. Educated Hindus, from various causes which we will hereafter explain, were attracted to her in fair numbers, and enrolled themselves amongst her followers.

But there has been recently a terrible explosion. It is only fair to Madame Blavatsky to put forward clearly that at present there are only allegations made against her of a most serious character, exposing the propagators of the reports, in case they should prove to be unfounded or malicious, to action for libel. So far, however, as we are aware, no legal proceedings have been attempted, and the allegations have only been met by vague denials, and what appear to be unsatisfactory attempts at retaliation, by impugning the character of the accusers. Nothing but thorough sifting in a court of law could effectually dispose of charges which, if untrue, are of a most slanderous character. If Theosophy is not a most utter and worthless delusion from first to last, which has been a complete swindle of gulls, the charges will promptly be brought to this test. On the other hand, it is due to those who make the charges to say that they are persons of the

very highest character, who have reason to think that they already hold most abundant proof of their statements, and have since been strengthening their position, who are fully alive to the consciousness of the risks they have been running, and have no conceivable interest in the matter beyond a sense of duty in exposing what they conceived to be a most mischievous delusion and gross imposition upon credulity, especially native credulity. We may add that the Indian Press generally countenances the action of the assailants of the Theosophists.

Such then is the present position of the contending parties. We now proceed to give as full an account as our limits will permit of what has actually occurred. With the extension of operations which have been tentative all over India, it was impossible, if anything is impossible, for Madame Blavatsky, even with the help of the Mahatmas, like Sir Boyle Roche's bird, to be in two places at one and the same time. Spiritualism in its various developments is supposed to be capable of a good deal, but at present it has not, so far as we are aware, reached that stage, that an individual, however profound an adept, can be in London and Madras simultaneously. The heads of the affair felt it therefore necessary to employ subordinates in Madras during their absence from it, to look after their property—for they have contrived to accumulate property—to manage their affairs, and also to carry on the affairs of the Society so far as they did not fall into the department of superhuman effort, which is apparently capricious in its operation.

For this purpose a French couple, a M. and Madame Coulomb, were employed. They had been on most intimately familiar terms with Colonel Olcott and Madame Blavatsky from the date of their landing in India. But the acquaintance was of earlier origin. The Coulombs at one period had kept a sort of boarding-house in Cairo. Among their lodgers was Madame Blavatsky, who, notwithstanding her high spiritual privileges and associates, was in considerable straits as to her weekly bills, and needed loans of money. At that time no one but the Coulombs would help her. When she first arrived in Bombay the Coulombs came with her, and were entertained as useful adjuncts. They were apparently, however, never thoroughly satisfied with their position, making efforts to free themselves from it. The editor of the *Bombay Guardian* (Sept. 13th, 1884) says that two or three years ago he became acquainted with Madame Coulomb, who then complained of the unpleasantness of her situation, because of the game at which she was compelled to assist, her conscience condemning her: she was longing to be free. So far the antecedents of Madame Blavatsky and the Coulombs are not unexceptionable. Those who have any knowledge of Cairo can well imagine the "colluvies" of all nations which is congregated in that city. A Russian princess in difficulty there over her weekly bills, and indebted to French adventurers for her existence, does not afford much solid footing to rest upon. Be all this, however, as it may, in due course, with the addition of an American Colonel recruited in New York, the party reached India. It may be noted, *en passant*, what a prominent part Americans play in this

curious drama. Not only is Colonel Olcott (who considers Hinduism as good a religion as Christianity) a leader, but a Dr. Hartmann, deeply interested in the Society at Madras, hails from Colorado, and a Mr. W. Q. Judge, a barrister, one of the founders of the society at Madras, is also an American. Madame Blavatsky brought also with her two other Americans, a Mr. Wimbridge and a Miss Batty. He, rather than M. Coulomb, may be the skilled mechanic. Both have since seceded from the Theosophists, and are residing in Madras. In the course of a lecture on Theosophy Mr. Judge declared that about fifteen millions of people in America were spiritualists. Recently, in an article on American life, written by an American (*Times*, Oct. 15th), the writer deplores the high-pressure life existing in the States, which is "breaking down continually organizations which bred under English skies would have resisted the natural wear and tear of life admirably." He reports that in 1880 the native population showed one insane in 250; the foreign-born one in 662. According to him there is in America a large element of what he terms "tramps"\* or "cranks," persons who carry eccentricity almost to insanity, but are recognized as responsible persons. "Crankery" ranges all the way from dangerous approach to insanity to "the one-ideal fanatics in pseudo-scientific research, in religion, in temperance, &c." The writer is disposed to attribute this to climate, but in a country where there are fifteen million spiritualists, and a blasphemer like Colonel Ingersoll is a sort of a prophet, other considerations might be adduced. Anyhow, these "cranks" or "tramps" evidently have come to the conclusion that there is a most favourable opening for them among educated Hindus fresh from Government colleges. For a long time past India has been flooded with infidel literature of all kinds imported from America, from the vulgarities of Tom Paine upwards, and now living agents are busy in a propaganda of these tenets. Theosophy is only one, although probably the most ridiculous, phase of these efforts. Fortunately, the collapse of its conjuring tricks seems to be signal, and must seriously impair its credit, except with the most besotted dupes. It is not beyond the reach of hope that some discredit will attach to the whole movement. The Hindu, especially on matters foreign to his race, has not much sense of humour; but it is not pleasant, even to dull perceptions, to have been bamboozled and been made the subject of ridicule by adventurers.

When Madame Blavatsky established herself at Madras, she made the neighbourhood of the Adyar the scene of her operations. It was well selected for the purpose. Calcutta has been termed a city of palaces. Madras, with equal propriety, might be designated a city of compounds. Beyond the Fort and Black Town it stretches a long way south and west, but, except upon the Mount Road, not continuously. Each house stands embosomed in its own grounds, sometimes of considerable extent. In the vicinity of the Adyar the vegetation is more than usually dense in many parts, and there is a lonely feeling

\* "Tramps" must not be understood in the English sense of paupers, making their way from union to union and soliciting alms. The murderer of President Garfield was esteemed a crank.

prevalent when walking or driving along the roads. There are spots which we can recall admirably adapted for weird manifestations and for astral bodies to disport themselves. In this quarter of Madras Madame Blavatsky rented or purchased a house of considerable size, and set up a shrine from which what we may conveniently term oracles were delivered. The Coulombs were established here as care-takers or agents, being on the most familiar and intimate terms with the owner. Recently there have been several serious quarrels at the headquarters of Theosophy; the Coulombs and others have been expelled for their infidelity to the cause; but, we suppose upon the principle that *Quos Deus vult perdere prius dementat*, a mass of most compromising correspondence has been left in the hands of the Coulombs, which they have in retaliation divulged. It is alleged on the other side that all these letters are forgeries. A strict investigation in a court of law can alone set this point finally at rest. In addition, it seems beyond doubt that the shrine at the Adyar was fitted up with a complete apparatus for the performance of feats of conjuring such as no doubt Messrs. Maskelyne and Cooke possess in Piccadilly. The shrine, which has been used as a sort of central post-office by the Mahatmas, is fitted up with a back door, of which and of other arrangements M. Coulomb, or Mr. Wimbridge, who is an expert mechanic, was the contriver. Queries are placed in the shrine, the doors are shut, and after a due interval Koot Hoomi (by the back door) puts his answer in place of the query. The apparatus for this operation is so ingenious, as explained by M. Coulomb, that none of the society, except Madame Blavatsky, have had any suspicion of its existence. It is avowed on the other side that the Coulombs invented all this apparatus with the sole purpose of damaging the credit of the Theosophists, and reducing their chiefs to the level of common conjurors. *Credat*—whosoever will. Something further, however, was needed to confirm the faith of wavering disciples. Koot Hoomi had been largely heard of, but a dim suspicion that he might after all be a fabulous being gathered strength. Some therefore of the principal dupes were anxious, we cannot say to behold him in the flesh, for that would probably have been unreasonable, but to see him in some guise or another. Accordingly, some favoured disciples witnessed what they believed to be Koot Hoomi; but the Coulombs say this was an ingenious arrangement of mask, bladders, and muslin, which served to represent the revered Master to them. These were afterwards destroyed by Madame Blavatsky's orders. Like the corresponding Romish visions at La Salette and elsewhere, it is easy to imagine that without much difficulty accomplished artists could produce a spectral form flitting about in the twilight, clothed in white Samite, upon the banks of the peaceful Adyar, as we have described it. Clumsy village boys manufacture in this way ghosts sufficient to terrify rustics; more ingenious performers could well simulate more pretentious absurdities. With regard to the sliding-panels, secret passages, holes in the wall, &c., it must not be thought that at any time the Coulombs were the sole residents on the premises at the

Adyar. On the contrary, there were many Theosophists, including Dr. Hartmann, living there in the lower part of the house, while M. Coulomb was making extensive alterations upstairs, without on their own showing their being conscious. A wall five feet high had to be excavated, doors to be constructed, and probably two cubic yards of brickwork had to be removed, with masons, carpenters, and coolies making a large amount of noise and dirt. Can it be believed, as is asserted, that the Theosophists were so much abstracted in their work downstairs that they were utterly unconscious of the knocking, hammering, carting, &c., going on over their heads upstairs in an Indian house?

Our readers will form their own judgment between the contending parties upon the points to which we have referred. We now proceed to give some account of the Coulomb correspondence. As we have noted, they came to Bombay with Madame Blavatsky. From letters of Colonel Olcott, addressed to Bombay in 1877 and 1878, the object of the coming of the Theosophists, according to the *Bombay Gazette*, was to destroy Christianity, "to tear it to tatters." Madame Blavatsky's letters were of a more stimulating character. She boasts of having shot several Papal Zouaves at Mentana, and a few —\* Catholic priests. She goes on to say, "If you could hear Olcott swearing at you for your silence you would be terrified." Mules and asses are the terms applied to missionaries. Some shrewd speculations about circumventing rajahs and maharajahs, in order to induce them to become Theosophists, fill up correspondence much as might be the case with the Pope's emissaries about entrapping foolish and wealthy young Englishmen. A wealthy inhabitant of Bombay, whose name is freely mentioned, a Mr. Jacob Sassoon, whose name is known in England, is marked out especially as a subject to be wrought upon. We are not in a position to say whether he was eventually entrapped or not. He had promised a house to the society if he could be shown a marvel. Madame Coulomb was directed to transmit from Madras a telegram enclosed to her by a certain hour back to Madame Blavatsky in Bombay, so that it should arrive if possible at dinner-hour. The editors of the correspondence say that they have not only the letter and the envelope with its proper postal-marks, but also the telegraph-office receipt for the telegram, and a memorandum from the telegraph-office bearing the right date, stating that on the 27th of October a telegram was despatched by Ramalinga Deb, the name of one of the (mystic) brothers. The *Pioneer Mail* would be glad to see Mr. Jacob Sassoon in the witness-box.

As a specimen of how the mystifications were practised we cite the following:—

"Monday.

"MY DEAR MME. COULOMB,—Last night, Sunday, I wanted to show my friends a phenomenon, and sent a cigarette tied up with my hair to be placed opposite

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\* In this and two other passages from Madame Blavatsky's letters we have, out of deference to the feelings of our readers, omitted her strong and blasphemous expletives. These may be current language among Theosophists, but elsewhere are relegated to the lowest orders of society.

Watson's Hotel in the coat-of-arms (under the Prince of Wales's statue) under the horn of the *Unicorn*. Captain Maitland had himself chosen the town and named the place. He spent Rs. 13 for a telegram to Police-Commissioner Grant, his brother-in-law. The latter went the moment he received it and—found NOTHING. It is a dead failure, but I do not believe it, for I saw it there clearly at three in the morning. I am sorry for it, for Captain Maitland is a Theosophist and spent money over it. They want to tear the cigarette paper in two and keep one half. And I will choose the same places with the exception of the Prince's statue, for our enemies might watch and see the cigarette fall and destroy it. I enclose an envelope with a cigarette paper in it.\* I will drop another half of a cigarette behind the Queen's head where I dropped my hair the same day or Saturday. Is the hair still there? and a cigarette still under the cover? Oh, Dio, Dio! What a pity. . . .

"Yours faithfully,

"H. P. B."

[*Note on the fly-leaf*] "Make a half cigarette of this. Take care of the edges."

The following, relating to Mr. Sassoon, is interesting :—

"Poona, Wednesday.

"MA CHÈRE MARQUISE†

"Now, dear, let us change the programme. Whether something succeeds or not I must try. Jacob Sassoon, the happy proprietor of a crore of rupees, with whose family I dined last night, is anxious to become a Theosophist. He is ready to give Rs. 10,000 to buy and repair the headquarters, he said to Colonel (Ezekiel, his cousin, arranged all this), if only he saw a little phenomenon, got the assurance that the *Mahatmas* could hear what was said, or give him some other sign of their existence (!!!). Well, this letter will reach you the 26th, Friday; will you go up to the Shrine and ask K. H. (or Christopholo) to send me a telegram that would reach me about four or five in the afternoon, same day, worded thus?—

"Your conversation with Mr. Jacob Sassoon reached Master just now. Were the latter even to satisfy him, still the doubter would hardly find the moral courage to connect himself with the Society."

"RAMALINGA DEB.

"If this reaches me on the 26th, even in the evening—it will still produce a tremendous impression. Address care of H. Khandalawalla, Judge, POONA. JE FERAI LE RESTE. Cela coutera quatre ou cinq roupies. Cela ne fait rien." [I will do the rest. It will cost four or five rupees. That is of no consequence.]

"Yours truly,

"(Signed) H. P. B."

It should be noted that Madame Blavatsky dictated Koot Hoomi's message, transmitted it by post to be despatched from Madras, and so arranged matters as to be in conversation with Mr. Sassoon on its arrival. The editors of the correspondence have got the letter with the post-marks; it was over-weight and was delayed till the second delivery; an urgent telegram to Poona was therefore necessary; this cost Rs. 8. The whole records of this are in the St. Thomé Post Office.

We do not profess to understand the following letter, but quote it to furnish the public an idea of the estimation in which Madame Blavatsky holds the gulls whom she has ensnared, and who are gathered into the fold at the Adyar. In another letter she terms them her "domestic imbeciles :"—

"MY VERY DEAR FRIEND,—You need not wait for the man 'Punch.' Provided

\* On a slip of paper which evidently accompanied the paper referred to, the following is written, undoubtedly in Madame Blavatsky's handwriting: "Roll a cigarette of this half and tie it with H. P. B.'s hair. Put it on the top of the cupboard made by Wimbridge to the furthest corner near the wall on your right. Do it quick."

† Marquise is a name for Madame Coulomb.



the thing takes place in the presence of respectable persons *besides* our own familiar muffs, I beg you to do it the first opportunity.

"Tell Damodar please, the 'Holy' whistle breeches, and St. Poultrice that they do not perfume enough with incense the *inner* shrine. It is very damp, and it ought to be well incensed. . . .

"H. P. BLAVATSKY."

The following relates to what Madame Blavatsky calls "turning the head" of a Major-General Morgan, the President of the Ootacamund Theosophical Society:—

"Friday.

"MY DEAR MADAME COULOMB AND MARQUIS,—This is the moment for us to come out—*do not let us hide ourselves*. The General is leaving this for Madras on business. He will be there on Monday, and will remain there two days. He is President of the Society here and wishes to see the *shrine*. It is probable that he will put some question, or perhaps he may be contented with looking. But it is certain that he expects a phenomenon, for he told me so. In the first case beg K. H., whom you see every day, or Cristofolo, to keep up the honour of the family. Tell him that a flower will be sufficient, and that *if the pot breaks* under its load of curiosity it would be well to replace it *at once*. — the others. This one is worth his weight in gold. For the love of God, or of any one you please, *do not miss* this opportunity for we shall never have another. I am not there and that is the beauty of the thing. I rely on you and beg you not to disappoint me, for all my projects and my future depend on you—for I am going to have a house here where I can spend six months of the year, and it shall be *mine* for the Society and you shall no longer suffer from the heat as you do now, if I succeed).

"This is the proper time to do something. Turn the General's head and he will do anything for you, especially if you are with him at the same time as *Christophe*. I send you a possible requisite" [*lit.*—an "in case of" (a letter from the Mahatma in case the General should want a reply ?)]—"and wish you good-bye.

"The Colonel will be here from the 20th to the 25th. I shall return about the middle of September.

"Heartily yours,

"LUNA MELANCONICA."

Some of this language is not very intelligible, and certainly not very nice. But the fairest interpretation of it yields the following conclusions: (1) That "phenomena" are dangerous, and that the General is to get as few of these as will suffice. A flower from Koot Hoomi may be enough. (2) That if his curiosity should grow by being fed, he must not be balked. An "occult" letter is apparently sent by post to be ready for this contingency. It is quite possible that Major-General Morgan travelled down the Ooty ghat in the mail-tonga that carried the letter destined by Koot Hoomi for his edification. (3) That the "others" so cavalierly dismissed are probably the native supporters of the movement, the value of whose testimony to phenomenal occurrences is but lightly esteemed.

It is well known that, at any rate in the opinion of educated Natives, the remedy for all the woes of India would be a multiplication of situations under Government. The dispenser of appointments is to them more than the gods of their Pantheon. To this need Madame Blavatsky applied herself carefully. The Theosophists have received a considerable accession of these educated Natives, not without reason. In one letter Madame Blavatsky writes: "I have dined with the Governor and his principal aide-de-camp. This evening I dine with the Carmichaels. She is mad after me. Heaven help me!" Again, the following is the postscript of a note written upon the back of a letter from Mrs. Carmichael (wife of a high official) to Madame Blavatsky:—

"MY DEAR FRIEND,—

"H. P. B.

[Postscript.]

"I have dined twice with the Carmichaels, and to-day she actually sends to fetch me again! I have found a place for Subbroya in the Secretariat. Mr. Webster and Mr. Carmichael have promised it to me, and say to Damodar that I have the promise of Mr. Webster, Chief Secretary, to transfer Ramaswamy to Madras."

The letter was sent to Madame Coulomb, "the sorceress of a thousand resources," as Madame Blavatsky terms her.

In the October number of the *Christian College Magazine* the article is, for the most part, taken up with a discussion relative to a pamphlet, "Private and Confidential," circulated, we presume, among the "familiar muffs" by Dr. Hartmann, hailing, as we have said, from Colorado, "an American Buddhist," Madame Blavatsky's friend and defender. We can only notice here that on the distinct admission of Dr. Hartmann there is in existence at the Adyar all the apparatus, such as sliding-panels, trap-doors, holes in the wall, &c., requisite for the production of occult phenomena. His contention, in the pamphlet, of course is that it was constructed after Madame Blavatsky's departure from the Adyar, to injure her reputation. It seems only necessary to state that Madame Blavatsky had, ever since her arrival in India, for years had in her, employ a skilled mechanic, an adept in such contrivances. Is it probable that his ingenuity was not turned to account in her service? Dr. Hartmann with the other Theosophists at the Adyar were anxious to get rid of the Coulombs. Upon this subject he writes as follows:—

"We therefore concluded to impeach them in a formal manner, and were engaged in drawing up the charges in my room, when the astral body of a chela appeared, and handed the following letter to Damodar: 'So long as one has not developed a perfect sense of justice, he should prefer to err rather on the side of mercy than commit the slightest act of injustice. Madame Coulomb is a medium, and as such irresponsible for many things she may say or do. At the same time she is kind and charitable. One must know how to act towards her, to make her a very good friend. She has her own weaknesses, but their bad effects can be minimized by exercising on her mind a moral influence, by a friendly and kindly feeling. Her mediumistic nature is a help in this direction, if proper advantage be taken of the same. It is my wish therefore that she shall continue in charge of the household business, the board of control of course exercising a proper supervisory control, and seeing, in consultation with her, that no unnecessary expenditure is incurred. A good deal of reform is necessary, and can be made rather with the help than with the antagonism of Madame Coulomb.—K. H.'"

We cannot quote *in extenso* the correspondence in the October number, for it is very long. Attempts were made to bribe the Coulombs into silence. Dr. Hartmann offered a quarter share of a silver-mine somewhere in America, and a Mr. Lane-Fox, who is a great Theosophist, something more substantial in the shape of Rs. 2000, which, as Madame Blavatsky says, would have enabled Madame Coulomb "to spend the hot months in Ooty, and the cool months with us as in the past."

We have already noticed the attempts made to influence Hindu potentates. One such was made on Scindia. The following is Madame Blavatsky's deliverance on Holkar:—"Holkar—fiasco. So much the

better; he sends Rs. 200 for my expenses. I daresay he was afraid of some cursed, bigoted official. — him." It may be noted here that the extreme indelicacy of sundry of the letters attributed to Madame Blavatsky is so offensive that the editors do not produce them, but hold them in readiness for a trial. The following account of Madame Blavatsky herself has been published, with her own imprimatur (*Hints on Esoteric Theosophy*: No. 1, Calcutta, 1882). Her friends, it seemed, accused her of "a tendency to tell lies in fun, and a tendency to tell lies in earnest." Her apologist writes of—

"The to us lamentable but incontestable fact that Madame Blavatsky's converse is by no means confined to 'yea yea, and nay nay;' but is, especially when she is in one of her less spiritual and more worldly moods, only too fluent, and too often replete with contradictions, inaccuracies, and at times apparently distinct misstatements. . . . I confess that for long the warmest of her friends saw no solution of this riddle, which is one that so immediately suggests itself to all who become intimate with her that even Colonel Olcott, summarizing the general feeling, once said, 'Her best friends believe in her despite of herself.'" After explaining that this state of mind is hopelessly ineradicable in her present stage of advancement, the author goes on to explain what the two tendencies are that mar Madame Blavatsky's character. "These tendencies are, first inaccuracy. Most women are inaccurate, but she is perhaps more than normally so, instead of, as one might have expected, less so. . . . But the second tendency, a sort of humorous combativeness, leads her at times, especially when she is in high spirits, and entirely free from higher influences, to propound absolute fictions, of *malice prepense*."

At present we are told that not one-fourth part has been published of what can be produced, but there has been sufficient to raise any issue which the defenders of Madame Blavatsky might choose to institute. So far as we are aware, the only rebutter has been a "private and confidential" explanation of Madame Blavatsky, to which the public has not had access, with Dr. Hartmann's similar "private and confidential" pamphlet, and stray letters in newspapers, which, so far as we have read them, virtually surrender the phenomena. One contention, indeed, is now boldly put forward, and that is that the truth or falsehood of Theosophy in no degree depends upon Colonel Olcott, Madame Blavatsky, Koot Hoomi, the Thibetan Brothers, &c., &c. These may all be swindlers or dupes, but the system remains erect! In this there is some show of reason and truth. Apart from all that we deem to be conjuring tricks, there is behind and beyond it what may with equal propriety be termed Spiritualism, Theosophism, Buddhism, Atheism, or any other similar system. All these are in reality one and the same thing; or rather Spiritualism and Theosophism are like the additions which doctors make to unpalatable drugs in order to get them swallowed. Bacon notes acutely that "none deny there is a God but those for whom it maketh that there is no God." He adds, too, that "atheists will ever be talking of their opinions, as if they fainted within themselves, and would be glad to be strengthened by the consent of others. Nay more, you shall have atheists strive to get disciples, as it fareth with other sects." Little sympathy even in Indian society would be extended to a man nakedly proclaiming himself an atheist; but when in addition to his atheism he adds a compound of Buddhism and Theosophism, although an atheist he concocts what is tantamount to a

creed, with a fancied flavour of Aryanism and what not, which deludes the man himself and the vulgar besides. The curious part is that those who avowedly, as Madame Blavatsky proclaims, deny a God and deny Christ, should yet be the victims and dupes of vulgar conjuring, professing to be genuine supernatural influences, of the most absurd and childish description. But where is the limit to human inconsistency? It is, nevertheless, singularly humiliating that some Europeans of high position in Indian society should have allowed themselves to become the victims of this fraud, which is so far given up by its staunchest advocates, that they are now disposed to maintain that Theosophism can exist independent of the phenomena which ushered its existence into India. Surely all this is much akin to a sinking ship cutting away its masts and spars and hoping that the hull, relieved from all superfluous gear, will float upon the surface of the waves in the storm. It is, however, a remarkable thing in the nineteenth century to witness a new religion starting into existence based upon what is asserted to be a wide substructure of lies and swindling, and which at the first blast of the trumpets of gainsayers has to be deserted by those who have been resident in the very citadel of the system. After this explosion, if Theosophism is to maintain its existence among educated Natives, there must be a still more profuse distribution of Government situations to its leading disciples. It will then certainly be able to dispense with Koot Hoomi, and Madame Blavatsky might retire with satisfaction once more to the central recesses of the Caucasus, with the consciousness that she would not be much missed. We wonder, by the way, if at any period since Protestant Christianity was introduced into India it had, from first to last, experienced the amount of patronage which has been within the last two or three years exerted on behalf of this anti-Christian delusion, what would have been the feeling evoked in Indian or even in European journalism! Verily, the Natives must be more than ever puzzled at the religious attitude of their masters. It is a bad compliment, however, to their sagacity, that when any man-manufactured religion is to be passed upon them recourse is straightway had to fraud. The Jesuits forged a Veda and passed themselves off as Brahmins when Brahmanism was in the ascendant: Colonel Olcott and his coterie give themselves out to be Buddhists, as this is the fashionable folly of the day and the correct thing in what are supposed to be intellectual circles.

We must now briefly advert to the investigation which has been made into the Blavatsky correspondence by Mr. Gribble, a retired civilian who has held many judicial appointments. In his preface he asserts that he had "never seen any of the persons implicated, nor was he in any way connected with the Theosophical movement." He undertook the investigation at the request of the editor and proprietors of the magazine as "a person unbiassed either way, and of some judicial experience." Mr. Patterson was absent in Bombay, and the papers were entrusted to a gentleman unconnected with either party. At his house the papers were examined and the report written. Mr. Gribble twice

visited the headquarters of the Theosophical Society, and once examined M. and Madame Coulomb. He declares that had he formed an opinion that the letters were not genuine he would not have hesitated to publish it. Mr. Gribble passes the letters in review *seriatim*, and has convinced himself, by a process which he details at length, that the letters which have been published in the *Madras Christian College Magazine* were really written by Madame Blavatsky. This testimony will probably satisfy ordinary persons, as it has ourselves; but just as the *Pioneer Mail* wished to see Mr. Sassoon in the witness-box, so a thorough sifting by various experts in a court of justice would be exceedingly satisfactory in the interests of truth. Of course such a trial must originate with the incriminated parties; at present, there are no symptoms of redress being thus sought, so the matter must be in suspense. There is some talk of Madame Blavatsky's return to India to confront her accusers, but it may be remembered that when she was said to be defamed some years ago by the press in Bombay, nothing whatever came of it, and the charges, sufficiently serious, then brought against her, were allowed to pass unchallenged by trial in open court. Whatever may be the course she sees fit to adopt, most assuredly something far more tangible and exhaustive than a "private and confidential" circular, which cannot be dealt with, will be necessary to set her right with the public.

What then, so far as can be ascertained at present, is the upshot of the whole matter? Madame Blavatsky in especial, but by implication also Colonel Olcott, are charged in the most direct and public manner with having carried on for some years past in India a system of fraud and swindling of the most shameful kind, bolstered up with all manner of deceit and falsehood.\* Those who bring the charges have, by the deliberate and ostentatious manner in which they have made these accusations, exposed themselves without the possibility of retreat to most heavy penalties; they keep adding to their allegations, not shrinking from them. Hitherto, the attempts at rejoinder have been of the very feeblest kind, not going much beyond this, that even if their president and friend proves to be a swindler, there is something still in the *caput mortuum* which will be left of Theosophy. What may be the inner feeling of the "familiar muffs" we cannot of course assert, nor need we hazard a guess. No one, however, in India, out of the charmed circle, whatever may be their views on religious matters, pretends to see the possibility of escape for the incriminated parties; still one may exist. Judgment, therefore, should be held in suspense till it becomes quite clear, either that no substantial defence will be attempted or that the accusers will be prosecuted for defamation of the most libellous kind.

The following extract from the *Times of India* (Sept. 16th), fairly enough represents the feeling in India about Theosophy, but will not

\* In careful perusal of the Indian papers we do not see on either side the faintest allusion to the miraculous cures said in the *Pall Mall Gazette* to have been performed by Colonel Olcott in India and Ceylon. Nobody there is apparently conscious of them, nor do their friends appeal to them.

be deemed particularly complimentary to the intelligence of London society. We would wish there was no truth in it; but in the face of perversions to Romanism, of janglings concerning what is dignified as philosophy, of spiritual *séances* frequented by fashionable people, of extensive infidelity, we cannot pretend to say that Madame Blavatsky, although she has met with some sore rebuffs in London, may not yet gather followers. Equal absurdities find devotees:—

Theosophy in India scarcely requires a death-blow, but here it is. One of the leading English papers observed the other day that though Theosophy might have served to while away the *ennui* of Anglo-Indian life, it was a trifle too silly for the robust society of London. No statement could well be more untrue. No Englishman in India, with a dozen or half a dozen possible exceptions, knew anything about Theosophy, except that it was an ingenious piece of jugglery that seemed to interest a large number of natives who paid ten rupees or more yearly for the entertainment. The exceptions, including Mr. Sinnett, who sacrificed his prospects to it, General Morgan, of Ootacamund, and Mr. A. O. Hume, of Simla, were generally considered as amiable lunatics, and they excited commiseration, not a following. In London, on the contrary, this crazy creed, this esoteric bosh, this deliberate swindle, became the fashionable amusement of a large number of weak-minded persons who, having abandoned Christianity, accepted Koot Hoomi as their god, with that clever impostor, Madame Blavatsky, as his prophet. As a matter of fact, Theosophy was simply starved out of India. The people at home who pin their faith on such rubbish scarcely require protection. When their eyes are opened in this direction they will go to something sillier.

Infidelity, frequently assuming the character of practical, although not always of formal, atheism, is no novelty in England or America or India. When Montesquieu visited England, in 1729, his verdict upon us was, "Point de religion en Angleterre," and again, "Si quelqu'un parle de religion tout le monde se met à rire." His intercourse was of course chiefly among the upper classes. He came to England in company with Lord Chesterfield. But English testimony might be accumulated testifying to the similar condition of society at various periods. Probably, upon the whole, we are not worse nowadays than our forefathers were, but the particular form and development of it has changed; it may too be more obtrusive with the large increase of the readers of miscellaneous literature. In a certain sense the conflicting jangles in magazines, reviews, and occasionally more pretentious works, may be considered a sort of homage to religion. Circumstances, however, have favoured the importation of the Indian element into religious controversy. In the first place, the old contentions were worn pretty threadbare; at any rate they had lost the charm of novelty. In the next place, to be told that there were hidden stores of wisdom in the East as good, or nearly as good as Christianity, was like striking oil in America or on the Caspian. Ninety men out of a hundred were of course wholly unable to estimate the pretensions of these new religious guides, while multitudes were, and are, incapable of understanding what they are talking about. But "*omne ignotum pro magnifico*." It has a somewhat startling effect when a colonel or a doctor from New York informs you, not that he is an atheist, but that he is a Buddhist; or your opinion is asked concerning the merits of the Sutchâvati-vyûha; all this has a great show of learning, bewildering to simple

folk. It is in one sense to the credit of American acuteness to have seen the commercial capabilities of this new phase of modern infidelity. Much was not to be made out of it in the mundane atmosphere of New York, but Indian cantonments and the West-end of London seemed to promise lands of bliss. For years the apostles of the new creed have been travelling over India for a fabulously small sum. They have purchased houses and accumulated offerings which would not have probably accrued to them from ordinary mercantile speculations. High Society, which would not have been accessible to ordinary adventurers, has flung open its doors to them, and Governors, with their principal aides-de-camp, have entertained themselves or been entertained by Madame Blavatsky. Theosophy in India has walked in silver slippers to the astonishment of rational people, but apparently will do so no more unless the lady who promotes it is still the "medium" of Government appointments for the expectant multitude.

To these remarks on the explosion of Theosophy we have appended the title of Professor Max Müller's new book. We would not be speaking the truth if we did not assert our belief that he is to a considerable extent responsible, not of course for the vulgar trickery and swindling which has attended this movement, of which he is wholly guiltless, but for the conditions which have made these delusions possible. In the volume before us he has, in an essay written no doubt before this exposure, virtually taken one of his biographies from the *Theosophist*. It is curious to find a profound scholar like Professor Max Müller indebted for Indian information to a smatterer like Madame Blavatsky. But so it is. We also deeply regret the aspect in which he has, in the same book, presented Keshub Chunder Sen. By dint of carefully concealing from view his outrageous follies, his gross inconsistencies with his own teaching, and the very questionable termination of his career, with possibly litigation pending,\* he has made out a portrait which we aver most distinctly is no true presentation of the man, but an *ex-parte* delusion misleading the English public.† It may be of interest to our readers to know that after the scandal caused by his daughter's marriage, Keshub Chunder Sen introduced into his creed the doctrine of the motherhood of God, a *rapprochement* towards Hinduism, whose votaries are madly fond of female deities, whom they address as *Má*, or mother. Henceforward Keshub adhered to the Hindu mode of worshipping God, and when death laid his hand upon him his last call was "*Má, Má*," the same cry which a Hindu utters when he passes out of this world into eternity. There was of course no sympathy between Keshub and Madame Blavatsky. They were rival performers on much the same theatre, keeping wholly apart from each other, so far as we have seen.

While therefore we most cheerfully accord the highest praise to Professor Max Müller for his high linguistic attainments, and the eminent services which he has rendered to Sanscrit literature, we must

\* There is likely to be a fourth Brahma Somaj set up in consequence of the quarrels arisen concerning property claimed for the public.

† Fifty-ninth Annual Report of the Calcutta Church Missionary Association for 1883.

take this occasion of expressing afresh our profound regret at what we regard as his foolish and mischievous speculations in comparative religion, of which the present volume bears only too much trace. It was said of Professor Whewell, that science was his forte and omniscience was his foible. With a slight variation, much the same may be said of Professor Max Müller. Comparative religion is his foible. We readily admit that, unlike many whom we conceive him to have instigated, he always speaks reverentially of our Lord Jesus Christ and of Christianity; but he has nothing but encomiums for the poor charlatan Keshub, who fain would claim to be Christ himself. We commend to Professor Max Müller, and we commend to Christian people in general, the following as matter for serious meditation. A few years ago devout and earnest Brahmos prostrated themselves at Keshub's feet, besmearing their heads with the dust of them and applying it to their tongues. Their cry was—"O Lord (i.e. Keshub), I am a vile sinner; I am not worthy to approach the Father. O Lord (i.e. Keshub), thou art the sinner's way; do thou plead with me and help me with thy intercession." Does the eminent Oxford Professor endorse this slavish blasphemy? Or what will be his judgment concerning the following rhodomontade of Keshub about himself? It was one of his latest printed utterances:—

Christ said truly, Wherever my disciples and servants are, there am I always, and wherever I am there they shall be. So where Yesu-das Keshub is there is the blessed Yesu, and where Yesu is there is and shall be his faithful servant Yesu-das. Jesus loves the poor sinner, pities him, regenerates him, and dwells in him and he in him, and they both dwell together in the Father. So in Yesu-das is Yesu and in Yesu is Yesu-das, living in secret *yoga* and intercommunion, and both they good master and vile servant are one in the Father. Happy, happy, happy, am I, says servant Sen, and thrice blessed in my master Jesus.

One trembles to think what might have happened had it not been for the recent timely exposure; the Oxford Professor who had apparently been coquetting with Madame Blavatsky might, unless specially wary, have been so tempted by her high pretensions and Buddhistic proclivities as eventually to be enrolled by her as one of her "familiar muffs."

It is time however that we bring this article to a close. What the result of the exposure will be on the minds of educated Natives we cannot tell. A drying up of the flow of Government appointments as a reward for the profession of Theosophism would bring this to an issue. There is a cynical but awful saying, "vult decipi," with its response, "decipiat." The influence however on Christian Missions cannot but be wholesome. The warmest thanks of all who love the Lord Jesus Christ are due to Mr. Patterson and the other Scotch missionaries who have "jeopardied themselves in the breaches" for the honour of their Master at the risk of much obloquy and unworthy abuse. The result at which they have been aiming is a noble one. We trust their reward will be commensurate. It will be no small credit and satisfaction to them if they prove to be the means of demonstrating to India and to England, that not only Theosophy, but many cognate systems linked in with it, turn out to be but an arrangement of masks and bladders.

K.



## EVANGELISTIC WORK IN CALCUTTA.

**O**NE of the most valuable local Reports of our Missions which come year by year to Salisbury Square is that of the Calcutta Church Missionary Association. This Association superintends all the C.M.S. work in and around Calcutta, except that of the Old Church, and of the Divinity School, and raises in aid of it, from the English residents in the city, over 300*l.* a year. The Annual Report was formerly written by Mr. Vaughan, and for now some years past has been done by the Rev. Dr. C. Baumann, who is the head of almost all the evangelistic agencies in Calcutta in connection with the C.M.S. Its yearly "Review of Non-Christian Native Society" is always able and interesting, and has frequently been largely quoted in our pages. Not less interesting is its account of actual missionary work. Every year we regret its late arrival in England, which prevents its being used as it ought to be in the Society's Annual Report, or even in the periodicals. When, however, information is of exceptional importance, we feel bound to give it, even if it be somewhat out of date; and the following extracts from the Report for 1883-4 will, we are sure, be read with deep interest and thankfulness.

First we have a general notice of Bible and tract work, and of open-air preaching to the masses of the Hindu population:—

Besides education, three spiritual forces have been at work in effecting the change that may be observed on all sides as to the religious views of the people. These spiritual forces are the *Missionary Societies*, whose agents are preaching the Gospel to adults in towns and villages, and teach the same to the young in all their schools; the *Bible Societies*, through whose instrumentality the Word of God is being circulated in the various languages throughout the country, and is finding entrance where neither the living preacher nor education finds access, and where it is being extensively read; and the *Tract Societies*, which send forth ten-thousands of messengers, small and great, by which the errors of the Hindus and Mohammedans are being exposed and the truth of God set forth, by which the beauties of Christianity are exhibited, and the way plainly shown by which men can be made happy in time and eternity. The workers associated with the Church Missionary Society have taken a full share of these branches of missionary service. Besides their more immediate work of teaching and preaching, they have helped in editorial and revision work, in connection with the local Bible and Tract Societies, and have distributed many thousand copies of Gospels and religious tracts. Latterly one of our number, the Rev. G. H. Parsons, has thrown himself, heart and soul, into the work of improving our present

system of colportage, and if his plans are carried out, we may hope by-and-by to see the Bible taken into every town, village, and hamlet of Bengal by Christian messengers.

The preaching to the heathen in the squares and streets and lanes of the city has been carried on with regularity, and thus thousands of way-faring men have heard the message of peace, whilst some of them we trust have stored it up in their hearts. The preachers find that in the neighbourhood of Calcutta there is little need to attack idolatry; the more simply and clearly Christian truth is preached, the better do the people listen. In districts away from Calcutta idolatry is strong, and the people in general are ignorant of Christianity; in some places the name even of Christ is unknown to many. To reach the largest number of people, more frequent use has been made of the many periodical *melas*, or religious fairs, in our neighbourhood. "Thirteen *pujas* in twelve months," is a common Hindu proverb illustrating the frequency of idolatrous festivals. At these gatherings many are met to whom the Gospel is a new message, and many others who have heard it before and wish to renew their acquaintance with it. But the most cheering feature of all is that large crowds of women fearlessly gather round the preacher, and often by vivid emotions testify to the soothing and purifying power of the

Gospel. One interesting circumstance must be specially mentioned which occurred in connection with the *Jagan-nath* car-festival celebrated at Máhesh, near Serampore. The preachers were detained there for several days, and as Sunday came between they employed it in holding divine services in the presence of numerous heathen spectators. No greater contrast could be conceived than that which was observed at Serampore between the worship of the Hindus and the worship of the Christians. On the one hand nothing but noise and uproar, dissoluteness and drunkenness; greedy priests all clamorous for presents from the worshippers; no attempt on the part of the priests to instruct the pilgrims; no offer of pardon or exhortation to purity and godliness; but the simple effort to extract as much money as possible from those who, in their ignorance, had come there to worship. The whole spirit of Hinduism seemed to be in direct contrast with that of Christianity, saying, "We seek not you

but yours." On the other hand there was a small but quiet and orderly congregation, decently dressed, worshipping the Unseen but Living God, their thoughts raised heavenward, their hearts and lips singing the praises of Him who had washed them and redeemed them with His own blood, and earnest men delivering impressive exhortations calling upon their brethren to be grateful for all their privileges and to show their gratitude by Christ-like deeds; in short, the whole spirit of the service seemed to be in harmony with St. Paul's statement, "We seek not yours but you." Whence this change in the present spiritual condition, and in the hope of the one class and despair of the other? It is the result of the preaching of the Gospel, which some of the congregation had been taught from their childhood, whilst others had had it proclaimed to them in their villages, and had thereby been led to believe in the Saviour.

Then follow some specially important paragraphs about work among Mohammedans:—

The Gospel has also been diligently preached to the Mohammedans, who, during the last twelve months, have drawn more than ordinary attention towards themselves. As shown from the Census Report, the larger half of our Bengali population is Mohammedan. Very little has been done on their behalf, although there is a great reservoir of Bible truth amongst them awaiting utilization. Many people are not aware that some of the bullock-drivers on the road bear Bible names and know something of Bible history. In dealing with the Mohammedans, no one needs to be told that the arguments which are fit for a worshipper of Krishna and Kali have no bearing whatever upon the Mussulman hearer; nay, you will not infrequently see the Mohammedan stroke his beard with delighted approval as the missionary attacks Hindu errors, whilst he probably goes on his way blessing God that he is not like one of those degraded idolaters. He requires to be argued with on an entirely different principle, and must be met with on his own ground. If able to read, we give him an Urdu or Bengali tract, reminding him of a few things connected with his

religion. We generally put our remarks in the form of questions. For instance, "Is not drinking wine forbidden in the Quran? and does not the same book tell us that there will be rivers of wine in heaven? The Quran allows a man to marry four wives, the Gospel only one: which is the best? Mohammed confessed himself to be a sinner; but can a man save others if he is himself a sinner? The Mohammedan heaven offers indulgence of carnal passions, but the Christian one is a place where there shall in nowise enter anything that defileth: tell me, sir, which heaven is better? The Christian prays in his mother-tongue, whatever that may be; the Mohammedans pray in Arabic, which most of them do not understand: which custom is superior, think you?" A few such simple points from their own belief are powerful weapons to help to thrust home the truths of the Gospel to the hearts of the Mohammedans. If our hearers are amenable to reason, we endeavour to persuade them to read the Torah (*taurat*, as they call it), or Law, which the most ignorant reverence, though they have never seen it, and believe it to have been revealed in favour of their Quran. We believe with David

—*Torath Jehovah temimah meshibath napesk*—"The Law of the Lord is perfect, converting the soul." But few Mussulmans can read, or have any education at all, and by far the most of them, especially the villagers, are exceedingly ignorant. Owing to their dense ignorance, they are entirely controlled by their cunning *moulvis* and *maulanas*, to whom the people not only give their money freely, but to whom they also crouch as basely as Hindus do to the haughty Brahmans. To argue with these people is sometimes very trying, and one might as well talk to a cow as hope to interest an ignorant and infatuated Mohammedan in the spiri-

tual verities of the Christian religion. The foundation must first be laid of primary English education before we can hope to reach the understanding of the uneducated Mussulmans. Let us hope that this foundation will soon be laid by the Government by their adopting the recommendations made by the Education Commission. Meanwhile, let us rejoice in what indications of progress are perceptible in this department of missionary labour. That the Indian Mussulmans are moving towards the light is abundantly proved by the new practical reforms which they have adopted under the leadership of Syed Ahmed Khan.

Some of our friends may have heard—for a good deal was made of it in some quarters—of the "conversion" last year of several "Christians" at Calcutta to Mohammedanism. This was apparently the result of the public preaching of a band of Mohammedan moulvis from Delhi, and especially of a very eloquent speaker named Abdul Haqq, a Brahmin by birth, who had embraced Islam, and of whose adhesion the Moslems were naturally proud. But in reality these "conversions" were of a very different order; and the following account of them is painful indeed. It is evident that the more respectable Mohammedans were creditably ashamed of the tricks played in their name:—

As a rule, whilst the Hindu is free to discuss religious matters, the Mussulman is thoroughly convinced that his religion has a higher claim to regard than the Christian. Still, we fancy there must be some fears gradually sapping the foundations of their faith, as during the past few years men were brought from Delhi versed in Mohammedan literature, and well read in the Scriptures, to discuss with the Christian preachers. These men have harangued listening crowds in various places of Calcutta, especially in Wellington Square, which is their favourite resort. There, since the police-court case, when it was attempted to stop all Christian preaching, large crowds have been gathering every evening, round, it may be, some Mussulman moulvi, or a Brahmo preacher, or a Christian missionary; but the Mohammedans have hitherto maintained the largest audiences. Their most eloquent preacher was one Moulvi Abdul Haqq, a convert from Brahminism, in whom the Mohammedans have taken a particular pride. At dusk the large congregation breaks up for prayers, when the long lines of worshippers performing their prostrations with military regularity produce a strong

impression of the warlike character of Mohammedanism. In addition to these manoeuvres, they have recently resorted to more questionable tactics. Not able to make real converts, they have bought poor Europeans from the back slums of Calcutta to allow themselves to be put forward as converts to Mohammedanism. These new converts have then been put in the Mohammedan garb of *pugri*, *chapkan*, and *pyjamas*, and encouraged to address the crowds assembling in Wellington Square. It would be favouring these neophytes too much to quote from their wandering harangues. Suffice it to say that the subject-matter was unmitigated nonsense, and the manner of these men anything but reverent. As they were brought forward in the square one after the other to the number of twelve, moulvis expatiated on the excellence of Islamism, predicting it would ultimately supersede all other systems of faith, and in verification of their boast they pointed triumphantly to the red-fez folk who were represented as having renounced the faith and habiliments of their ancestors for the creed and costume of Islamism, at the sacrifice of lucrative employments and of the goodwill of

their countrymen. The more ignorant Mussulmans were elated, and for weeks together the followers of the Prophet were in great tumult of delight over these conversions.

But what is most astonishing is that this movement created a sort of panic in religious circles, as if it was possible for any Christian, even though he regarded Christ as a mere man, to place the Victim of Calvary on a lower level of humanity than the victor of Bedr with its slaughter of victims in cold blood, than the awful sanctioner of the massacre of the Bani Coreitza, than the man who prostituted the All Holy name of God in order to marry the divorced wife of his adopted son. But God, who is wonderful in working, brought much good out of the evil. It was gradually discovered that every one of these supposed conversions of Europeans to the faith of Islam was spurious, the converts making no secret of the fact that they went over to the crowd, led by the moulvi, for pice. One of the converts declared that his motive was to revenge himself upon a neglectful Government, saying, "Let your Government look after the starv-

ing Europeans in the country, if you don't want more to do as we have done." Another convert was found to be the proprietor of an opium-den. Another was expecting to be married to a Mussulmani girl. Several others were deserters from the mercantile marine or the army. The first good result of this movement was to open the eyes of the Christian public to the condition of the poor Europeans in our midst. Another result has been the opening of the eyes of the Mussulmans themselves, who, as one case after the other of these so-called conversions was exposed, found that they had gained only a few nominal adherents, not an accession of strength, and that their alms had secured only "the bodies but not the intelligence and conscience of their new converts." Moreover, they were taught an important lesson regarding the character of their religious teachers, who had attempted to hoodwink the people by a misrepresentation of facts which they must have known to be such. These discoveries led ultimately to the stopping of the Mohammedan alms which had formerly flowed so liberally into the pockets of the moulvis.

The efforts put forth on the Christian side against these Mohammedan assaults are next noticed:—

One Christian effort must be alluded to in connection with the movement, as it had, under God, the effect of enlightening many of the more respectable and educated Mohammedans, and resulted at last in the renunciation by one of the moulvis of Mohammedanism, and in a formal avowal of his faith in Christianity. Whilst the excitement was going on, and some time before it, the Mohammedans published several tracts and pamphlets in which they not only calumniated the Christian creed, but used insinuations, not forcible enough to create sedition, but effective enough to alienate the hearts of this discontented and restless people from their rulers. One of these tracts was entitled, *Dande Muhammadi Dar Pusht Khare Iswi*; or, "A Bundle of Sticks for the Backs of Christian Donkeys," and gave twelve arguments to disprove the Personality of the Holy Ghost. Another tract, *Ara Muhammadi*; or, "The Saw of the Mohammedans," tried to prove that the Christians had misinterpreted the Gospels. A third tract, *Sitara Muhammadi*;

or, "The Star of Mohammedanism," showed that Christians were being converted to Mohammedanism in every part of the world. These and other tracts were answered together in two Christian tracts called, *Salib Iswi*; or, "The Cross of Christ"—and *Kafara Iswi*; or, "The Christian Atonement"—which were scattered broadcast over the town. As the Calcutta Tract Society does not undertake Urdu work, and moreover is too cumbrous a machine to employ in cases of great emergency, we appealed to our Quarterly C. M. Association meeting for the necessary funds. The appeal was responded to with great enthusiasm, for when the meeting was over the whole sum needed for the publication of these tracts was placed at our disposal, and something more, by which we were enabled to publish little *bulletins*, in Urdu and English, of each convert as he forsook Mohammedanism or revealed the motive by which he had been induced to join the ranks of the "faithful." Thus a great movement was taken by the forelock to stir

up the Mohammedans in every possible way to examine the Quran and the character of their Prophet, and to consider the claims of the Bible as the

only divine revelation, and of Jesus Christ as the true *Hadi* or Guide of mankind.

The result, by the grace of God, was the conversion to Christianity of the eloquent Mohammedan preacher himself, Abdul Haqq! It was he who was referred to in the extracts from Mr. Parker's letters printed in our last number. We ought indeed to praise God for this great victory of the truth, which has caused a profound sensation in Calcutta:—

In one of the Christian tracts a series of questions was proposed to the Mussulmans, to which they were courteously asked to reply. Several months have elapsed since, and as no answer is forthcoming the Calcutta Mussulmans have thereby proved their inability to maintain their controversy with the Christians. However, the challenge was not altogether in vain, for it impressed the aforesaid Moulvi Abdul Haqq, the champion of the Calcutta Mussulmans, and led him to renounce Islam. It is seldom that such a conversion occurs. Islam keeps its

ranks unbroken to a large degree, but we have some grounds for hoping that this case is the prelude to many. Our readers may hear of Moulvi Abdul Haqq again. In the meantime let those who have long lamented the religious apathy of Calcutta, and prayed and striven for its removal, rejoice and be thankful that they have neither prayed nor laboured in vain in this special respect, for Christians generally, and Mohammedans and Hindus alike, have been apparently stirred up not a little regarding their respective religions.

Then follows a very full and deeply interesting narrative of the conversion of two Brahmins:—

Again the Lord has taken unto Himself great glory in Calcutta, having added to the Church two Hindus of good education and social standing. This unusual event was joyfully noticed in several Indian papers, of which we quote the *Indian Christian Herald* in an abridged form:—

“*Baptism of Two Brahmins.*—A very striking and interesting scene occurred recently in Trinity Church, Amherst Street. Two Brahmins were received into the Church of Christ, the ceremony being performed by the Rev. Dr. C. Baumann, in the presence of a large congregation consisting of Natives and Europeans. Rev. R. K. Bose of the Church Mission, and Rev. T. C. Banerjee of the Baptist Mission, delivered short addresses appropriate to the occasion. That Christianity is endowed by its Divine Founder with a power to conquer all opposition and to draw men to God, the fountain of life and joy, is being felt in this country, and the conversion of Pandit Mohun Lal Vidyabagish and Babu Kalipada Chatterjee is one of the innumerable proofs of it which daily present themselves to our view. The story of the conversion of the pandit forms an episode in the history of the progress of

Christianity in Calcutta. He has entered on the fourth period of his Brahminical life, his age being over fifty-five. His faith in popular Hinduism was destroyed while a young man by the tide of religious thought which Christianity has introduced in this country, and for a time he took shelter in Brahmoism as enunciated by the late Babu Keshab Chandra Sen, who, on getting acquainted with him and his sincere love of truth, gave him a post of pandit in the Albert High School, which post he held until he was unable to do the duties of it from physical incapacity brought about by illness. In recognition of his services rendered to the cause of education, the leader of the Brahmo Somaj gave him a pension of Rs. 5 per month—an act of kindness which attached the pandit to him and to the cause for the furtherance of which Keshab lived and died. The pandit's mind was directed to a more serious consideration of the concern of his soul by two important events—the loss of the use of his left arm by paralysis, and the death of his only partner in life. His soul now longed for something substantial to lean upon, an assurance that his sins were forgiven; and he sought it in Brahmoism in vain.

He saw that the reed he had in his hand was a lie, which threatened to break under him and to bring him to destruction. He now turned to the Bible to see if he could find there what Brahmoism could not give him, deliverance from sin and the intolerable sense of guilt. 'To him that knocketh it shall be opened,' was said by One who is the door of truth and life. To his great joy the pandit found Christ, who is 'the power of God unto salvation' to them that believe in Him. He told his friends where and from whom he had found peace to his soul, and of his intention to make a public profession of his faith in Jesus by receiving baptism. This bold announcement excited alarm among his friends and opposition from them. He was challenged to discussions and controversies, in which he maintained and defended, under God, his faith in Christ so forcibly that many of his opponents were constrained to acknowledge that Christianity is a power before which other religions seem weak and lifeless. His friends then endeavoured to dissuade him from his purpose by working on the softer part of his nature—the affection and love he felt for his two young daughters, but here also the love of Jesus triumphed.

"The other Brahman is a young man of thirty. He was an inquirer for some time, having received some knowledge of Christianity while a student in the C.M.S. Garden Reach School. Doubts and difficulties raised by his family disturbed his mind and kept him for some time from openly confessing the Lord Jesus. When the danger of delay in coming to Christ and the inconsiderateness of his doubts and difficulties were pointed out to him, he was moved by the grace of God to come out and to flee to Jesus for shelter. May the Lord Jesus bless them and deliver them from the evil world!"

To supplement the above—our acquaintance with the pandit extends over two years, and affords one of the pleasantest memories of our missionary career. The pandit's real name is Mahan Lal Chakravarti, but owing to his proficiency in Sanscrit he obtained the title of *Vidyabagish*, which, according to Hindu usage, was substituted for the family name. We believe he is the first titled pandit that ever was bap-

tized in the Bengal Mission. The pandit knew something of Christianity when he came to us, having gathered information from various quarters during the thirty years of his public life, and having also studied the Bible, which was given him by a missionary. However, no impression seems to have been made on him, nor did he give heed to his good wife, who was a secret Christian and often urged him to forsake infidelity and to believe in Christ. But the lesson he could not learn amidst the ease and comfort of ordinary life was brought home at last through trying experiences, and the thought whether he would meet his deceased wife in another world led him to serious thought, and made him determine to seek spiritual counsel from a Christian missionary. When he was first introduced to us by our veteran catechist, Srinibash Bagshi, who also brought us into contact with several other hopeful inquirers, the pandit asked our opinion on a variety of philosophical questions, and it was difficult to concentrate his attention on "the one thing needful." Still, one thing was gained, and that was his confidence. He repeated his visits, and at last put the curious question, "Is it possible for a man to be baptized on behalf of another? The Bible somewhere says that some people were baptized for the dead. If I am baptized, may not I be benefited thereby myself as well as my deceased wife?" Having set him right on this point, he repeated his visits oftener, and also submitted to regular instruction. Again and again the demon of pantheism asserted his hold upon the Hindu pandit, but the truth triumphed over error, and at last he was brought into practical fellowship with "our God who is in the heavens, and hath done whatsoever He hath pleased." One morning as we were talking to him of God's mercies and loving-kindnesses towards us, and told him the story, heard by him before but until then unheeded, of "the exceeding riches of God's grace in His kindness toward us through Christ Jesus," he asked us eagerly whether the Gospel of Christ was a real fact or only a written thing, and whether it was possible for God to pardon guilty wretches such as we are. Having first shown him that the Gospel was not a book but a living thing—even Christ

Himself in the manifestation of the Holy Ghost, living for us, living in us, coming to us, we turned to the third of St. John, and as we read the words, "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," the pandit stopped us, and then begged us to read the words a second time, and yet a third time. After a solemn pause, the pandit's obdurate heart was suddenly melted into strange tears, and the prejudices by which he had been held for so many years were in a moment swept away by the blowing of that "wind" which "bloweth where it listeth; the sound whereof thou hearest, but canst not tell whence it cometh, nor whither it goeth." The proud Brahman, with his refined intellect and his indomitable independence, quailed beneath the invisible influence, and cried out as a little child, "Lord, what wilt Thou have me to do?" The anniversary of his wife's death being near, he desired to be baptized on that day, but this was not to be, as he was prostrated by a serious illness, which necessitated the postponement of his baptism for a whole year. However, this delay was a great gain, both to the growth of the pandit's new life, as well as to the cause of Christ, which he now began to advocate with great zeal among his former disciples and fellow-pandits. Whenever he was visited at his native village of Chingripatta, he was found either teaching the new "wisdom" he had learnt at the feet of Christ, or reading the Bible, or engaged in prayer. Long before he was baptized he was known in that neighbourhood as the "Christian pandit." His two daughters have already declared their faith in Christ, and only wait for their husbands' consent to follow their father's example. Many anxious inquiries are being made on all sides as to the cause of this transformation, and to satisfy them the pandit has written a tract, entitled, "Why Mahan Lal became a Christian," which will, please God, soon be published and distributed among his wondering and doubting countrymen. To indicate yet more fully the remarkable change that has passed over this man, we quote a few remarks from a sketch of his life which he wrote shortly before his baptism:—

"When I began my work as a priest and teacher of Hinduism I was a Hindu at heart, and the performance of my various religious duties strengthened my faith in Hinduism. I lived as a Brahman should live, observing all the rules prescribed in the Shastras for the Brahmans. During this time I collected a large number of Bengali and Sanscrit books, and perused them with great avidity. My thoughts were continually engaged with religious subjects. And yet I failed to find the truth which I was in quest of. The study of Hindu philosophy instead of helping me became a snare to my soul and landed me in atheism. I was at times very miserable. To recover faith in God, and influence by the clamour of Brahmoism, I joined first the *Adi Somaj*, and afterwards the *Church of the New Dispensation*. But these forms of religion also failed me, and this I realized most vividly in that dark hour of trial when it pleased God to remove my beloved wife. I was at first a Hindu, then an atheist, and then a Brahmo; but, alas! all my labour was in vain. I found nowhere the peace which my mind needed. At this time my sins began to rise up before me like mountains, and I felt for the first time that I was thoroughly insincere. When among Brahmans I acted as a Brahmo, when among Hindus I acted as a Hindu. Though enrolled among the Brahmans, I would occasionally make offerings to the *Salagram*, and during the *Durga Puja* I bowed to the goddess and took with seeming reverence the food offered to the idol. I saw clearly the folly of trying to cross the great ocean with my feet in two boats. It gave me no consolation now to know that the great majority of the Hindus were living as I did. My heart began to recoil at this hypocrisy, and by God's grace I began to realize the guilt of my sins and the necessity of an atonement. But where and how was that atonement to be found? I remembered my departed wife, who once told me that, if God was merciful, He must have made a plan for the deliverance of sinners without breaking His law of justice and holiness. This induced me to inquire more closely into Christianity, and here I found what I needed—the Saviour who has taken upon Him the burden of punishment due to sinners, the actual *Praja-*

*patri* of our Shastras, and the "good vessel of salvation" mentioned in the Rig Veda. Jesus Christ is a Saviour such as I want. I will follow Him. I will preach Him as long as I live. I am not ashamed of the Gospel of Christ, for it is the 'power of God unto salvation to every one that believeth.'"

Kali Charan Chatterjea, the other Brahman convert, was first brought to us about eighteen months ago, by a friend of his called Tarini. Both young men came regularly for six months every Sunday afternoon from Khidderpore, a distance of three miles, to be instructed in the Christian faith, and stayed afterwards for our English evangelistic service in the evening in Trinity Church. For a long time Tarini appeared the more hopeful of the two, but while Kali has been received into the Church of Christ, Tarini is hanging back, being swayed by petty fears. We have, however, sanguine hopes that we shall see Tarini yet among us as one of us, however long he may be kept from us by the wiles of Satan and the machinations of men. The case of Kali Babu has its own peculiar interest. He writes of himself:—

"When young I had firm faith in Hinduism, being brought up in that religion, and placed in the midst of orthodox Hindus. On entering the Mission school at Garden Reach I began to read the Bible, and as I grew in religious knowledge, the light of Christianity dispelled from my mind the darkness of heathenism. Even then I wished to become a Christian; but worldly considerations prevented me from being baptized. Ah! it is a difficult thing to forsake father, mother, brothers, and sisters, and my faith was not then strong enough to make the sacrifice. When I left school, and having nothing serious to occupy my mind, I was induced to read books on

the Hindu religion, and to live as a Hindu engaging in *dhyān*, bathing in the Ganges, practising austerities, and observing other rules of life as prescribed in the Shastras. I also went on pilgrimages, and first went to Benares. Here I saw things which shocked my feelings, especially the behaviour of the Hindu priests, who seemed to shrink from no sin for the sake of filthy lucre. Alas! that the sacred name of religion should be so abused by hypocrisy! I came away in disgust, but my faith was not altogether destroyed in Hinduism, for from my earliest infancy I had been brought up in it. I also went to Kamikhyā, assuming the guise of a mendicant and travelling on foot. For twenty-seven long days I travelled, but though the beautiful scenery of the place excited in me feelings of devotion to God, a dim reflection of whose glory infinite is cast there to the delight and wonder of the spectators, I found that the moral atmosphere of the place was as vile and deadly as its name indicates, and it was with a shudder that I looked on Bhoobaneswari, whose loathsome image is enshrined there. I retraced my steps quickly. Yet I travelled again, and visited many other sacred places of the Hindus, but found nowhere the peace which I was thirsting after, and which is quenched only by worshipping God in His own appointed way.

"I now turned again to the study of the Bible, and when the Lord Jesus took possession of my heart, I could not remain any more at rest, and felt drawn towards His Church as iron is drawn by the loadstone. Now I pray to God that I may grow in faith and love to God, and may pass my life in preaching Christ as the 'Light of life' to this dark, dead world."

These new converts need, and we feel sure will have, an interest in the prayers of our friends.

Finally, we have an account of the restoration to the Church of England of one bearing an honoured name, who had been deceived for a time by the wiles and errors of Rome:—

In addition to the above-named interesting facts, our readers will be glad to learn of another who has been gathered from Roman Catholicism. In 1875 Mr. Kali Mohun Banerjea, Natt Fellow and Dewan of Bishop's College, and brother of the Rev. Dr. K. M. Banerjea, left the Church of Eng-

land and joined the Church of Rome. This caused much grief to all his true-hearted Christian friends, especially to Bishop Milman, who travelled after him to Hazaribagh, but came too late to prevent the secession. Mr. Banerjea has since then carefully examined into the basis of Papacy, and now, by God's



grace, he has been led to retrace his steps to the Church of England, in which he was baptized and in which he occupied so honourable and useful a position. The grounds which chiefly induced him to leave the Church of Rome were the dogmas of the Infallibility of the Pope and the Immaculate Conception, which he found condemned alike by Holy Scripture and Church history. The story also of Pope Johanna, though disputed by many Romanists, weighed heavily on his mind, and he, like others, followed the conviction of Pope John XX., who refused to slur over John VIII., the disgraceful female

Pope, and therefore registered himself as John XXI. After several conferences with Mr. Banerjee, in which he abjured the errors of the Church of Rome, and promised due reverence and obedience to the Anglican Bishop of the diocese, he was received back by us into the Church of England, at an early Communion, on the confession of the Nicene Creed, which implies the abjuration of the additions made by the Council of Trent, and known as the Twelve Articles of the Creed of Pius IV. This interesting event took place in Trinity Church, in the presence of a small but appreciative congregation.

### MISSIONS AND SCIENCE.

**I**N the interesting paper on Missions and Science, in the December number of the *C.M. Intelligencer*, there are one or two matters which seem to call for remark. It would be a cause of regret if anything in that paper were to give an impression opposed to its real purpose, which is to set forth—and encourage—the labours of competent missionaries in the fields of science and literature.

Speaking of the contributions of missionaries to natural science and other branches of knowledge outside the direct duties for which the missionary is employed, the writer considers that these pursuits should be kept within very narrow bounds; and he observes that when he reads of extensive studies of missionaries in the fields of science, he begins to doubt whether they are wise. He says: "No conscientious public officer in India would, I think, be able to lend himself to such pursuits without dereliction of his secular duties." He adds that he has heard a very illustrious Indian ruler condemn a public officer because he was actively devoted to inquiries alien to his public duty; and he remembers the circumstance of an officer having been passed over for promotion because he was an amateur photographer. This seems scarcely consistent with the main substance of the article, and of the book which it reviews, the intention of which is to show how much valuable scientific work has been done by true missionaries without detracting from the value of their missionary work. And it may confidently be said that the treatment of the Indian officers referred to, if solely on these grounds, was not a good illustration of the strength and wisdom with which that eminent Governor ruled. Many good public officers have been good naturalists and good photographers. And an instance occurs at this moment of one who was *not* passed over for promotion, one of whose well-known pieces of work is a large photographic portrait of this very Governor himself. We may depend upon it there was something more than the crime of being a photographer or a naturalist, which brought these

officers into disfavour. If by excessive devotion to these pursuits they neglected their official duties, that is another matter. Just the same with the missionary. No contributions to science may be allowed to take the place of Mission work. But each can receive the attention of a rightly qualified man, without loss to the Mission, with mutual profit, and with gain to the world.

From very early days in the British occupation of India, its history is full of notable examples of the valuable literary and scientific labours of industrious and successful public officers. There is no need to give names. A goodly number of such men are still at their posts, and performing their public duties none the less actively and successfully when active and successful also in other occupations. It is, of course, to be said that these are exceptional men. No doubt. And in the mission-field it is just the same. Men of rare powers and attainments, whether missionaries or Government officials, do well to exercise these powers and these attainments. In fact you cannot help it. A special capacity for any branch of literature or science will find its outlet. And no one will say that such men as John Wilson, President of the Asiatic Society of Bombay, David Livingstone, explorer of Mid-Africa, and the many others of this class, would have done better to abstain from researches outside the exact limits of their missionary work.

Geographical and ethnological science is a specially appropriate and useful object of missionary inquiry. There are some missionaries highly qualified for pursuing such inquiries, not only without interfering with their direct missionary duties, but with great advantage to them. The researches of others are usefully devoted to linguistic and other studies; but we seem to recognize geography as specially a branch of missionary science, and we look on the work of our best missionary explorers as proclaiming far and wide, in view of the days that are coming, "The earth is the Lord's, and the fulness thereof."

The writer of the article under notice wishes to exclude himself, as a Government official, from the list of offenders to whom he has referred, saying that for twenty-five years he had to roll up one or two particular talents in a napkin. But it is sufficiently well known that the napkin was loosely tied, and that it allowed to pass out, from time to time, some things which other people were the better for knowing. And no one saw that he who produced them was a worse administrator, or a less efficient head of the judicial department of a province, because literary journals as well as official reports testified to his energy and industry—an energy and industry, let us add, which have not slackened since those days of youthful vigour, but seem to have grown and strengthened as the years rolled on.

So far from considering the inclination and power to take up some pursuit outside the regular duties as worthy of blame, it appears rather most desirable that every one should have some wholesome and useful occupation of the kind to have recourse to, alike as a needed relief in times of severe work, and as a profitable employment of the hours of leisure. But indeed it is scarcely necessary to meet any arguments in

favour of exclusive devotion to assigned duties. For notwithstanding what the writer has said about this, the whole aim of the article is in the other direction.

A different matter attracts attention in page 724. The writer says : "The least efficient of the agents of a missionary society should be able to converse with and instruct his people in their own vulgar tongue. Anything short of this is a mockery. I hear with great mistrust of missionaries to aboriginal tribes in India, or to the African, making use of an interpreter, or insulting a tribe by educating the children in a language not known to their parents, but which the missionary happens to have learnt." Then : "Imagine the process of a Sunday-school in England, in which an interpreter was used to explain the words of the teacher to the children, or the children taught indifferent French and German so as to be able to understand their teachers. Imagine the difficulty of arguing upon the most solemn truths of man's salvation, which a missionary must feel, who has not mastered, not only the leading language, but the *patois*, of his flock. I repeat then that the least efficient of a society's agents should understand and speak the vernacular." Now, no one need be distressed about the interpreter. The missionary who uses an interpreter when he is new to the country, and is engaged in learning the language, does not propose to make this a permanent arrangement. And, further, an address through a qualified interpreter, sometimes unavoidable, is not so worthless as seems to be supposed. But in the case of missionaries it is always known that the use of an interpreter (very rare) is special and temporary. The illustration of the French and German in an English Sunday-school has been too hastily thrown out, and is not much to the point. These are not languages of the country, nor languages which would help the children, if they did learn them, to understand their teachers. It is, of course, as a general rule, necessary for the missionary to become thoroughly acquainted with the vernacular of the region in which he is to work. No one questions this. But it is no "insult" to a rude aboriginal tribe, of rude speech, to have the children taught a more cultivated vernacular, which will bring more knowledge within their reach, and put them into communication with the more civilized people around them. To keep them to their own vernacular or *patois* is to keep them apart—which they have been too long, to their loss—from their more favoured fellow-men ; it is to hold them back from that advancement, intellectual and social, which it is one of the objects of the missionary to promote.

There are vernaculars which it is worth while to cultivate, and others which are of no great value, and which will die out unregretted. If in any case a missionary wishes to teach the children of an uncultivated tribe a better language than their own, it is not because it is a language he happens to have learnt, but because it is the more useful language of a larger and more enlightened region, in the midst of which the rude tribe has for long ages been living, isolated and stagnant. He would try to raise these people by putting the young in possession

of a language which is living and growing, which the local vernacular or *patois* is not,—a language with a literature, of which the local vernacular has none,—a language of power for conveying religious truths, of which the *patois* is incapable. There are cases in which the time and opportunity for making the higher language current among the uncultivated people seems so remote that the vernacular, however rude, must continue to be used. But we cannot forget the disadvantages. In our own country no endeavour is ever made to give religious instruction, or any other instruction, in local dialects, instead of in good English. The knowledge of good English is steadily covering the land. So it is in India. With improved communications everywhere, and increased intercourse of the people of different parts of the country, the higher vernaculars, the languages more rich and more cultivated, are becoming more and more largely known, while the inferior local tongues are yearly spoken less and less. We have also local languages in Great Britain and Ireland, current over wide areas of country, which hold their own, and in which religious and other instruction continues to be given, and will long continue. They have some literature, though it does not grow; and the languages are living and healthy, though they do not spread. So in India. A few strong languages live in health in their own homes, and stay there, perhaps very slowly becoming weaker. And one or two others, of real worth and vigour, are gradually covering the ground on which a quantity of inferior languages have been dwelling apart and doing their best for ages past. The missionary is not doing wrong, who, in helping an uncultivated people to come out from their isolation and share in the gain of this progress, is thus also preparing the way more effectively for Christian teaching.

ROBERT MACLAGAN.

## A JAPANESE PHILOSOPHER ON CHRISTIANITY.



OUR attention was drawn a short time ago by Professor Stokes, of Cambridge, to a remarkable article, by one of the most eminent and influential men in Japan, named Fukuzawa, in a Japanese newspaper, which had been translated into English and published in the *Japan Daily Mail*. Since then, the Rev. H. Evington, one of the Society's missionaries at Osaka, has also sent us this translation, and promises others. He writes:—

Osaka, Sept. 23rd, 1884.

This article is by one of the best known men in Japan, Fukuzawa. (Mr. Denning now teaches in his school.) He is one of the learned men of the country, and has an immense influence over the minds of a great number of scholars in Kiushiu. The *Jiji Shimpō* ("Times" I suppose, but not having seen the characters cannot be quite sure) is a Tokiyo newspaper, and has numbers of important articles on everything connected with the national welfare. I

have two other articles from the same paper, which I shall hope to send you soon. One by the same man, "What shall be the future religion of Japan?" and the other by some one else, "The abolition of official priesthood"—disestablishment! Besides this, I want to send you extracts from a series of three articles in an Osaka paper, the *Rik-ken-sei-to-Shimbun*. The Native papers are continually publishing facts in favour of and against Christianity now. Scarcely a day do I take up the Kobe

newspaper without finding a translation of the account of some meeting, or visit of some missionary to some village or other, or the fact that Chris-

tianity is making headway in some town. We are continually worked up to cry out for more men, that the work may not be left undone.

We print the greater part of this very significant article, only omitting some sentences not affecting the argument. The absolute, not to say contemptuous, indifference of the writer as to the truth of any religion, is very painful to observe, but it adds, in a sense, to the importance of his testimony:—

#### THE ADOPTION OF THE FOREIGN RELIGION NECESSARY.

(Translated from the *Jiji Shimpō*.)

Both men and animals, in order to ensure their permanent safety, strive to avoid external attacks. This disposition and its accompanying instinct are neither accidental nor capricious, but as zoologists tell us, are in perfect harmony with an admirable adaption of the colour of the body to the special surroundings of the individual or the species. . . . [Illustrations from various facts in natural history are then given.]

The above facts, recognized by all learned in the natural sciences, may be extended farther, and on observation be shown to apply equally well to social science. In the intercourse of man with man, involving many intricate relationships, the possession of a protective colour will be a badge to screen him from sudden and unexpected attack. Thus the principle of protection by taking on the tinge of one's environment extends to society, and to neglect the shelter of this natural social law would be to expose oneself to attack and opposition.

And what is that colour, that social badge? In some cases it is the etiquette or deportment adopted by the example of leaders of fashion. . . .

It is an undeniable fact that the civilized countries of Europe and America excel all other lands, not only in political institutions, but also in religion, in customs, and manners. It is as natural therefore that they should be inclined to despise nations that differ from them in these particulars, as that other nations should appreciate their superiority and strive to imitate their example. Thus these features of a superior civilization in Europe and America constitute a certain social distinctive colour, world-wide in its character. Any nation, therefore, which lacks this distinctive badge of Western civilization, stands in the position of an

opponent, and is not only unable to cope with the superiority of enlightened Americans and Europeans, but is directly or indirectly exposed to their derision. Hence one of the disadvantages under which inferior nations labour when they present a different colour from that of Western nations. The adoption of Western religion, along with institutions and customs, is the only means by which the social colour can become so assimilated as to remove this bar to intercourse and this cause of opposition. In short, to avoid the unfriendly treatment of foreign diplomacy, it will be necessary to clothe ourselves with the social features of civilized nations. Those countries which at present maintain their independence, and which stand in the best relations with civilized Powers, appear to cherish no schemes for the promotion of their national welfare other than those to which we have adverted. In the eyes of aliens, a people who cherish institutions, customs, religions, differing from their own, are looked upon with disdain, and as though they could not be treated as civilized nations. It may be due to this fact that international law has never yet been made to apply to Oriental lands.

After the fall of the Roman Empire there seems to have been no restraint laid upon the powers of the various rulers of Europe; but it appears that the Popes took advantage of the growing influence and general spread of the Church to create a kind of general political supervision. In the meantime, however, the power of the Pope and the political influence of the Church declined, and the above-mentioned international code came into existence, gradually defining the methods and the limits of European diplomacy. The efficiency of such international law is

mainly due to the fact that the nations concerned possessed almost identical institutions, customs, and religion; thus the so-called "international" laws are not cosmopolitan, but are confined to Christian nations, excluding all those lands where other religions and customs prevail. The civilized nations of Europe and America have always held that non-Christian countries could not be treated as enlightened nations. Such being the case, if we desire to maintain our intercourse with Western nations on the basis of international law, it is first of all absolutely necessary that we remove completely the stigma from our land of being an anti-Christian country, and obtain the recognition of fellowship by the adoption of their social colour.

Our suggestion may seem to imply a base courtesy and a subordination of our country to the sway of foreign Powers; but such is by no means the case. . . . To yield to enlightenment and to adopt civilized manners would not by any means indicate the policy of a sycophant, but simply a policy of self-defence by adopting the protective colour of civilization among civilized nations.

Looked at from this point of view, it would appear that we ought to adopt a religion which, prevailing in Europe and America, exerts so considerable an influence over human affairs and social intercourse, so that our country may become a part of Christendom, presenting the same social appearance as the Western Powers, and sharing with them the advantages and disadvantages of their civilization. We believe that the diplomatic adjustment of international intercourse with the outer world can be effected only by pursuing the course here suggested.

As before stated, if we are not mistaken in our arguments, there is no alternative for our own country but to adopt the social colour of civilized nations in order to maintain our independence on a footing of equality with the various powers of the West. As an absolutely necessary preliminary, however, the Christian religion must be introduced from Europe and America, where it is propagated with the utmost enthusiasm. The adoption of this religion will not fail to bring the feelings of our people and the institutions of

our land into harmony with those of the lands of the Occident. We earnestly desire, therefore, for the sake of our national administration, that steps be taken for the introduction of Christianity as the religion of Japan.

It must, however, be borne in mind that, although we have frequently adverted to religious subjects, we have refrained from expressing an opinion as to the nature of any—i.e. as to their truth or falsity. From the standpoint of a private individual, we may say that we take little or no interest in the subject of religion, as it does not affect our personal feelings or sentiments. In other words, we are neither partisans nor opponents of either Christianity or Buddhism. On the other hand, we have endeavoured to investigate the manner in which the propagation of different religions affects the political development of a people. An opinion has been freely expressed by many persons to the effect that an earnest belief in Christianity on the part of our people would virtually deprive them of the energy and patriotism necessary to protect their country from foreign aggression, because conversion to a foreign religion would place them, body and soul, under the yoke of foreign control. We have mentioned these fears many times. But in the meantime a new phase has come over our diplomatic affairs. The question of mixed residence, which, until about six years ago, was confined to the imagination of our progressive literati, is now a common topic of discussion, and is looked upon as a matter of course. The people have ceased to regard Westerners with apprehension or with hostility. Preparations are being made for opening the country to foreign trade and residence. Such being the case, it is natural to expect a rapid growth of intimacy between ourselves and foreigners, giving rise very shortly to relations of a much more intricate nature. Under these circumstances, a difference of religion and customs will scarcely fail to impede the progress of diplomacy and of social intercourse. . . . From the standpoint of one who is responsible for the adjustment of national affairs for the advantage of our own people, it must be seen that it would be quite disastrous for us to adopt a conservative policy, and we must hold strongly to

the opinion that our national rights can be secured and national advantages obtained only by freely and voluntarily opening up the country. The idea that a belief in Christianity should lead to an obliteration of the distinction between aliens and natives, thus lessening the spirit of patriotism, must be looked upon as the vague lucubration of a worn-out ascetic. . . .

As mentioned above, there can be no doubt that we are on the eve of more intimate and more intricate relations with foreigners. It is scarcely necessary to say that the religion which commands the strong faith of Western lands, and which has descended as an heirloom from their fathers, is Christianity. The doctrines of this religion seem to have penetrated into the political fibre of those lands, to have moulded national laws, customs, and manners, and even to influence the every-day transactions of social life and personal intercourse. So far as politics are concerned, it may be safely asserted that the idea of human equality had its origin in Christianity. Even the boasted philosophy of Greece never reached the principle or the thought of the equality of man, and Aristotle, the illustrious father of ethical science, did not condemn slavery or the trade in slaves. In after-days, when Rome was great, no man ever raised his voice to proclaim the equality of man. But Jesus Christ, when thirty years of age, for the first time brought to light the great principle that men and women, noble and serf, are of equal rank, and their lives equally precious in the eyes of God. These principles spread in the Roman empire, and eventually were expressed in national law. Thus the principle of equality became established in theory, but for a long time it did not acquire sufficient influence to penetrate into political life. After the lapse of hundreds of years, at the beginning of the last century, the principle of equality so affected the politics of France that, at one time, it formed the pretext for revolution, and at another, gave the substance of argument for universal suffrage. In America it resulted in national independence, and eventually in the emancipation of negro slaves.

Again, on examining European legal procedure, we find that only believers

in Christianity are admitted as witnesses in courts of justice, and that in America it is legal to sue persons in conformity with the regulations of Christian Churches, where such suits as may be tried in ecclesiastical courts are finally decided without reference to civil tribunals. On the other hand, there are innumerable instances where legislation and judiciary are controlled by religious regulations. The same influence extends to customs and manners, necessitating in many cases the performance of the marriage ceremony in a church, while Christian names are perforce given to people by ministerial or priestly rite. Then infidels are prohibited from appointment to official position; and until quite recently England laid a ban upon believers in the Jewish religion; while the present Parliamentary oath is the outcome of religious principle. Thus we have a clear demonstration of the wide diffusion and the profound influence of Christian doctrines in civilized lands.

Turning for a moment to our own laws and customs, we find that most of them have sprung from Buddhist principles. . . . From the cold standpoint of logic, there may be little or no difference between the claims of Christianity, Buddhism, or Confucianism, and it is hardly worth while here to institute a comparison to investigate their truth and falsity, or to attempt to decide as to their inferiority or superiority. But the fact remains that we are attempting to carry on intercourse with other nations in the midst of an international ocean covered with waves of fanatics; and the people of the West do not appreciate our laws and customs which spring from a religion and philosophy which they condemn, regardless of its truth or falsity, nor inquiring whether it is pure or vile. Hence it may become a necessity for us, in mere self-defence and for our national welfare, to adopt Western customs and laws. There cannot now be a return to seclusion on our part, and while we continue our intercourse with foreigners imbued with the influence of Christian doctrines and customs, we cannot hinder the rapid diffusion of the Christian creed among our people, even though this religion be denied the recognition of open toleration. If it is impossible to impede the rapid diffusion of Chris-

tianity in Japan, it would be far better for us resolutely to grant it full toleration for its legitimate propagation, rather than imitate the hesitating indecision of a vacillating woman by leaving it unrecognized either by prohibition or toleration.

The weaker of two parties in mutual intercourse cannot hope to cope with and control the stronger. Forcible resistance on the part of the former could only result in calamity and loss, while yielding in lesser things brings mutual gain and satisfaction. Take for instance the changes made in our calendar in 1873. The *Gosekkû*, or "five festival days," were originally abolished, and the 1st, 6th, 11th, 16th, 21st, and the 26th of each month were fixed as days of rest; but these again were speedily changed for the Christian Sabbath or Sunday, one day in seven. These Sundays are observed by foreigners with as high a veneration as Buddhists observe the birthday of Shaka (April 8th), the anniversary of his death (Feb. 15th), and the anniversary of the death of the Prelate Shinran Shonin, of the Shingon sect (Nov. 28th). All Christians rest on Sunday in order to offer prayer to God, and to bring an offering of gratitude to the founder of their religion, who was Christ. To such an extent is this the case, that even the United States of America, which boast of religious freedom, have incorporated in their very Constitution the institution of the Christian Sabbath as a day for national rest. That Constitution provides that drafts of laws emanating from Congress may be considered as sanctioned and signed by the President, and put into operation if such drafts are not returned by the President to the Congress within ten days—from which ten days, however, Sundays are excluded. In some states it is said that the observance of the Sunday is strictly enforced, the people being prohibited from following their usual call-

ings on these days, and even their amusements appear to be restricted in various ways. Should any great national festival, such as New Year's Day, Independence Day, or Washington's birthday fall on the Sabbath, its celebration is postponed to the following Monday, so that the Sunday tranquillity may be preserved. That we Japanese, who have no relation whatever comparable to Christianity, out of which has sprung the observance of the Sabbath-day so much revered by foreigners, have, without inconvenience and without opposition from Buddhists or Shintoists, adopted that day as our day for national rest, shows clearly the docility of our natures, and that the sense of the change was entirely non-religious. At the same time, the advantage of the change must be apparent to all who take the trouble to reflect on the inconveniences not only in ordinary intercourse, but especially in commercial transactions, that would have arisen if the change had not been effected.

Now, if inconveniences in ordinary life are likely to arise from the fact of a difference in social customs, how much more must the same principle apply in matters of greater importance! The result of more perfect diplomatic intercourse must necessarily lead to an assimilation in religion and customs, and this can be achieved only by our adopting those of Western peoples. Thus, and thus only, can we expect to enjoy their sympathy in our sorrows and joys, and thus alone can the spirit of hostility against the alien be entirely removed from the heart of Japan. Notwithstanding our essential indifference to religion itself, our statesmen may yet find it necessary to adopt the most influential creed of the West as a means of protection, thus gaining a title to the amenities of international law by displaying the distinguishing characteristics of civilized nations.

The *London and China Telegraph* of October 6th gives a short account of Mr. Fukuzawa's second article:—

The second article examines the relative strength of Buddhism and Christianity as religious forces, and the probable outturn of the conflict on which they appear to be entering. Again, as in the first article, the writer guards himself carefully, at the outset, against a suspicion of sentimental bias. He declines even to inquire into the relative merits of the two religions as such. To do so would probably be to "find that each had its own peculiar excellencies and its own peculiar defects, and nothing would be ultimately decided in favour of one or the other." Just as,



in the first instance, the question proposed was which religion was likely to prove most advantageous as a political investment, so now he inquires, in the most absolutely agnostic spirit, which is likely to conquer in the strife. And the verdict, in both cases, is emphatically in favour of Christianity.

The most efficient elements of strength in a religious creed are, he premises, money, wisdom, virtue, rank, and established custom; and in the first four Christianity enjoys a decided pre-eminence, while Buddhism lacks vigour to maintain the advantage it enjoys from priority of possession. There is not to be found in Buddhism anything approaching the profusion of subscription for missionary purposes which distinguishes Christianity, nor are Buddhist priests comparable with the Christian clergy in point of education or intelligence. One of the curious features of the problem is that the educated classes in Japan are utterly indifferent to religion. The followers of Buddhism are to be found in the lower orders, and the intellectual calibre of the priests approximates to the standard of their disciples; while, in Christian lands, the educated classes also believe firmly in the national creed, and the clergy are obliged, in order to maintain their position as teachers, to keep abreast of the educational standard. In point of virtue, again, without entering into the question of the relative morality of the two races, Mr. Fukuzawa places the Buddhist distinctly lower than the Christian priest, who thus poses before the people he wishes to convert as the possessor of more means, higher education, and a higher morality than the exponents of the cult he is bent on supplanting. There remains the question of rank, and this brings us to another remarkable phase of this most remarkable movement. Mr. Fukuzawa can see nothing to choose in this respect between the propagators of the two religions. It is true that Buddhist priests appear to perform certain functions in the capacity of Government officials, "but this fact does not so exalt their position as to give them a rank that would have much influence over the popular mind, so as to affect the faith of the people," and not only so, but the shade of prestige which they did so enjoy has been since reft away. . . .

His conclusion is that the approaching conflict between the two religions, on Japanese soil, will resemble one between "a feeble old man just tottering into his grave and a bold, strong youth," and that Christianity consequently will conquer.

## "MISSIONARY SOCIETIES, SPECIAL MISSIONS, AND MISSION BOARDS."

### MR. TUCKER'S PAPER AT THE CHURCH CONGRESS.



IN our November number we expressed our desire to have printed the three papers on the above subject read at the Carlisle Church Congress, and our regret at finding ourselves compelled by lack of space to print only one (Mr. Barlow's). Since then, we have again and again been asked by old and respected friends to find room some time or other for the paper read by the Rev. Prebendary H. W. Tucker, Secretary of the Society for the Propagation of the Gospel in Foreign Parts, on account of its singular ability, and the vigour with which, in the main, it expresses what are in fact C.M.S. views. The paper has remained in type since November, and we now have much pleasure in presenting it. We would especially draw attention to the remarks on the Board of Missions, which is now in course of formation under the resolution of the Convocation of Canterbury. It need not be said that the weight of these remarks, considering their tenor, is all the greater because they come from an S.P.G. and not a C.M.S. source.

#### *The Rev. Prebendary Tucker's Paper.*

The committee who assigned to me this subject have left me to define for myself what is meant by (1) Missionary Societies, (2) Special Missions. I take a

missionary society to mean an organization which has the world for its sphere of work, and a special Mission to be a society connected with only one diocese or region. According to this definition there are three missionary societies proper, the S.P.G. dealing with colonists and heathen without restriction of area, the C.M.S. and the C. and C.C.S. equally without geographical limits, but dealing, the first exclusively with the heathen, and the latter with colonists. There are four other societies, which may be called special Missions—viz., the South American Society, limited as to area, but doing both pastoral and evangelistic work; the Central African Mission, and the Oxford Mission to Calcutta, each limited, both as to area and work; and the Cowley Brotherhood, whose chief work is in India. These seven are the whole of our missionary societies, general and special. There are in addition nineteen organizations, having their own secretaries and treasurers, paid or honorary, connected with Missions or dioceses which existed before these associations were formed—viz., Bloemfontein, Kaffraria, Capetown, Columbia, Honolulu, Zululand, Maritzburg, Melanesia, Madagascar, Nassau, Newfoundland, New Westminster, Pretoria, Delhi, Delhi Female Medical Work, North China, Poona, Indian Church Aid, Toungoo. Besides these twenty-six, which appear as distinct organizations in *The Church's Year Book*, there are a large number of minor associations, of which little is known. Almost every young layman going out from St. Augustine's College was wont, until quite recently, to establish his fund, before leaving England, and to appoint a *quasi*-commissary, or whatever may be the feminine equivalent of commissary, for the English language, in its poverty, has not provided for this modern creation, to look after his personal interests; and many a colonial clergyman, finding it both easier and more immediately remunerative to write a highly-coloured appeal to a missionary magazine than to train his people in a spirit of self-help, has followed his appeal in person, and appointed his little committee to work for him when his leave could no longer be protracted. I suppose that it would be within the mark to say that the claimants on the missionary sympathies of Churchmen were quite 150 in number.

The question presents itself, Is all this multiplication of machinery desirable? No one will say that in the abstract chaos is better than *kosmos*; but if results not otherwise attainable in the way of more zeal, more devotion, more money, and the same wisely and soundly administered, can be shown, chaos may be justified. Can any of these conditions be proved? Does chaos connote increased zeal? Quite the reverse. It shows that people will not give to the work for the work's sake: that their feeble sympathies require to be coaxed and stimulated by a motive, sometimes personal, often partisan, always lower than the supreme sense of duty. I affirm that chaos neither elicits nor connotes more zeal, but that amid the distraction of rival appeals, whose merits no man without very exceptional advantages can at all compare, zeal is discouraged, and individual cases are extravagantly helped. A friend, who in the largeness of his sympathies was wont to lend the pulpit of his great church in London to almost every missionary who desired to make his wants known, told me that his congregation were almost at their wits' end what to understand and to do about Missions, and that some of his people had said to him, "Vicar, what does it all mean? How many missionary societies are there? Are there as many as there are Sundays in the year? Must we give to them all? Are they all equally good, and their wants equally urgent?"

Does chaos produce, at the cost of this confusion, more money for the cause of Missions? With the proverbial elasticity of figures it is not hard to prove by arithmetic an answer, either affirmative or negative, to this question. If experience is worth anything, mine tends to show that special appeals have a ready facility for shuffling about offertories and subscriptions from one fund to another, but that they do not elicit much fresh and permanent help. The gross amount raised for Missions now does not exceed the sum raised twenty years ago in at all the proportion in which the cause has been forced on the conscience of the Church; and a striking fact in this connection is, that the Church Missionary Society, which is assisted by only 6000 parishes in the kingdom, while the S.P.G., e.g., is assisted by 8000, has an income very largely in excess of the aggregate incomes of

all other missionary agencies of the Church of England. The friends of that society are not distracted by a variety of conflicting appeals, of whose value they cannot judge. To them the work is one, and they nobly furnish the means of doing it in a way and on a principle that is economical and businesslike.

Does chaos secure a better administration? I cannot too strongly emphasize the fact that nothing is more to be deprecated than the idea that it is a good thing to send out the largest possible amount of money to be spent anyhow. There is a system and a principle to be observed in the distribution of the alms of the mother Church. Nothing is more easy than for misdirected or self-pleasing philanthropy to pauperize a diocese or Mission. There comes a time in the history of each diocese when it may be left to itself with great advantage. A society, when enlarging or curtailing its grants to a given colony, annually looks into a variety of matters—immigration, the relation of exports to imports, prosperity and the reverse, whether temporary or otherwise, all with a view of throwing the people on their own resources at the earliest possible date; but chaos heeds none of these things; under its rule unceasing importunity and picturesque writing are the conditions of success, while modest work is left in its obscurity. To give to many of the older dioceses of Canada and of Australasia is to do harm, and not good; and if I proceed to say that the Melanesian Mission ought to be wholly supported by the Churches of Australasia, I am but repeating the convictions of Bishops Selwyn and Patteson, published more than fifteen years ago. But it will be said that no harm can be done to a poor congregation, e.g. in India, by sending to it special gifts, and by maintaining a Native clergyman. Infinite harm is done to donors and to recipients. People like to feel that their gifts are not mingled with the common stream of charity which comes from ordinary people. In comparison with this sense of personal pleasure, it is nothing to them that their action is hindering the growth and autonomy of a Native Church which will never feel its feet, much less stand alone, unless from the first it is trained in the duty of maintaining its clergy.

If, then, chaos fails to elicit zeal, or to raise so much more money as would justify its existence, or to secure wise administration, what good purpose does it subserve? I have heard that it inculcates special habits of devotion and intercession which old and large societies fail to do. I repudiate this statement with all energy; the work of the old societies moves on the hinges of prayer; to hint that they are colder than their younger rivals is a statement incapable of proof, impossible to be made without breach of charity, and is a part of that exaggeration in the work of contending associations which the Archbishop of Canterbury has recently deprecated. What effect has chaos had on the work itself? I prefer to quote again from the speech of the Archbishop of Canterbury. "There was a time," said his Grace, "in our country when every church, or at least a very great number of churches, had its special shrine and devotions; and there were pilgrimages here and there, and votaries of this intercessor or that, and every man had his own pet saint; and it precluded a period of complete breaking up. So it would be with us, I think, if we were all to throw our interests into particular Missions, as we have been a little in danger of doing, instead of taking a very strong general interest in all Missions. Spiritual competition will lead to spiritual selfishness." Already, to conduct the work as a whole on any intelligent principle has been made impossible. The several organizations cross each other's path; there is no correspondence, no adaptation, no principle, no continuity, no provision for enlarging or curtailing a particular work, or for entering on new fields. Offertories are diverted on the most capricious grounds. Here, because a certain bishop was at school with the rector; here, because he married a lady of the parish; here, because he is of a particular type of Churchmanship; here (and this is no imaginary case), because he is a total abstainer. A London vicar once explained to me that he had diverted his annual offertory from what had been its destination for more than a quarter of a century, to the fund of a certain bishop, because that prelate and himself had once been fellow-curates; and he added, with much solemnity, "I am sure you will admit that the claims of friendship are sacred." I did admit the beautiful sentiment, but I pointed out that he was satisfying these claims in a way peculiarly easy to

himself; that he was, in fact, paying them jointly out of the pockets of his parishioners, who had not enjoyed the bishop's friendship, and of the society whom his people had for so many years been helping; and I am bound to add that my friend admitted that this new way of paying old debts was not defensible.

But if chaos produces no good, what harm does it do? I maintain that it is not only unbusinesslike, confusing, and extravagant, but that it damages both work and workers. Against one of the evils of this spiritual competition in what ought to be one work the Archbishop of Canterbury has recently warned us. His Grace has detected, but not in the publications of great societies, exaggeration. There was a time when the typical missionary report provoked the criticism of the press on this ground. Now the censure is of a different kind. These publications are now so sternly true as to lie open to the charge of dullness, but the highly coloured appeals which appear in other missionary papers, with their phraseology carefully adapted to the prejudices of the readers, bring discredit on the work, and threaten to draw down on them the satires of a second Dickens. The evil of such statements is not limited to this country, or to the people who love to have it so; the exaggeration goes back to the land whence it came, and to the people of the pastor whose hand has written it—not to the enlargement of their respect for him. But not only is there exaggeration; there are partial statements and suppression of facts. Things which exist, and very much exist, are not mentioned. An ordinary reader is led to believe that everything depends on the success of this particular appeal, and that with its failure a Mission or a diocese will collapse; whereas, in cases within my own knowledge, all things needful have been supplied by the society in England which has founded the Mission or diocese, but of which no mention is made. I ventured once to point out to an editor of a missionary magazine that this system of *suppressio veri* was not just, and I was told that on no other principle could the magazine in question be edited.

Once more. These organizations, "each with its special devotions and its own pet saint," are unfair, both to the bishops who have no such representatives, and to those whom they help. They rob the former, and the latter they lure away from their proper work, when, as happens every third year or so, energies droop and funds are being transferred to some more recent arrival from foreign parts. They frequently spend an undue sum in home expenses, their balance-sheets are sometimes enough to make a man of business weep, and their moneys are often spent in a way impossible to a society which had before it the needs of the whole field. It would be impossible, e.g., for a large society, possessing 130*l.* and some precious stones, to appeal for more money and more jewels, with which to make "a really noble work of art" of a chalice,\* to be used by the simplest and most ignorant of God's people; not because anything is too good for the House of God, but because claims a million times more pressing, claims of nations who know nothing about Christianity, would long ago have been awaiting recognition.

Again, we are told that it is well to place our money absolutely in the hands of bishops, and to ask no questions. There is a Scriptural precedent for laying our gifts at the apostles' feet, but an equally strong precedent against apostolic administration of those gifts; and it is a strange thing that the dioceses which have raised the largest sums in England have been notorious for dragging on an existence on the verge, and sometimes over the verge, of insolvency, with every institution mortgaged, and with no extraordinary spiritual results attained. On the workers at home, enthusiastic as they may be, this system entails the evil of cramped sympathies and a narrow view of the Kingdom of God. To say that the work as a whole is too vast to interest people, and that it is better for them to care for a little corner of the field, seems to me to irreverently narrow the command binding on individuals as well as on Churches. Sentiment, no doubt, it provokes, but we do not want romantic sentiment, which emasculates the spirit of the whole work; we want a pervading sense of duty. The obligation to give includes the obligation of giving in the wisest way, and a man who centres all his energies on one spot is bound to satisfy himself that the needs of that spot exceed the aggregate of those of all other parts of the world.

I see no wisdom in stigmatizing societies as voluntary, abnormal, unecclesiastic-

\* Vide *Paper of Universities' Mission to Central Africa*, October, 1881, p. 25.

tical, and the like. I do not know where we should be without voluntary effort, and I notice that those who condemn the older societies are themselves foremost in starting smaller ones, called guilds, associations, and the like, which seem to them to be quite normal and sound. Everything is imperfect in this world, but while smaller organizations have evils peculiar to themselves, they have no immunity from the evils which may be latent in larger ones. The executive of a society is bound to state the principles on which its grants are made, the objects and the places on which its money shall be spent, and to exact a strict account of the disbursement of every shilling. If a society attempts to exercise spiritual discipline it goes beyond its province. So far as I know, such errors are rarely made, but I have known the managers of a special fund threaten a great Bishop with the immediate withdrawal of all help if he persisted in his intention of exercising spiritual discipline on a missionary who had fallen under a grave indictment, and I have known a Bishop and diocese left absolutely without resources when first interest has languished and died out under the disappointment of impossible expectations. On the other hand, only a large society can apportion equably and economically the too small alms of the Church—preserved from extravagance in one quarter by the claims in another—knowing when to spend freely, and when, with no less kindness and wisdom, to withhold. Of course this presupposes absolute impartiality, a distribution made solely with regard to the relative needs of each claimant; and this is attainable only by a composite body, whose members have each their own knowledge of, and interest in, different parts of the world.

The last objection to societies is that the work ought to be done by the Church in her corporate character, a phrase good to conjure with, which no one can define, but which I find in this connection generally covers a Board of Missions appointed by Convocation. The Bishop of Calcutta is reported to have recently said "that the very existence of societies argued a decadence in the Church as a whole. If they had a society for promoting Christian life, that was an acknowledgment that the Christian life of the generality of the members of the Church was far below what they wished to see it. If they had a society for doing Christian work in the Church, that was an acknowledgment that the Church as a whole was failing to do the work." Undoubtedly the existence of our temperance societies and religious guilds proves that in the judgment of their founders the baptismal pledge is not enough to keep men up to a sense of their duty; on this point I leave the Bishop to settle matters with such organizations. But for the daily work of caring for Missions, you must have a machine continuously at work, and I believe that this work has always been done, and well done, by bodies in which the voluntary spirit has had a large part, and which have not been under the immediate control of synods or popes, for I suppose that the religious orders, which in early days bore the great burden of missionary work, were more independent of external ecclesiastical authority, to say nothing of public opinion, than are the societies of to-day.

Meanwhile, the foolish talk of "the corporate action of the Church," as a thing within the range of what is practical in this regard, gives an excuse to the apathetic to do nothing until they have attained the unattainable. What has the Church of England ever done in her corporate character? While I do not forget the New Lectionary and the Shortened Service Act, I can point to nothing done by the joint action of the Convocations and of the Crown, which is supposed to represent the laity, since the Savoy Conference. The Church of the Southern Province did something of the kind when, in 1701, Church and State founded the Society for the Propagation of the Gospel. But supposing (and it is a very large hypothesis) a Board of Missions appointed for the two provinces and accepted by the laity, all existing societies for home and foreign work absorbed into it, and security taken against the formation of others; the Board of Missions will have to establish a central office, a committee of management consisting necessarily of persons living near to London, who will direct everything, and be really less representative than are the great societies at present.

The Southern Convocation has recently appointed a Board of Missions, consisting of twenty-four bishops, twenty-four priests (not necessarily proctors), and twenty-four laymen, all to be nominated by Convocation. The functions of this body, which is far less representative than the existing societies, are limited to enforcing

generally the responsibility of the Church in regard to Missions, to advising colonial and missionary Churches, when such advice is asked for, and to acting as referee when called on by home societies. It is expressly declared that the board will have nothing to do with funds. I think the duties of the board will be light. Of our seventy-four foreign dioceses, fifty-eight are grouped in one or other of eight provinces, each of which will be jealous of its autonomy, and will not seek the counsel of the synod of another Church, albeit they may readily look to the latent Patriarchate of Canterbury for help. Societies are likely, as I think, to seek counsel in times of perplexity from the same exalted source.

If Convocation has influence enough with the Church to venture on the task, it will do work worthy of itself, if it arouses a missionary spirit, brighter and more earnest by far than now exists, and if it can impress Churchmen with a sense of their duty, not only to give, but so to give that the gift shall not gratify personal predilections, nor reward importunate and picturesque writers, but shall do the most permanent good to the whole body of Christ.

## C.M.S. DEPUTATION TO THE GOVERNMENT ON THE NIGER LIQUOR TRAFFIC.



ON December 18th, a Deputation from the Society attended at the Foreign Office to urge upon the Government the importance, in the negotiations at the Berlin West Africa Conference, of retaining power to control the liquor traffic on the Niger. In the absence of Earl Granville from town, the Deputation were received by Lord Edmond Fitzmaurice, M.P., and the Permanent Under-Secretary and Assistant Under-Secretary, Sir Julian Pauncefoot and Mr. T. V. Lister. Owing to the very short notice (under forty-eight hours), and the near approach of Christmas, a large number of the Vice-Presidents and other influential friends who had been invited were unable to attend; but letters expressing sympathy and regret were received from the Archbishop of Canterbury (Vice-Patron), the Earl of Chichester (President), the Bishops of London, Rochester, and Bedford, Bishop Titcomb, the Dean of Westminster, Archdeacons Farrar and Richardson, Lord Kinnaird, Sir W. Muir, Sir W. Hill, &c. Among those present were Capt. the Hon. F. Maude (Treasurer), Mr. Arthur Mills, Sir Arthur Cotton, the Bishop of Sierra Leone, Canons Hoare and Tugwell, General Crofton, General Touch, Colonel Beamish, Colonel Robinson, Colonel Bruce, Major S. Churchill, Mr. G. Arbuthnot, Mr. P. S. Melvill, C.S.I., the Revs. F. F. Goe, J. Long, W. Abbott, G. C. Reynell; Messrs. R. N. Cust, J. A. Strachan, H. Morris, W. J. Grane, F. P. Ward, C. B. Ker, R. Eusden, and several other members of the Committee, and the Secretaries of the Society.

Mr. Arthur Mills, V.P., introduced the Deputation, after which General Hutchinson, Lay Secretary, read the Memorial of the Committee, as follows:—

TO THE RIGHT HON. EARL GRANVILLE, K.G., &c., Her Majesty's Secretary of State for Foreign Affairs, &c., &c.

*The MEMORIAL of the President and Committee of the Society called the Church Missionary Society for Africa and the East, established in 1799—*

SHWETH,

That your Memorialists approach Her Majesty's Government on the subject of the control on the River Niger of the traffic in alcohol with feelings of deep thankfulness that, as reported in the *Times* of the 8th instant, Her Majesty's Representative at the Grand Committee of the West African Conference claimed on the part of England power to exclude from the Binué river all traffic in alcohol

thereby indicating, as they conceive, that Her Majesty's Government recognized the evil of an unlimited supply of alcoholic liquors to the uncivilized tribes of those regions, and desired to control it.

But your Memorialists have observed with the greatest regret that, as reported in the *Times* of the 10th instant (Berlin report), the Grand Committee of the West African Conference

"has not seen its way to assenting to the demands of England for power to  
"exclude alcoholic liquors from the Binué region of the Niger,"

though a clause was agreed to be inserted in the protocol,

"expressing the wish of the Powers that each should exercise as much  
"restraint as possible on the importation of spirits, &c., into the districts  
"alluded to."

The same paper, in its article of the 10th instant, does not consider that the Conference will accept the proposal that England should, on the Niger, reserve the right of levying customs and excise duties on these commodities, and observes :—

"It would indeed be lamentable if the main result of the Conference should  
"be the wholesale introduction of '*fire-water*' among the negroes, and the  
"establishment of a drinking-booth by the side of every factory or Mission  
"station that is, or is to be."

Under these circumstances your Memorialists feel that there are grave reasons for alarm lest their Missions should be ruined, and the cause of Christianity and of civilization irreparably injured; for on the one hand the liquor traffic is rapidly increasing, and on the other the power of England to control that traffic is apparently decreasing, indeed is absolutely disputed by the European nations represented at the Conference. In addition to this, the enterprise of European merchants has by this very Conference been directed to the trade of the Niger, and specially to the profits of the liquor traffic. The papers speak of an influential Hamburg firm starting a new company for liquor traffic on the Binué branch of the Niger, and it is reasonable to expect that many other companies will be started, and thus a great impetus will be given to this traffic in the article so demoralizing to these uncultured savages, exciting them to carry on to a yet greater extent their dreadful practices of human sacrifices and cannibalism.

The Secretary of the Church Missionary Society's Mission on the Niger reports that he knows, from his own observation on the river, that the amount of liquor introduced on the Niger is enormous, and that when he was at Onitsha, about 180 miles up the river, this time last year, one vessel alone arrived laden with 25,000 cases of gin and demijohns of rum (a case of gin contains one dozen bottles, and demijohns about three to five gallons each), or in all say 300,000 bottles; that this is the common article of barter with the Natives; and that one of the mercantile agents on the river told him that the demand was so great that he might do the whole of his business in this article alone.

Now, apart from those general interests which all Missionary Societies take in matters affecting the spread of Christianity among the Heathen, the Church Missionary Society has very special interests in those regions. For nearly thirty years the Church Missionary Society has been spending on an average over 3000*l.* a year, and now more than 4000*l.*, on the evangelization of the tribes on the Niger; and, moreover, is building a new steamer to take missionaries up the Binué branch of the Niger. It has some 4000 Native adherents connected with its twelve stations on the river, and all presided over by a Negro Bishop. It can thankfully assert that wherever its missionaries have been able to plant the Gospel in those regions, there the interests of civilization and humanity are promoted, and specially as regards the preservation of human life. Even where Christianity has not been openly accepted by the chiefs and people, so powerful has been its influence that, in one town, a dying chief, who had not declared himself a Christian, forbade the offering of human sacrifices on his death, and the missionary was able to prevent them from being offered, notwithstanding the strong opposition of the chief's relatives who felt themselves, and who were thereby, disgraced in the eyes of their people. In another town, not long ago—a town where cannibalism is known to have been practised—some 1500 of the chiefs and people gathered

together in one vast assembly were addressed, at the request of the King, by the missionary, and patiently, and with much apparent interest, heard from his lips the truths of Christianity.

Having, then, the best interests of these tribes of the Niger seriously at heart, and seeing so powerful an enemy as this liquor traffic rapidly advancing and threatening to demoralize, nay, even to destroy, those races for whose preservation and salvation the private self-denying generosity of Christians in Great Britain has expended so many thousands of pounds, your Memorialists feel that on them lies the solemn responsibility of earnestly pleading on behalf of these their fellow-creatures, so ignorant, so helpless, and but too often so degraded, that they should receive the powerful aid of Her Majesty's Government, so that they may be preserved from the demoralizing effects of an uncontrolled supply of alcoholic liquor.

Your Memorialists feel sure that every member of Her Majesty's Government is at one with them in this matter, and will freely acknowledge the individual and collective responsibility resting not only on all Englishmen, but on the Government of this country in particular, towards these races, who, by the Providence of God, are being daily added to that vast Protectorate which it is the unique honour and privilege of Great Britain to enjoy.

Your Memorialists therefore confidently and earnestly appeal to Her Majesty's Government to uphold the righteous demand made by the representatives of Her Majesty's Government at the said Conference, that the British nation shall be left free and unfettered in its action in this liquor traffic question; and to take the necessary steps for instituting at once, and for maintaining, an adequate control over the liquor traffic of the Niger.

LONDON, December, 1884.

The Bishop of Sierra Leone (who was to sail the next day for Africa) then spoke in support of the Memorial. He mentioned that the steamer he went out in before was laden with rum, gin, and gunpowder, all from Hamburg, and that the captain told him the spirits were of such a quality that he would not touch them on any account. The Rev. J. Hamilton, Secretary of the Niger Mission, described what he had himself witnessed on the river, in confirmation of the statements of the Memorial, and dwelt on the important fact that the best Natives on the coast earnestly desired some repressive action on the part of the British Government. Mr. R. N. Cust urged the point that the Deputation were not seeking their own interests, but those of the people of Africa who could not speak for themselves; and also that they did not ask impossibilities, such as the absolute prohibition of the import of spirits, but only its regulation by means of duties and licenses.

Lord E. Fitzmaurice, in reply, expressed the pleasure of the Government at receiving so important a Deputation, and the regret of Lord Granville at his unavoidable absence. He said the Government were entirely at one with the Deputation in their general object, and that when the next blue-book appeared, the instructions given to the British representatives at Berlin would be found to meet the Society's approval. He must refrain from making any definite statement on a matter about which negotiations were still going on, and with reference to a paragraph in the *Times* of that morning, to which Mr. Cust had referred, observed that the questions under the consideration of the Berlin Conference involved complicated details, and that these had as yet only been considered by a Committee and not by the Conference itself.

Mr. A. Mills having thanked his Lordship for the satisfactory tone of his reply, the Deputation withdrew.



## CHINESE RHYMED TRACTS ON FOOT-BINDING.

**B**ISHOP MOULE writes to us:—"These Ballads were picked up by our catechist, Matthias Sze, at the type-cutter's, Sung-nien Kin (Pine-year Gold), who does most of our local printing. He said the MSS. had been brought to him by a Buddhist monk, on behalf of the authoress. Since then, the monk has taken charge of the wooden type-blocks."

The translation is by Bishop Moule himself.

*Translation of Rhymed Tract against Foot-binding, No. 1.*

## A PLEA TO BE EXCUSED THE CRUEL BITTERNESS.

I am moaning for womankind  
 Who endure bitterness, with none to save.  
 The cruel bitterness of bandaged feet,  
 'Twas Chow (a) the king invented it.  
 I recollect once on a time when I was little  
 How father and mother, with desperate hands,  
 (And) two lissome ankle-squeezers, (b)—  
 That is to say, strips of blue cotton-cloth,—  
 Straining the cloth with might and main,  
 As if binding a felon for his prison,—  
 Bandaged my feet in the shape of a dumpling (c)—  
 As for the pulses, how could they course?  
 (Then) at four or five years of age,  
 I could not tell my grief or pray;  
 I had the bitterness but no wit to say  
 (That) sound doctrine keeps close to nature. (d)  
 They taught me no fine needlework,  
 But gave their mind to bend back my toes. (e)  
 Father and mother, crueller than tigers,  
 Worried me down to a skeleton. (f)  
 If with sinews and veins swollen I tripped (g) and struck (the foot),  
 All red and purple (it grew) like the head of the lungs\* (of a pig).  
 While the wound was open, matter and blood oozing out,  
 My heart bore a load of grief, myriad pounds weight. (h)  
 Now that I am past sixty. (i)  
 I have at last got sense and wit.  
 To-day if I meet cruel father and mother,  
 I shall speak out my grief and prayer.  
 Suppose my good father utters a word,  
 I too have a notion on the subject;  
 "Pray, Father, put on tight shoes,  
 And walk about town all day.  
 If you don't make wry faces,  
 You will surely roar with all your might,  
 And cry out, 'Having borne the penalty  
 I can believe my child's bitterness was hard to bear.'"  
 If good mother herself takes up the cudgels, (j)  
 I'll tell her the rights of it all.  
 "Mother, once on a time, when you were small,  
 You swallowed the bitter (cup),—'tis long ago.  
 Now your age has reached late autumn,  
 You don't yet forget the bitterness of heart.  
 She who swallows the bitter (cup) and does not recollect it  
 Reaps no harvest at life's end.  
 After you had tied up my feet small,  
 Could you then settle all the rest of it?

\* *Technicé*, "lights."

Settle to wed me to the Chwang-yuen, (*k*)—  
 Or settle that I should be empress ?  
 Could you settle that we should be rich to the end,—  
 Or settle on us long life and happiness ?  
 Could you settle that my husband should be with me to the last,—  
 Or settle on us a great progeny ?  
 Settle that I should ride in sedan or barge,  
 And travel all over the country ;—  
 A whole hundred years like this,  
 And never need to take a step on foot ?  
 Settle, if you could, that I should attain it all,—  
 There was yet no cure in the list for the painful feet.  
 Yet the fair, straight foot of nature  
 You bandaged up hideous as cock's-foot rheumatism." (*l*)  
 In the myriad kingdoms, and all the world,  
 Can you find, I pray, this footbinding ?  
 Every sort of sham adornment  
 Shows the human heart not leal and good.  
 If the figure is chaste and pretty,  
 'Tis a joy for ever to the beholder.  
 We don't see little feet (alone) in repute ;—  
 What is valued is general completeness.  
 Humbly I pray all men of high virtue  
 To repeat the words of me, the old woman ;  
 And when you encounter the silly good-folk,  
 Pronounce this piece for them to hear.  
 Bind the feet, and disobey Blue Heaven !  
 'Tis all a wrong to the youthtide of women.  
 They fancy a lifetime of happiness,  
 Instead, they endure life-long bitterness.  
 All does not lie in a fair form and face ;  
 One wants the heart's good glebe. (*m*)  
 If the heart is all harsh and evil,  
 Tiny feet are to no good purpose.  
 What a many words the old crone has spoken !  
 Verily she can't ever utter all her wrongs.  
 Would people but put faith in her words,  
 Then little girls would see the blue sky ! (*n*)

The plea of Mistress Keang, *née* Sung (*o*), who also put it in print. Carefully engraved, Kwang-sen vii. Apricot Moon (*p*) (about March, 1881). Published at Kin Sung-nien's Type-cutting Shop, mouth of Leather Lane, below Cabbage-market Bridge, Hangchow.

## NOTES.

Hangchow pronunciation of first four lines. (Lines 1, 2, and 4 rhyme.)

*Ngo* (*l*) *t'an* (moan) *wé* (be) *nii* (female) *liu* (sort)  
*Zé* (receive) *kw'u* (bitter) *vu* (no) *zen* (man) *kiu* (save)  
*Niao* (bandage) *kyah* (foot) *yun* (cruel) *wang* (wrong) *kw'u* (bitter)  
*Dzé* (chow) *wang* (king) *ky'i* (raise) *ken* (root) *yiu* (occasion).

(*a*) Chow-sin, last ruler of the Shang dynasty, which fell early in the 12th century B.C. His concubine T'a-kih, according to one tradition, wrapped in silken bandages the clawed feet which marked her as an embodied fiend. He was enamoured of the deceit, and set the bandaging fashion in vogue. See Note on No. 2, and below.

(*b*) An instrument of torture made of wooden boards. The authoress implies that the lissome bandages produce agony as bad.

(*c*) Dumplings of flour or soft rice are kept in a conical shape with leaf-swathings, not unlike the misshapen foot.

(*d*) Lit., "The product of Heaven or God."

(*e*) Four of the toes—leaving the great toe straight—are bent, sometimes broken, under the sole. This is the usual mode.

(*f*) A witness to the unhealthiness of the practice, repeated in No. 2, and borne out by medical observation to some extent.

(*g*) While the foot was numb with recent pressure.

(*h*) She seems to mean a sense of cruelty over and above the suffering.

- (g) Lit., "past the cycle," viz., of sixty years, one of the measures of time.  
 (f) Lit., "raises her hand."  
 (k) The most distinguished scholar of his year in the whole empire.  
 (l) A contraction of the fingers which brings them all to a point. Perhaps an allusion to the legend that T'a-kih, mistress of Chow, was a fiend and had clawed feet. See No. 2.  
 (m) The heart a field is a well-known Chinese figure.  
 (n) Their troubles would be over.  
 (o) A married woman's maiden name is usually given if she is mentioned in writing.  
 (p) Style of the present reign. The months have floral as well as other names.

*Translation of Rhymed Tract against Foot-binding. No. 2.*

THE ENDURANCE OF CRUEL BITTERNESS TO NO PURPOSE.

O Heaven, Heaven, Heaven, take pity  
 On womenfolk crushed down with bitterness in long succession. (a)  
 The straight fair foot of nature (b)  
 Is brought by bandaging to a taper point.  
 The old woman's doleful ditty  
 Tells over again the tale of her girlhood.  
 Bandaged feet give rise to consumption  
 And crush many a one to death.  
 There are silly folk in this world  
 Who will not inquire into the rights of things.  
 They take their own female offspring  
 And do their best to torture and disgrace them. (c)  
 There are among parents good folk too  
 Who pity their children and feel kindness towards them;  
 Only wishing that their destiny may be good, (d)  
 And so not caring to bind up their feet. (e)  
 There are girls too who beg to be degraded, (f)  
 For ever listening to idiots' talk;  
 The size of the foot is as Heaven made it,  
 Why trouble to stilt it with a wood(en sole)? (g)  
 Look you! before Chow's (h) reign  
 Girls' feet never were bound.  
 The mad king fell in with T'a-kih, (h)  
 And for her invented depths of crime.  
 Lately there have been some witless folk  
 Imitating the old monstrous shape;  
 Spoiling with bandages the natural feet  
 Till it is like (the effect of) cock's-foot rheumatism. (i)  
 Look far off at the Princes Yao and Shun; (j)  
 Up to that time you see nothing of this kind.  
 You will not imitate the eminent princes' form,  
 But are bent on copying the mad king's whim.  
 The old crone has heard in her ear (k)  
 That there is just now a wise person,  
 Here in the region of Ts'ien-t'ang, (l)  
 Whose age counts the springs of just eight years.  
 They bandaged her feet. She cried with loud weeping;  
 Straightway her mother scolded the little girl.  
 "Look," said she, "at the old lady with big feet,  
 Who ever will be go-between for her?"  
 The maid answered her mother back,  
 "The size of a foot is as heaven made it;  
 One never sees in the bridal-chair (m)  
 The new-made bride carried home again."  
 The mother when she heard this laughed in her anger,  
 And after all gave in to her little girl's will:—  
 "What you say is proper enough,  
 So now I will not bandage you."  
 Now people live to a hundred,  
 Yet can't match the eight-year-old lass.

The maiden had a deal of sense,  
 Far beyond most men's wit.  
 The modern set with no principle—  
 Stupid idiots as most of them are—  
 Set agoing very many things  
 And do what is flat contrary to Heaven.  
 The idiots hold fast their notion  
 As if it were heavier than a million pounds;  
 Heaven's own production they pronounce no good,  
 And make a piece of fancy-work (n) instead.

Old woman that I am, I have often heard how long ago, when Chang Hien-Chung made the rising in Sze-ch'uan, he cut off the small feet and built a "tower of feet." When the Western Banditti (o) were at Nankin, they set women to the task of carrying loads. Their small feet giving them pain and anguish, they could not walk. Then the bandit king put out a decree to the effect that small feet were of no use, and should be chopped off whenever met with. Alas! for the women that incurred this calamity, all because of the mad king of the House of Chow, and of those fools who still call little feet monstrous pretty. 'Tis a sham goodness! The natural foot is good after all. And if the heart is sincerely good, then indeed there is true goodness. Can small-footed women make sure to win every good wish of the hundred happinesses? Suppose they win them every one, yet, with aching feet for some tens of years, with all the hundred happinesses they have no heart to enjoy them. They who fancy a little foot are the most foolish idiots. The fools are always dinning it in your ears that a little foot is best 'Tis a sham "best," and the life-long suffering is a real bitterness. There's a verse that says,—

In this world the most are poor  
 And depend on hands and feet to live.  
 If (a girl's) feet are small she must sit in doors,  
 Gaping for a windfall of fortune.  
 When poor folk bandage up a pair of small feet  
 'Tis in hopes of getting into the rich man's mansion.  
 But if the face has no luck  
 The feet are equally of no advantage.

Moaned and written by Goody Ch'en. Put in type, Kwang-sen viii<sup>th</sup> year, iv<sup>th</sup> month (about May, 1881). Blocks deposited (= published) at Kin Sung-nien's Type-cutting Shop, at the end of Leather-market Lane, foot of Cabbage-market Bridge, Hangchow.

#### NOTES.

- (a) Referring to the antiquity and continuance of the fashion.
- (b) Lit., "Heaven-like square proper foot."
- (c) In "society" a natural foot is the disgrace. The writer seems to choose to ignore society.
- (d) Lit., "Heaven's decree."
- (e) *Very* rarely heard of—never by me.
- (f) Lit., "held cheap," i.e. from the writer's point of view.
- (g) "Why take the pains to prop (or fill) up with wood?" The tiny shoe has a wooden sole (hidden in satin or cloth), high at the heel.
- (h) The worse than Nero (12<sup>th</sup> century B.C.), said to have caused his infamous concubine T'a-kih, to improve the beauty of her feet with silk bandages, and so to have introduced the fashion. Or, according to one legend, to have been kept thus by her from the knowledge that she was really a fair fiend with *clawed feet*. There is an allusion to this in the cock's-foot rheumatism, and the "monstrous shape."
- (i) An affection (? rheumatic) by which the fingers are drawn together to a point.
- (j) The primeval models of royal virtue; Confucius' great examples (24<sup>th</sup> century B.C.).
- (k) A whisper.
- (l) One of the districts into which the department, Hangchow, is divided.
- (m) The bride is sent to her lord's house in an ornamented sedan, which hides her from view. Though she may never have been seen by him, and may not please his fancy, she is hardly ever rejected.
- (n) The cramped distorted foot in its embroidered satin shoe.
- (o) The Taiping Rebels.

## THE MONTH.

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T the beginning of another year of, we trust, faithful and happy labours in the Master's service, we would earnestly beg the attention of all our readers to the first two articles in this present *Intelligencer*, "A Call for More Men" and "A Call for More Means." Both suggest many topics for fervent prayer; and the former, also, grounds for hearty thanksgiving. It notices, *inter alia*, the recent remarkable manifestation of missionary interest and enthusiasm at Cambridge, and the deeply interesting meeting held there on December 1st.

We have been favoured by Mr. Mackworth Young, Secretary to the Government of the Punjab, with the extremely valuable paper read by him at that Cambridge meeting on Mission Work in India in its Relation to the Civil Government. We hope we may have space to print it next month. In order to clear off some part of our pile of matter already in type we are giving eight extra pages with this January *Intelligencer*.

SEVERAL rooms in the new wing of the Church Missionary House are now in regular use; and we hope the whole enlarged house may be open very shortly. But the Fund started by Mr. Bickersteth, which ran so quickly up to 10,000*l.*, is not rising now as it should. We would remind our friends of the arrangement made for putting up a tablet in the large new Committee-room, on which tablet will be inscribed the names of departed brethren and sisters in Christ in whose memory contributions to the House Fund of 100*l.* and upwards are given, together with the names of the donors. It would indeed be a pity for any prominent and honoured name, or group of names, in C.M.S. annals, not to be so commemorated. For instance—to name but a few—Edward Auriol, John C. Miller, George Lea, Charles Clayton, Bishop Baring, Henry Venn himself; none of these have yet been chosen. Or among missionaries, Ragland, Russell, Gordon, Welland, Baker, D. Fenn, Tucker, and many others. Could not a parish or congregation raise 100*l.* to commemorate a departed minister, or a missionary sent forth from among them? Could not a county or a town raise 250*l.*, or more, in memory of a group of men formerly belonging to it, and now gone to their rest?

By the death of Dr. Law, Dean of Gloucester, the C.M.S. loses another of its oldest and staunchest friends. When he was born the Society was not founded. Its world-wide influence now suggests the Divine promise, "Instead of thy fathers thou shalt have children, whom thou mayest make princes in all the earth."

We regret to say that Dr. Percy Brown, the young medical missionary on the Niger, died while on his voyage home, and was buried at Accra. The Society has had eight Englishmen at different times on the Niger, and this is the first death. Another medical man is now wanted to take Dr. Brown's place.

We announce with deep regret the death at Marsham, Norfolk, on December 16th, of the Society's venerable and much-respected missionary, the Rev. C. B. Leupolt, formerly of Benares. The early date at which

we must go to press, owing to the Christmas holidays, prevents our doing justice to our old friend this month. We will only express our thankfulness that he was spared to complete the admirable volume of his "Recollections" which we lately reviewed.

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A NEW *Henry Venn* steamer has to be provided for the Niger, to replace the old one, now irretrievably damaged. Special contributions will be thankfully received.

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THE Archbishop of Canterbury, on the recommendation of the Bishop of Madras, has conferred the degree of B.D. upon the Rev. W. T. Sathianathan, C.M.S. Native pastor at Madras, and the Rev. J. E. Padfield, of the C.M.S. Telugu Mission.

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A TELEGRAM from Zanzibar states that 200 rescued slaves have been handed over by the British authorities to the C.M.S. Mission at Frere Town. These are the first for four or five years. The slave-trade shows signs of activity again. These poor creatures will cost the Society money—a fresh reason for the instant increase of contributions. Mr. Handford and his brethren need our special prayers with this additional strain upon their strength.

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ANOTHER Native clergyman has been removed by death, the Rev. Ambarta Thomen Thoma, pastor of Mavelicara, Travancore. He was a "Syrian" Christian by birth, and his name is an illustration of the belief that the Malabar "Syrian" Church was founded by the Apostle Thomas. He was ordained by Bishop Gell of Madras in 1868. Bishop Speechly writes:—

I did value Mr. Thoma highly, very highly, and his loss is a very severe one to myself, as well as to the Native Church. He was so wise in counsel. I often consulted him in difficult matters, and his advice was always good. I have no remembrance of ever having regretted that I had followed it when taken. He was so conciliatory and full of tact, that in cases of dissension between pastor and people, and other delicate matters, I sought his services, always so readily given. He was an example to all of thorough devotion to his work. Not possessed of any brilliant gifts, yet so full of common sense, and so whole-hearted, his position in the Native Church was an important and growing one. He was little in stature, and was a happy exception to the advice of a Malayalam proverb which he once quoted to me, which was to this effect: "Never trust a

little man." It has pleased God that he should soon rest from his labours. I think he can only be a little over forty years of age. From Mr. Caley's letter, I fear he may have been overtaxing his strength; but it was a blessed death, the Master calling away His faithful servant to rest in the midst of active labour and initiating plans for the increase of spiritual life in the Native Church. He was a very pleasant companion, and I would particularly notice that he was a man in nowise of Anglicized habits, a type for which I hope the Church in Travancore may be distinguished. A man of self-respect, plain and simple, and contented with his position amongst his people. We may indeed thank God for the bright, useful life which He gave to the Native Church. May it be for a long time remembered, emulated, and followed!

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A LETTER from Bishop Poole, dated Sept. 2nd (before he was ordered away from Japan for a time), gave interesting information regarding the Native Christians at Hakodate. The charge of the work carried on in and near Hakodate by the catechists and converts who attached themselves to Mr. Dening has been transferred to the Bishop, who will be responsible

for such funds as are necessary. Under the Bishop's advice, these Christians will no longer hold a rival Sunday morning service, but attend the C.M.S. church. In the evening different evangelistic preaching stations will be occupied by Mr. Andrews (our missionary), his catechist Terata, and Ogawa, the leader of Mr. Dening's adherents. The Bishop explains that (as we always believed) personal affection for Mr. Dening was the real cause of the little secession. He does not think more than two of the men "could understand the subject in dispute." We regret much to have to add that Mr. Dening has now publicly seceded from the Church of England, on serious doctrinal grounds.

At a meeting of the Osaka and Kobe Missionary Association, composed of English and American Missionaries of three or four denominations, the following address was adopted and sent to Bishop Poole on his leaving Japan for California through serious illness:—

*Osaka, October 7th, 1884.*

DEAR BISHOP POOLE,—A few months ago we were privileged to welcome you amongst us as a fellow-worker in the kingdom of God. We rejoice that the fraternal relations then established have been confirmed by subsequent intercourse, and we especially thank God for the grace given to you as manifested in your large-hearted sympathy with, and interest in, everything calculated to advance the cause of God in this land.

We do most sincerely sympathize with you and Mrs. Poole in the heavy trial the loving hand of the Lord has laid upon you, which necessitates your retirement (we trust only for a time) from the work to which we know you heartily desire to consecrate your life and powers; and if in God's good providence you are permitted to return to us (as we sincerely trust you may be), we shall be ready to give you a warm and hearty welcome, knowing that the period of separation, sanctified alike to you and us, will only have strengthened the bonds of love and sympathy which unite us as co-workers with God and each other in the Gospel of His dear Son.

We shall follow you with our prayers, that you may have a safe and prosperous voyage; that if it be God's will your sojourn in South California may result in the complete re-establishment of your health, so that you may in God's good time return to Japan; and especially that you may be blessed with all spiritual blessings in Christ Jesus, and fitted, during the continuance of your trial, for whatever the Lord may order for you in the future.

Believe me, dear Bishop Poole, on behalf of the Members of the Osaka and Kobe Missionary Association, yours very fraternally in the bonds of Christ,

(Signed) J. T. GULICK, President.

MR. CUST writes to us as follows regarding the German annexations in West Africa:—

The annexations made by Germany on the West Coast of Africa are to be hailed with satisfaction. The friends of the C.M.S. well know the sterling value of the German missionaries of Barmen, Berlin, and Bremen, and the German-speaking missionaries of Basle in Switzerland. The German merchant belongs to an honest, law-abiding, conscientious class, who seek to make profit in an honourable way. The places annexed are found on Kiepert's map to be—

I. Between Quitta and Great Popo, on the Slave Coast, West Africa, north of the equator:—Bey Beach, Bagidah, Porto Seguro.

II. In the Cameroons district, West Africa, north of the equator:—Dualla, Belltown, Dide's Town, King Akway's Town, King William's Town or Bimbie, Melimba, Little Batanga.

III. On the coast of Namaqua-land, South Africa:—Angra Pequena, Cape Frio, Cape Cross Bay, Sandwich Harbour, Spencer Bay.

It may be doubted whether German commerce will obtain any expansion, or

the German nation any prestige, by these annexations. Had they been worth possessing, the English would have annexed them long ago. They are but the leavings of those who have had the first pick. But the cause of Missions and civilization will distinctly gain by the introduction of a German element. We can forgive the absence of Free Trade as their weakness, but we do not forget their steadfast maintenance of religious tolerance, which is their strength.

THE Rev. H. P. Parker, our Calcutta Secretary, gives in a recent letter some items of translational and literary news. The new Bengali hymn-book was to be out in a few days. A third edition of Dr. Baumann's Hindi Catechism had been called for, making 10,000 copies. The Rev. E. Droese's Malto Dictionary and Grammar were passing through the press. (Malto is the language of the Paharis of the Rājmahal Hills in Santālā.) The Bible Society had appointed a committee for the preparation of the Santāl New Testament, consisting of three missionaries of the C.M.S. (Mr. Brown, Mr. Blaich, and Mr. Cole), two of the Scotch Free Church Mission, and one of the American Baptist Mission at Midnapore.

THE *Shid Shidán* ("Messenger of Light"), the organ of the Native Christians at Lucknow, reports the Annual Meeting of the C.M.S. Native Church Council for the North-West Provinces, on September 30th and October 1st, at Agra. The Rev. B. Davis, of Benares, presided as Chairman, and the Bishop of Calcutta was present as Patron. The financial report was satisfactory, and hope was expressed that in a few years the Society might be relieved from making grants to the Council funds. The following transfers of Native clergy were made:—Rev. N. Rahim Bakhsh, Curate at Allahabad, to Jaunpur temporarily, and eventually to go to Mauritius; the Rev. Katwaru Lall, Pastor at Agra, to evangelistic work in Benares; the Rev. Mark Drummond, of Aligarh, to succeed Mr. Bakhsh at Allahabad; the Rev. W. Seetal, Head-master of the High School at Lucknow, to be Pastor at Agra and Assistant-master at St. John's College.

LECTURES to the educated Natives of India are an agency of great value for the diffusion of Christian knowledge and principles. At Agra, the Rev. H. Lewis has been giving successful lectures on such subjects as "The Gospel of Christ not dependent upon circumstances for success," "Thirsting for God," and "Woman." A printed copy of the one on Woman has reached us, and very useful it must have been. At Jabalpur, the Rev. J. P. Ellwood has arranged for a valuable course of no less than twenty-six lectures, by himself and several other missionaries, and some leading Native Christians. Among those on the list are, "Vedantism, Nyaya, and Truth," by Pundit Behari Lall, B.A.; "Moral Courage and Conduct," by Munshi Sheo Bharos; "An Unanswerable Proof of Christianity," by the Rev. Nehemiah Goreh; "Moral Difficulties of the Bible," by the Rev. H. M. M. Hackett; "A Visit to Rome," and several others, by Mr. Ellwood.

LETTERS from Fuh-Chow continue to describe the agitation among the Chinese regarding the recent French bombardment. The Native Christians are suffering much annoyance for their connection with the "foreigners" (who to the populace are all alike); but they are showing great steadfastness, and many heathen are joining them. Mr. Wolfe writes:—

*Foo-Chow, Oct. 13th, 1884.*      our Native Churches have been most  
Though up to the present, we and all      mercifully preserved, affairs look rather



dark, and our work in the country is practically stopped, at least for the present. We have been unable to attend our Church Councils in the country or visit any of our congregations, and it is still considered unwise and unsafe to collect together any number of Native Christians in any of the towns or cities lest it might give occasion to the excited and enraged populace to attack the Christians and pull down our churches. Generally speaking public preaching is stopped, as the people are too excited to listen to anything except war news, or discussions about the war. Often and often during the last few months many of our churches have been threatened, and our people abused by the gentry and the mob, who were prepared and ready to pull down and destroy our places of worship and kill the Christians, but on every attempt of the kind something or other always happened which in some mysterious way defeated the plans of our enemies and saved our churches and people from destruction, when, humanly speaking, there seemed no possible chance of escape. The Lord, who has so wonderfully watched over this Mission, and who in so many various ways, and at different times in the past, has vouchsafed His protection to us and our people, is still watching over us, and it is He, I have no doubt, who has defeated all the evil designs of our foes, and has thus far kept us in comparative safety.

The French fleet has now (the greater part of it) retired from the neighbourhood of the Min. It is to be hoped the entire fleet will soon entirely disappear, and the poor people in these parts will again settle down in peace and safety, and we can resume our country work without danger to ourselves or our congregations. For the present all is at a standstill, and it is not considered safe to travel through the country while large rewards are being publicly and officially offered for Frenchmen's heads. To be sure we are not Frenchmen, but the people, especially the ill-disposed and desperadoes, even if they know, are not very anxious to make any difference between French and other Europeans.

The catechists and Native Christians have very earnestly advised us not to visit them just yet, and to put off our meetings for a couple of months. It is a time of trial for this Native Church. It has come at last, but in a way which we had never conceived. May the Good Shepherd watch over His flock here, His scattered flock, many of whom are weak and young in the faith! I rejoice to say that notwithstanding the great difficulties just now to be encountered in the way of a bold confession of Christ on the part of the Native Christians, they are not at all backward or deterred in making this confession, nor do they in the least degree conceal the fact that they are Christians. Indeed the reverse is the case, thank God. They come to church more regularly in most instances, and in many cases God has even made their enemies to praise them. Furthermore, in Lo-Nguong and Hok-Chiang, for example, large accessions are being made here and there to the ranks of the visible Church simultaneously with all this rage and hatred against Christianity and the Christians. In Hok-Chiang alone about 300 have placed themselves under Christian instruction, and have given up their Ancestral Hall as a place of worship—a church in fact. They have earnestly begged for a catechist to teach them, but we cannot send them one.

I must not allow this to go away without saying, in reference to this great trouble from the French, that almost in every case the Government and the Mandarins have acted well, and have done their very best to protect our churches, chapels, and Native Christians. I have never known them to act so fairly, justly, and promptly; but, alas! they have very little authority now, and should the French again come into this river the people will without doubt rise and kill their Mandarins, and general chaos and revolution and misery untold will be the result. They very nearly killed the English Consul a few weeks ago. They tore down the Viceroy's Yamen to get at Mr. Sinclair. He had a wonderful escape.

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THE following interesting letter has been received from the Bishop of Moosonee:—

*Moose, September 17th, 1884.*

I arrived from Albany, with Arch-

deacon Vincent, at two o'clock last Sunday morning, after a lengthened

and stormy voyage, to find that our ship had only just preceded us, whereas she ought to have preceded us by three weeks at least; but this year's voyage was nearly as bad as that of last year; for a thousand miles, all through the Hudson's Straits and down the Hudson's Bay to within two days' sail of Moose, the ship was beset by ice, which at times handled her very roughly, and I fear that on her return to England she will in consequence require extensive repairs. Great anxiety was already beginning to be felt, as day after day passed and she did not make her appearance. The missionaries in the country, at any rate, need not now on their own account feel so acutely the late or even non-arrival of the ship, as the kindness of my Christian friends in England has enabled me to lay in a store of provisions sufficient for a year's consumption. I cannot be too grateful to God for so effectually opening the hearts of His people to respond so liberally to my appeal.

I had not intended going to Albany this summer, as I was there last winter, and hope to be there again next winter, as well as next summer, on my way to Osnaburgh; but it pleased God once more to lay His afflicting hand on the poor people there in the form of influenza, which attacked all, but was most fatal among the young men. It seemed as if matters were to be as bad as, or even worse than, they were last year. There were five funerals in one day, as many as in ordinary circumstances are in a year; they were almost in despair; they sent for me, and I at once responded to their call; I found things very bad indeed. The Archdeacon, himself suffering severely, was constant in his attendance on the sick and dying, being heartily seconded by Mr. Burghton, the H.B.C.'s representative. To aggravate the evil, the weather was terrible; for it was raining almost every day, while suitable food was not obtainable. Of flour, salt pork, and salt geese, there was abundance, and they were distributed with a liberal hand; but in the summer there are no birds in the Albany marshes—no fish in the Albany river; it is always, as the Indians say, "Kitemakun, tapwā naspich kitemakun"—"It is poor; truly, it is very poor." My coming inspired the sufferers

with hope; they felt they were not to be left alone in their distress; all that could be done was done, and morning, noon, and night I was fully engaged, either in dispensing medicine or food, or spiritual comfort to those in need.

My journey to Rupert's House was very successful, although sad and painful circumstances were connected with it. I have not been there for several years; it was almost the brightest spot in my part of the vineyard. Most of the Indians are affectionate, faithful, and industrious; the Gospel had been embraced by them with readiness, and held with tenacity; they were well-dressed, well-to-do people; want seldom invaded them; starvation scarcely ever struck down a victim. Now I looked around, and inquired, "Where is this Indian? where that? what became of this child's father? where is this child's mother?" And the answer came: "He died of starvation four winters ago; he was starved to death three years since; she and all the rest of her children were cut off two years ago." "And what losses were sustained by you last winter?" And I am told—four men, three women, and nineteen children; they were all baptized Christians, with none of the wildness and roving habits of the Plain Indians, and who had never been out of the Rupert's River district in their lives. Should this go on, the whole district will soon become depopulated; but I hope and would fain believe that the worst is over, and that I shall not again have my heart harrowed by such tales of suffering as have been poured into my ears this summer. Our services at Rupert's House were all well attended, and gave me much and deep pleasure. I confirmed fifty-seven persons, and administered the Sacrament of the Lord's Supper to sixty.

The enlargement of our "cathedral" is progressing, and will shortly be completed. It will look really well, while the accommodation will be greatly increased. It now appears like a fair English church, while its interior is as well adapted for worship, both as regards sight and hearing, as any church I am acquainted with. During the process of enlargement, the building has been in constant use for service.

Among the prizes and certificates distributed last month to the success-

ful candidates at the London Centre of the Oxford Local Examinations, the following were gained by boys and girls from the C.M. Children's Home:—

In the junior division, William Allcock and Edith Higgins received prizes for being placed in the first class. Annie Wolfe, Gertrude Hale, Conrad Erhardt, and Horace Warren received certificates for having satisfied the examiners. There were 1361 candidates. 774 were successful in religious knowledge, among whom Edith Higgins was fourth and Gertrude Hale thirty-sixth in order of merit. In French, 718 were successful, and Edith Higgins was second. In German there were 104 successful candidates, and the same girl was tenth. With the exception of Edith Higgins all the candidates from the Home were one year below the maximum age.

We are glad also to announce that Conrad Erhardt, son of our missionary at Secundra, and an inmate of the Church Missionary Children's Home, has been elected for Mathematics to the Indian Scholarship at Marlborough College.

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The *Guardian* of December 3rd thus noticed some C.M.S. publications:—

The Church Missionary Society, always clever in its literary work, has made attractive provision for the coming year. The *Church Missionary Almanack* is fringed with a pretty set of drawings of missionary churches, ranging almost literally from China to Peru. The daily texts in it—which often seem in *Almanacks* to be chosen haphazard—are selected with the appropriate object of illustrating every month one article of the Apostles' Creed. These same texts are repeated in an extremely convenient *Pocket Almanack and Kalendar*, bound or unbound, which adds to the usual chronological notes, and blank spaces for accounts and memoranda, a large amount of information about the Society, which the purchaser will thus carry always about with him for ready reference. This same information may also be had separately—for the convenience of those who use another pocket-book—in a *Pocket Manual of the Church Missionary Society*. It is a clear and condensed record of the operations of the Society in all the various regions which have been occupied by it.

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THE *Proceedings of the Royal Geographical Society* for December contains the extremely interesting paper read by Mr. Joseph Thomson before the R. G. Society on November 3rd, describing his recent remarkable journey from Mombasa to the Victoria Nyanza by the direct route through the Masai country.

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A NEW periodical publication of the Society appears on this 1st of January. For sixty-eight years the *Quarterly Paper* has been issued gratuitously for penny contributors only. It will now be for general circulation, and will be sold at the rate of 4d. per dozen, or 2s. 6d. per 100. It will consist of four pages the size of the *C.M. Gleaner*, and will chiefly contain gleanings from that periodical. Penny contributors are still to have it free, but Local Associations and parishes are to buy the copies so given by them, deducting the cost from their remittances to the Society. The *Quarterly Token* for children remains as before.

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### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the missionary enthusiasm aroused at Cambridge, and the prospect of more men. Prayer for those thus stirred; and that both at Oxford and Cambridge a true missionary spirit may be more and more manifested.

Thanksgiving and prayer for Fuh-Chow (p. 60), Moosonee (p. 61), Calcutta (p. 29).

Prayer for Frere Town, and its fresh burden of rescued slaves (p. 58).

Prayer for the new Church Missionary House, and all in it (p. 57).

## HOME WORK OF THE SOCIETY.

**Ashford.**—The Annual Meeting of the Church Missionary Society was held in the Assembly Rooms, on Monday, November 10th, 1884. The Rev. Canon Alcock, occupied the chair. There was a large attendance of friends interested in the cause. The Rev. Canon Cadman addressed the meeting, and said that this venerable Society had been in existence eighty-five years, and was as vigorous and active as ever. The Society was represented by a Committee of disinterested men of business, by men learned in the law, and by officers of the army and navy—many of the former having retired from India and other stations where the Society's work was carried on. Every week, and sometimes three or four times a week, these gentlemen met and gave their time, thought, and attention, from eleven o'clock in the morning till four or five in the afternoon, for the promotion of the welfare of the Society. He thought it well to mention this fact, in order that they might be convinced that whatever the Society did was under discriminating judgment. The Rev. H. D. Hubbard, formerly missionary at Benares, and the Rev. H. H. D'Ombra, also spoke.

**Birmingham.**—The Half-yearly Meeting of the Warwickshire C.M. Union took place on Thursday afternoon, November 27th, at the large room of the Grand Hotel, Birmingham. The Rev. Canon Wilkinson, the Rector and Rural Dean, presided. There was a numerous attendance of the local clergy and laity. The Bishop was unable to be present. The Rev. E. Bradley gave a discourse on "The Duty of Self-Sacrifice," pointing out particularly the claims of Missionary Societies as affording spiritual help to those who would otherwise be left in a complete state of heathenism. The Rev. E. Kempson in his report stated that there were eighty-one members of the Union, and the Chairman expressed the hope that the Union would flourish, for much more might be done by the Church of Christ for the heathen world. Mr. Eugene Stock followed with an address, "An Eleven Years' Retrospect." He spoke at some length of the great strides made by the Church Missionary Society between 1873 and the present date.

**Brighton.**—The Annual Sermons on behalf of the East Sussex Auxiliary of the Society were preached in Brighton on Sunday, November 16th, in a large number of the churches. The Annual Meetings were held at the Dome on Monday afternoon and evening. There was a good attendance on each occasion. The Earl of Chichester presided at the afternoon meeting, and said that it was the fiftieth time he had been called upon to take the chair on those occasions.

**Cheltenham.**—The First Meeting of the Gloucestershire C.M. Union met at Cheltenham on Tuesday, December 2nd, in the Parish Church Room, the Rev. Canon Bell presiding; the Rev. H. Sutton, Central Secretary, representing the Parent Committee, and the Rev. J. H. Gray (Assoc. Sec.) reading a paper on the "Objects of the Union." The Meeting was a success, and many members were enrolled.

**Chester.**—The Sixty-fifth Anniversary of the Chester Association of the Church Missionary Society was held in Chester and the neighbourhood on Sunday, November 23rd, and following days. Sermons were preached in thirteen churches including the Cathedral, in which the Lord Bishop of the Diocese was the preacher in the evening. The Annual Meeting was held on Monday, November 24th, in the Town Hall, the Bishop of Chester presiding, who was supported by many of the clergy and laity of the city. The report was read by the Rev. J. H. Acheson (H.D.S.), and the Deputation were the Rev. T. P. Hughes, of the Peshawar Mission, and the Rev. B. Palmer, Association Secretary. The Bishop of Chester, in his speech from the chair, said that on looking at the matter from a point of personal religion and national religion, and in the full belief that they in England had set them as their great prize and title of their services the right and duty to spread the Gospel of Christ to

all these nations whom Almighty God had given them power to affect—remembering that to no nation in any previous history had He given greater power to affect nations from one end of the earth to the other—he was justified in impressing on them strongly the duty, privileges, and blessing which lay upon those who have it in their power to help the great work. How could they rejoice in the salvation of Christ purchased for them by His own blood without desiring to spread it to those for whom He died as much as for them? As Englishmen they could do, and ought to do, a great deal to bring them in and to make them the kingdoms of the Lord and His Christ. The Church Missionary Society was now in the eighty-fifth year of its existence, and it would be remembered that it came into existence just at the moment that God was opening up the East and South to them. It was just after the conquest of India, and another great field which it saw for work was Africa and the South Sea Islands, and by the grace of God sufficient labourers were found to go into those regions and win so much to Christ that they were now reckoned to a great extent among the Christian nations. Another great thing was the extension of Christianity to the Mohammedans. They now could, by God's grace, break through the barriers and bring some of them into the fold of Christ, and reach beyond to the still more distant tribes they have cut off from us for some centuries.—The Dean of Chester said the point of view in which he had always felt to be the happiest and most encouraging feature of the Church Missionary Society was that it had always been pre-eminently a religious Society. Whatever mistakes might have been made there was always before that Society a desire to bring the Gospel of Christ in contact with individual souls, and that was the only way individual souls could be saved.

The Annual Meeting of the Cheshire Honorary District Secretaries was held at Stockport Rectory on Monday evening, December 1st. The brethren were kindly entertained at tea before the meeting by the Rector and Mrs. Symonds. The meeting having been opened by the singing of a hymn and prayer, the Rev. F. Wainwright, Vicar of St. John's, Altrincham, gave an exposition of St. John xii. 20—33, the coming of the Greeks to Jesus. The business of the meeting then commenced, which consisted of a review of the H.D.S. Statistical Returns, and a discussion of various subjects with a view to render the work of an H.D.S. more efficient.

The Annual Meeting of the Cheshire Church Missionary Prayer Union was held in the Minor Hall of the Mechanics' Institute on Tuesday morning, December 2nd. Notwithstanding that the weather was most inclement, the attendance of members from different parts of the county was very encouraging. The chair was occupied by the Rev. W. Symonds, Rector of Stockport, who, after a hymn had been sung and prayer offered, made a few opening remarks. The Rev. W. J. Smith, Vicar of St. Thomas's, Pendleton, then gave an address, in which he traced the great results of missionary work from their very small origins. This address was followed by one from the Rev. Canon Saumarez Smith, Principal of St. Aidan's College, who spoke of the benefit of the Union in widening our thoughts, sympathy, and hopes, and as tending to strengthen our bond of unity in Christ. At the close of the address, the Rev. F. Wainwright made a few remarks on the present position and blessing of the Union, and a few words from the Rev. R. Palmer brought a very happy and profitable meeting to an end. R. P.

**Clevedon.**—The Meetings in connection with the Annual Conference of the Somerset Union of the O.M.S. were held at the Public Hall, Clevedon, on Wednesday, November 12th. The proceedings commenced with divine service at Christ Church. The sermon was preached by the Rev. Talbot Greaves (Vicar of Clifton) from Jeremiah vi. 16. There was a large congregation, and the collection amounted to 10*l.* 6*s.* 4*d.* At the Conference Major Sparks presided. The Hon. Sec. (Rev. P. V. M. Fillenl) read the report, showing the income to have increased by 172*l.* 10*s.* 7*d.* There was a balance in hand of 18*l.* 18*s.* 9*d.*, the number of members being 164. The Rev. J. Hamilton gave an interesting address on "African Missions—past, present, and future." The Revs. Canon Bernard, Prebendary Stephenson, C. Marson, J. H.

Gray, G. A. Allan, H. Falloon, W. H. T. Wilson, R. Pargiter, and Mr. H. O'B. O'Donoghue also spoke.—A Public Meeting was held in the evening at the Public Hall, at which the Rev. C. Marson presided. The Rev. R. Pargiter (formerly missionary in Ceylon) and the Rev. J. Hamilton (from the Niger) being the Deputation, gave interesting details of the work in those Missions. The Rev. P. V. M. Filleul congratulated Clevedon upon that being the largest of the five meetings held by the Union, and asked them to aid in the education of a very promising young Japanese whom it was intended to send as missionary to his countrymen when his training at Highbury was completed. The day's receipts amounted to 22*l.* 9*s.* 3*d.*

**Easingwold.**—On Sunday, November 23rd, two sermons were preached in St. John's Church, Easingwold, on behalf of the Church Missionary Society, by the Rev. P. K. Fyson, from Japan, to large congregations, and on Monday evening a meeting was held in the St. John's Schools. The chair was occupied by the Rev. N. Jackson, Vicar, and addresses were delivered by Mr. Fyson and the Rev. J. C. Hicks.

**Goodnestone-next-Wingham.**—The Annual Sermons were preached in this village on Sunday, October 26th, by the Rev. M. T. Spencer (Vicar) and the Rev. J. Forbes (Curate of Nonington); and the Annual Meeting was held on the Wednesday evening following. The Deputation was the Rev. J. Williams, missionary from Japan. The Annual Report of the Association showed that a sum of 45*l.* had been contributed during the year.

**Leicester.**—It is the custom in the parish of Holy Trinity for five consecutive days to be set apart for Church Missionary Society purposes. On Saturday night (Nov. 29th), the Vicar (the Rev. Martin Reed) conducted a Prayer-meeting, at which eighty persons joined in supplication to Almighty God for a blessing on the Society's work. On Sunday, Sermons were preached morning, afternoon, and evening by the Rev. E. Davys and the Vicar, and, despite a severe snowstorm at both afternoon and evening service-times, the collections amounted to 42*l.* 3*s.* 9*d.* On Monday evening, Mr. Davys addressed a meeting in the Parochial Room upon the work of the Society in China, and 4*l.* 15*s.* 3*d.* was collected. On Tuesday and Wednesday, the Annual Sale of Work on behalf of the Church Missionary Society was held in the Museum Lecture Hall, and resulted in a sum, after the payment of all expenses, of 174*l.* from the Trinity Church stalls. This amount is 14*l.* more than last year, and 1883 was considerably better than any previous year.

**Long Ashton.**—The Annual Sermons on behalf of the Society were preached in the Parish Church, on Sunday, November 2nd, by the Rev. John Stuart, for twenty-two years a missionary in North-West India. He also gave an address to the Sunday-school children in the afternoon. On Monday evening, the Annual Meeting was held in the parochial schools, the Rev. W. Hugh Falloon (the Vicar) presiding. Mr. O'Donoghue, on behalf of Mrs. O'Donoghue, the Treasurer of the Long Ashton branch, reported that the financial position was even more satisfactory than last year, the total amount raised being 48*l.* 17*s.* 8*d.* From holders of missionary boxes there had been collected 27*l.* 8*s.* 3½*d.*, amongst which were 1000 farthings. The Deputation (Rev. J. Stuart) gave some very interesting accounts of missionary work carried on in various places where he had laboured. Thirteen new boxes were given out, making seventy-five in the whole.

**Norwich.**—On Tuesday, December 2nd, the Winter Meeting of the Norfolk and Norwich C.M. Union was held as usual at Norwich. The weather was very severe, yet forty-seven members and friends were present. The Scriptural paper was taken by the Rev. J. N. Simpkinson, Rector of North Creak, and in the absence of the Rev. J. Layard, of Swafeld, who should have taken the Missionary Information paper, but was prevented by the severity of the weather, a stirring address was given by the Rev. E. J. Peck, from the Diocese of Moosonee; and prayer was offered by the Rev. C. B. Mayhew, Rector of Loddon, intercession being

definitely made in reference to the Ceylon crisis and the brethren *en route*, Bishop Hannington and his young coadjutors, the calling out of more men, &c. Arrangements were made for the gathering of the Secretaries and the overhauling of the diocese in the interest of the C.M.S. on March 3rd, 1885, if the Lord will, under the hospitable roof of Earlham Hall, and for the next meeting of the C.M. Union on March 4th. Mr. Lombe called attention to the House Fund in Salisbury Square, urging that Norfolk, in spite of really severe and increasing depression, should try and raise its quota, and a subscription-list was opened in the room, being started by Canon Patteson with 10*l*. The brethren then dined together as usual, and departed homewards, well satisfied, it is believed, that they had not allowed more than a foot of snow to hinder their presence. Two of the elder brethren had travelled, at an early hour of the day, from the extreme west of this wide county, as usual setting an example to and provoking to zeal their perhaps less ardent juniors. E. L.

**Bomford.**—The Annual Sermons in connection with the Society were preached in St. Edward's Church by the Rev. J. M. West, M.A. (Metropolitan District Secretary) on Sunday, November 9th. The congregations were large, especially in the evening. In the afternoon Mr. West addressed the scholars attending the Sunday Schools. On Monday evening the Annual Meeting was held in the Mission Room, North Street, under the presidency of the Rev. Canon Hitchcock (Vicar), who said it was satisfactory and encouraging to see the increasing interest taken in Mission work. Speaking of the Report published by a Committee appointed at the Diocesan Conference at Brentwood last year, for the organization of missionary work throughout the diocese, he said the report distinctly showed that there was one-fifth of the parishes in this diocese that had no missionary society whatever. It was found that only 360 churches contributed to the Society for the Propagation of the Gospel, and 320 towards the funds of the Church Missionary Society, while the contributions towards the former amounted to 3020*l*., and towards the latter to 4886*l*., and there was a tendency to increase these amounts. This was a large amount to be collected, but how largely would that amount increase if the whole of the churches within the diocese had missionary societies! The Revs. F. Tugwell and J. M. West also addressed the meeting.

**Salisbury.**—The First Meeting of the Wiltshire C.M. Union was held on November 24th and 25th at Salisbury; the Honorary District Secretaries meeting on the 24th, at Fisherton Rectory, for the thorough overhauling of the parishes of the county; and Bishop Alford on the 25th acting as the Parent Committee's Representative in a goodly gathering of members; the two Association Secretaries and the Honorary District Secretaries attending.

**St. Alban's.**—The Annual Sale of Work in aid of this Society was held in the Assembly Room, Town Hall, on Wednesday, December 10th, in connection with the parishes of St. Peter's and Christ Church. Numerous fancy and useful articles were on offer, including a quantity of children's clothing, the outcome of the labours of the working parties which have met during the year. Several ladies kindly presided at the various stalls. The Sale opened at midday, and was continued till 7 p.m. There was a satisfactory attendance and a good amount of patronage accorded. Various missionary curiosities, lent by the Society through the Rev. H. Smith, were on view. During the afternoon music of a vocal and instrumental character was rendered by various ladies and gentlemen. In the evening, in the presence of a large audience, a very successful Missionary Service of Song, entitled, "The Sierra Leone Mission," was given by the members of the Blue Ribbon Choir. The services, both vocally and instrumentally, were much appreciated, and the connective readings were given by the Rev. H. Smith, Vicar of Christ Church, who presided.

**Wolverhampton.**—The Fourth Annual Meeting of the Staffordshire Hon. District Secretaries was held at St. Mark's Vicarage, Wolverhampton, on Monday evening, November 10th, the Rev. C. L. and Mrs. Williams kindly entertaining the brethren to tea before the meeting. The chair was taken by the Rev. J. Graham,

Rector of St. Chad's, Lichfield, who, after the singing of a hymn, opened the meeting with prayer. The Rev. W. R. Hunt, Vicar of Rocester, then gave a brief exposition of the 67th Psalm. The Statistical Returns of the Hon. District Secretaries were then reviewed and discussed, from which it appeared that the continued depression in trade was adversely affecting the income of the Society returned from Staffordshire, although there had been more work done throughout the districts. Henry Morris, Esq., a member of the Parent Committee, then gave a very interesting account of the Society's present financial position, of the difficulties in Metlakatla and Ceylon, and of the wonderful progress being made in many of the Society's Missions. This very happy and profitable meeting was closed with prayer by the Rev. C. L. Williams.

On Tuesday, November 11th, the Second Annual Meeting of the *Staffordshire Church Missionary Prayer Union* was held in St. Mark's Mission Hall, at 11.30. The Rev. J. Graham again taking the chair; and after making a few suitable remarks on the object and value of the Union, two short devotional addresses were given; the first by the Rev. F. G. Littlecot, Vicar of Rushall, on Isa. xlix. 4, 5, and 6; the second, by the Rev. W. H. Askwith, Vicar of Christ Church, Derby, on Psalm ii. 8. Prayer having been offered by the Rev. C. L. Williams, Henry Morris, Esq., addressed the meeting on "The Mode of Working by the Church Missionary Committee, and their Principles." In regard to the latter, five points were touched upon: namely (1) Prayer, (2) Resting in the power and wisdom of the Holy Ghost, (3) Choice of spiritual men, (4) Charity towards other societies, (5) Desire to carry out the wishes of supporters. After Mr. Morris's address, the Rev. M. H. Scott, Vicar of St. Mary's, Lichfield (one of the Secretaries of the Union), spoke of the present position of the Union, and of the great benefit he personally had derived from being a member of it. The Rev. R. Palmer, Assoc. Sec., pointed out the great importance of enabling the Society to maintain its present financial position in these days of depressed trade, and amid the increasing number of claims upon the sympathies and energies of our people. The meeting was brought to a close by the Rev. R. Palmer offering prayer, and the Chairman pronouncing the Benediction. After the meeting twenty-one new members were enrolled.

**York.**—On Friday evening, November 28th, the York Church Missionary Association held a *soirée*, in the Victoria Hall, Goodramgate, at which they welcomed the newly-appointed Association Secretary for Yorkshire, the Rev. A. R. Buckland. The Ven. Archdeacon Blunt, who presided, in his introductory remarks alluded to the especial object of the gathering, and expressed the hope that Mr. Buckland would represent for many years in Yorkshire the great work of the Church Missionary Society. He believed that nowadays there was a wider, and, in some respects, a deeper interest taken in Christian Missions than there was thirty years ago. The secular press, which at one time said little or nothing about Christian Missions—the little which was said not being very encouraging—now encouraged them, if not in what they might call their religious aspect yet in some of their other aspects. The great work of the Great Master was being seen by those who seemed to care little about Him, and they were obliged to confess that God was with Missions in truth. Whilst the statistics of conversions were very encouraging, there was an increasing strength, stability, and power in the Native Churches, and he looked to these doing a great portion of missionary labour. He also pointed out that the missionary cause must progress, for it was the work of God. He, however, emphasized the need of prayer and increased exertions, and spoke with satisfaction of the recent decision of Conventions to set apart St. Andrew's Day for prayers of intercession for Missions. —The Revs. H. Sutton and Canon Gibbon also spoke. The Rev. A. R. Buckland then acknowledged the welcome that had been given to him in a few appropriate words.

**N.B.**—The "Miscellaneous Meetings" section is discontinued. We cannot afford the space.



## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, November 18th, 1884.*—Among the despatches presented to the Committee was one from the Rev. C. H. V. Gollmer of Lagos, reporting much spiritual blessing in connection with recent evangelistic services in some of the churches at that place. It was thereupon proposed that special thanksgiving and prayer be offered, and the Committee joined in singing the Doxology, after which the Rev. C. Smalley offered prayer.

The Rev. J. W. Stuart, lately returned from the North India Mission, with which he has been connected since 1862, was introduced to the Committee, and gave an interesting account of his work in connection with the Aligarh Itinerancy. He especially dwelt on a method of drawing the people to listen to the preaching of the Gospel, which he had tried with much success for the last eighteen months, through special evangelistic services. These services had been largely attended by people in Aligarh, and the better classes were showing much interest in them. He had also been able to introduce the same method to some extent into the village work in the district. He also gave instances of the good results of the preaching, by conversions which had taken place. Mr. Stuart also touched on the Mohammedan University lately established at Aligarh, and the significance of it as regarded Mohammedans in India.

The Rev. Arthur Elwin, lately returned from Hang-Chow, was introduced to the Committee, and gave interesting information regarding the Society's Mission in that city and the surrounding country. He especially dwelt upon the work in the Chu-ki and Great Valley districts, in which there were about 120 baptized Christians in thirty-six villages. Almost all these had undergone severe annoyance and persistent persecution from their neighbours. They had gained nothing by becoming Christians, but much the contrary. It would be easy to get Chinese converts if they were to gain in a worldly sense, for a Chinaman would do anything for money, and this necessitated great care in receiving inquirers and admitting them to baptism. Mr. Elwin spoke very warmly of the good influence of the Mission Hospital at Hang-Chow, and of Dr. Duncan Main's work there.

On the recommendation of the Sub-Committee in charge of the Japan, North-West America, and North Pacific Missions, various arrangements were sanctioned in connection with those Missions.

*Committee of Correspondence, December 2nd.*—The Committee considered arrangements for the Japan Mission in view of the approaching furlough of the Rev. C. F. Warren, and of the appointment of the Rev. P. K. Fyson to the work of Bible translation at Tokio in connection with the Bible Society. The Rev. H. Evington, who had been *pro tem.* Principal of the Osaka Training College, was appointed Secretary of the Mission, and the Rev. G. H. Pole was appointed Principal of the College.

On the recommendation of the Sub-Committee in charge of the India Missions it was resolved to request the Society for Promoting Christian Knowledge to print a Kashmiri Grammar prepared by the Rev. T. R. Wade.

A letter was read from Sir John Kirk, H.M. Political Agent at Zanzibar, recommending the Society to establish a Mission in the Chagga country, under Mount Kilimanjaro. The Committee expressed their cordial agreement with Sir John Kirk, and intimated their intention to establish a station in that district as soon as they should be in a position to do so.

On the recommendation of the Sub-Committees in charge of the West

Africa, Yoruba, Niger, East Africa, Egypt, Palestine, North India, Punjab, South India, and Travancore Missions, various arrangements were sanctioned in connection with those Missions.

*General Committee, December 8th.*—The Secretaries reported the death, on Nov. 25th, of the Dean of Gloucester. It was resolved, That the Committee desire to place on record their deep sense of the heavy loss which the Church of Christ generally, and the Church of England, of which he was so long a dignitary, have sustained in the death of the Very Rev. Henry Law, Dean of Gloucester. They feel especially that the Church Missionary Society, of which he had been a Vice-President since 1863, and whose spiritual principles he most cordially cherished, and to whose work he was ever a true and active friend, has sustained a severe loss. The Committee affectionately call to remembrance his saintly piety, manifested through a long life with singular consistency, and the gracious testimony which he was enabled to give to the Lord Jesus Christ by his published writings, as well as by his holy life. It is their earnest prayer that it may please the great Head of the Church that there may never be wanting in the Church of England, to its true strength, many possessed of like intellectual gifts and whole-hearted scriptural piety and personal consecration.

On the Report of a Sub-Committee which had considered the question of providing for the Niger Mission a new steamer to replace the *Henry Venn*, it was resolved to accept the tender of Messrs. Jabez James and Co. (Limited), for the construction of the required steamer at a cost of 4000*l.*, and to authorize the further expenditure of 1560*l.* for the conveyance of the vessel in two pieces to the Niger, its re-erection, insurance, &c., &c. The Committee further authorized the opening of a Fund for special contributions in aid of this outlay.

## NOTES OF THE MONTH.

### ARRIVALS.

*Western India.*—The Rev. C. and Mrs. Mountfort left Bombay on September 26, 1884, and arrived in England on October 23.

### DEPARTURES.

*Persia.*—The Rev. Dr. E. F. and Mrs. Hoernle left London on November 5, 1884, for Julfa.

*Punjab.*—The Rev. T. E. Coverdale left England on October 29 for Peshawar.

*South India.*—The Rev. F. W. N. Alexander left Liverpool on October 30, for Canada, previously to returning to the Telugu Mission.

### BIRTHS.

*Yoruba.*—On September 30, 1884, at Lagos, the wife of the Rev. C. H. V. Gollmer, of a son.

*North India.*—On September 1, at Agra, the wife of the Rev. G. E. A. Pargiter, of a son.—On November 16, at Calcutta, the wife of the Rev. W. H. Ball, of a son.

*Punjab.*—On December 9, at South Kensington, the wife of the Rev. R. Bateman, of a daughter.

*South India.*—On September 16, at Bangalore, the wife of the Rev. C. A. Neve, of a daughter.

*China.*—On December 3, at Hong Kong, the wife of the Rev. J. B. Ost, of a daughter.

*Japan.*—On September 2, at Nagasaki, the wife of the Rev. A. B. Hutchinson, of a daughter.—On September 10, at Osaka, the wife of the Rev. G. H. Pole, of a son.—On October 25, at Hull, the wife of the Rev. P. K. Fyson, of twin sons.

*North Pacific.*—On August 25, at Aiyansh, Naas River, the wife of Mr. J. B. McCullagh, of a daughter.

### MARRIAGES.

*West Africa.*—On July 28, 1884, at St. Paul's, Onslow Square, London, the Rev. J. A. Alley, to Harriet Chambers, daughter of the Rev. W. Chambers, Stratford-on-Avon.

## DEATHS.

*Niger*.—Dr. P. Brown, on board the *Coanzo*, near Accra, on his way home, on December 6, 1884.

*North India*.—In October last, the infant daughter of the Rev. A. Stark, of Bâgâyâ.

*China*.—On October 12, at Hong Kong, the infant son of the Rev. J. B. Ost, aged one year and four months.

On December 16, at Houghton Hall, Norfolk, the Marquess of Cholmondeley, Vice-President of the Society.

The Rev. C. B. Leupolt, formerly missionary at Benares, died at Marsham, Norfolk, on December 16, aged seventy-nine years.

Mrs. M. Smith, wife of the Rev. G. Furness Smith, Assoc. Sec. C.M.S., died October 20, 1884.

## Contribution List.

*In the following list of receipts from Nov. 11th to Dec. 10th are acknowledged all remittances from Associations, Benefactions and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.*

## ENGLISH ASSOCIATIONS.

Bedfordshire: Leighton Buzzard	10	10	6
Steppingly	4	17	7
Berkshire: Bourton	9	2	6
Easthampstead	1	0	0
Faringdon	15	0	0
Reading	100	0	0
Buckinghamshire: Adstock	8	14	7
Claydon District	28	12	1
Great Missenden	3	14	3
High Wycombe	18	15	2
Soulbury	1	18	0
Steeple Claydon	1	0	0
Cambridgeshire	300	0	0
Cheshire: Byley	6	11	0
Cloughton: Christ Church	46	9	1
Macclesfield	80	0	0
Malpas: St. Chad's	27	15	11
Malpas: Higher	5	18	9
Staleybridge: St. Paul's	10	0	0
Cornwall: Flushing	8	0	0
Cumberland: Buttermere	5	12	0
Derbyshire: Ashford	1	10	0
Bakewell	6	19	9
Hulland	3	12	4
Stapenhill	88	1	3
Devonshire: Budleigh Salterton	1	2	6
Devon and Exeter	100	0	0
Kentishbeare	2	11	0
Dorsetshire: Cerne Abbas	10	12	2
Charmouth	1	0	0
Corfe Castle	6	12	0
Dorchester, &c.	50	0	0
Hilton	13	13	2
Little Bredy	24	19	8
Netherbury	1	15	2
Portisham	4	0	0
Essex: Ongar, &c.	35	0	0
Romford	12	17	0
St. Edward's	36	12	3
Gloucestershire: Fairford	2	6	1
Gloucester	100	0	0
Hatherop	25	0	0
Mickleton	23	17	2
Borough of Stroud	200	0	0
Hampshire: Droxford	4	18	6
Lymington	32	16	4
Pennington	5	19	1
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Isle of Wight: Arreton	10	3	8
Newchurch and Wroxall	16	3	3
Newport: St. Barnabas'	1	17	3
Herefordshire	45	0	0
Canaraw	6	1	9

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Rickmansworth	5	4	0
St Alban's: St. Peter's	11	6	7
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Kent: Blackheath Hill	23	19	0
Bromley Common	13	5	0
Cobham	23	5	2
Eltham: Holy Trinity	7	18	10
Sidcup	60	0	0
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Donington	3	5	6
Keelby	2	13	0
Kirkby	2	16	9
Market Deeping	1	7	7
Silk Willoughby	2	10	6
Spilsby	9	10	0
Stainton-le-Vale and Kirmond-le-Mire	13	2	3
Tealby	1	6	8
Walesby	3	0	0
Winterton	10	0	0
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Holy Trinity, Gough Square	2	1	1
St. Mary-le-Strand	5	7	6
St. Stephen's, Coleman Street	20	0	0
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Harrow Weald	12	7	0
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St. John's	27	6	2
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Mark .....	2	3	3
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Staffordshire: Alstonfield .....	11	4	6
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Brewwood .....	1	1	0
Cheadle .....	11	13	8
Coven .....	10	0	0
Tipton: St. Matthew's .....	16	9	4
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Suffolk: Framlingham .....	10	11	4
Lowestoft District .....	40	0	0
Woodbridge .....	135	18	1
Surrey: Bermondsey .....	44	4	3
Brixton: St. John's, Angell Town .....	30	0	0
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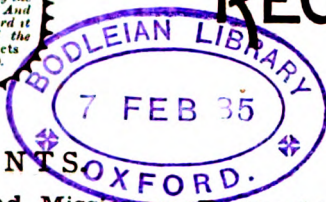
# Church Missionary Intelligencer

Vol. X. No. 110.



AND

RECORD



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FEBRUARY, 1885.

## ON PROSPECTIVE COLONIZATION AND MISSIONARY PROSPECTS.

 **AMONG** the most remarkable incidents of the year which recently came to a close, is the singular outburst of a spirit of colonization on the part of European nations which has distinguished it. For a long period nothing like it has been witnessed. Possibly a good deal of the projected extension may not be fully realized, but no doubt the purpose is earnest, if not on the part of foreign nations, yet certainly of their rulers. It will go beyond the mere hoisting of national flags on territories which in the eyes of Europeans may be deemed "no man's land." The usual, although not the exclusive, motive for colonization is a superabundance of population, which cannot at home find adequate means of subsistence in the state from which the colonists are sent out. This has unquestionably been a chief motive with England. Our population during the present century, notwithstanding the perpetual depletion caused by emigration, has increased from ten millions to thirty millions. Colonization, therefore, has been with us a necessity, favoured by our insular position, which has furnished a ready outlet in all directions for those anxious to push their fortunes in new countries. This is hardly the case with continental nations, certainly not with our neighbours in France; but in Germany there has been an increase of population which is apparently becoming restless from lack of sufficient means at home for developing its energies. In the United States, and even in many of our own colonies, as well as in England itself, there is already a large German element, constituting a valuable addition to the population from its industry, its intelligence, and its enterprise.

The phenomenon of this outburst proceeding simultaneously from quarters so unexpected and so different, must impress the most superficial observers as a sign of the times. The subject, of course, will be approached from different points of view. The politician will speculate upon the probable contingencies which may spring out of multiplied points of contact in foreign parts, and which may also affect the domestic relations of foreign countries. The political economist will naturally moralize on questions of export and import, and all relating to alterations in trade and commerce; nor will he be unmindful of the burdens which will directly and indirectly be entailed upon the colonizing countries. He knows full well the truth contained in Bacon's shrewd remark that the "planting of countries is like the

planting of woods; for you must make account to lose almost twenty years' profit and expect your recompense in the end." We wish, too, our French neighbours would bear in mind now the advice which we forgot when we first planted Australia, that "it is a shameful and unblessed thing to take the scum of the people, and wicked, condemned men, to be the people with whom you plant." Our error was redeemed partly by the cessation of the evil practice, but mainly by the overwhelming influx of superior settlers, who swamped and neutralized the convict element, till it has disappeared. Whether France will have the will or the power to do this remains to be seen.

Political and commercial speculations, however, are not the province of the *Church Missionary Intelligencer*. We therefore pursue the thoughts in these directions no further, although they are full of interest to the well-being of mankind, and might possibly not immaterially affect us as a nation. The problem before us is how far these colonizing efforts will conduce to the spread of Christianity, and either advance or hinder missionary enterprise. Most assuredly, if carried out to any considerable extent, they will not be without potent influence. It may, therefore, be convenient just now to review the past conditions under which England has been privileged to take so large and leading a share in missionary work, and also—although this will be a more difficult matter—to forecast, if possible, in some degree the future which may arise from the newly-manifested zeal on the part of the nations. Will all these things fall out to the furtherance of the Gospel and to the evangelization of the heathen, or will they merely extend the somewhat equivocal blessings of material civilization without higher and more ennobling efforts to enlighten those who are now sitting in darkness and the shadow of death?

In ancient times, especially among the Greeks, colonizing was usually, although not invariably, a national undertaking, in which the interests of the mother-country were mainly concerned. The would-be settlers did not wander away sporadically, but went forth collectively, carrying with them the blessing of their fathers. "The sacred fire which was kept constantly burning on the public hearth of the colony, was taken from the altar of Vesta in the council-hall of the elder state." The colonists may have taken little else with them from home, but they took their religion, and not infrequently their priests, from the motherland. The tutelary gods of home were invited to the new state, and the temples and images were framed on the old model. As has been happily said, "An ancient Greek colony was like what gardeners call a layer; a portion of the parent tree, with stem, twigs, and leaves, embedded in fresh soil till it had taken root, and then severed." In this respect the heathen taught a lesson too often neglected by professed Christians, especially by ourselves. The bond of union between the mother-state and the colony was religion. This held together and animated the colony, so that it often outgrew the mother-state; at any rate the bond, which was one not of violence or taxation, but of reverence and sympathy, stimulated strong affection in both. In contrast with all this, modern colonies are "like handfuls of twigs and

leaves pulled at random and thrown into the earth to take their chance."

In what may be deemed modern times, there have been two marked periods in which there has been a strong impulse towards colonization. For convenience' sake, the one may be dated at 1585 and the century following. There had been voyages of exploration previously and raids upon lands heretofore unknown. The Spaniards had carried on devastating wars in South America, and had already, especially in some of the islands, extinguished the native population. But it would be hard to term these predatory exploits colonization, or these conquests settlements. The same may be said of the Portuguese in Africa and India. About, however, the time we have specified, the possessions of both the countries we have named acquired the character of colonies to a certain extent, in the sense in which we may now be considered to be colonizing India. During the seventeenth century colonization was active. Not only Spain and Portugal, but France, England, and Holland established themselves in various quarters of the world; sometimes planting colonies, sometimes creating what may with more propriety be termed dependencies. The motives were mixed and various; religion, as well as commerce, played a part in them, but missionary effort was not conspicuous, unless the brutalities of the Spanish and Portuguese—but especially of the former—can be viewed in this light. What was in reality sought was an extension of the wealth and power of the Church of Rome to counterbalance the loss inflicted upon it by the Reformation. The object was an inferior one; the means employed were conformable to the object. The fire, the sword, the stake were freely employed, and, although more humane means were not altogether neglected, death or conversion were the alternatives presented to the subjugated heathen. A degraded mass of nominal Christians, conspicuous even among Romanists for the abject nature of their superstitions and general demoralization, was the only outcome of the efforts of Rome in the seventeenth century. Nor was there missionary zeal among Protestants. In North America the English settlers had a harder struggle for existence than was the case in the sunny regions of the South. They were more intent upon establishing refuges for themselves than interested in the spiritual condition of the heathen aborigines. Nor were they indeed in a condition to concern themselves about it when in perpetual conflict with the races around them. Apathy in this direction signalized the settlers in the North, as brutal fanaticism distinguished the settlers in the South. In either part there was little accession to the spiritual kingdom of the Lord Jesus Christ over the souls of men, although there were more professed adherents than had formerly been the case. The whole subject is a very painful one for the contemplation of any one who can distinguish the true means of conversion from those which devils must often have rejoiced at.

The next period of an eager colonizing spirit may roughly be dated from 1785, and reaches up to the present century. It differs from the former in some remarkable features. Whereas in the former case

all European nations which had ready access to the ocean took their share in colonization or conquest, England has, mainly in consequence of the continental wars springing out of the French Revolution, during the last century had a virtual monopoly of colonization. The feeble efforts put forth hitherto by France have hardly served to repair the losses she sustained in her foreign dominions in the earlier part of the century. The United States have had more than ample employment in consolidating and expanding themselves in their own vast territory, which is still imperfectly settled in many parts. Spain and Portugal have been effete as colonizing powers. Germany, like the United States, has up to the present time been intent upon its own domestic affairs, striving, with great success, to repair the damages inflicted upon it in the wars of Napoleon. Hence it has been that England, favoured by her insular position and by the rapid growth of her population, has been set free to a task which has devolved upon her almost exclusively. We turn aside from the political questions resulting from the vast efforts made by our country during this period, both in the way of colonization and, as in India, of conquest.

The question for our consideration is—How has England, during the hundred years when she has been paramount as a colonizing power, used this power for the conversion of the nations to the obedience of the Lord Jesus Christ? She herself has within the last century enjoyed remarkable spiritual privileges. The Bible was her free possession previously, but it had then been to multitudes of the population comparatively a sealed book. It was out of their reach, although the reading was not prohibited. Since 1785 it has been the common property of every Englishman who chose to claim it, and the claim has been largely asserted. Education, both secular and religious, has been widely extended; it has been brought to the cottage, as well as to the throne. If we have not been the foremost nation in this respect, having perhaps been outstripped of late by Germany, education has in Great Britain been longer active, and has certainly been more religious. Then there has been an extensive religious revival permeating all classes, and extending even to the lowest, who have not been left altogether in ignorance of the love of God to the children of men. Error, no doubt, has been mixed with the truth, partially neutralizing it, but there has been at home, in many ways, a noble recognition of duty to God and duty to man. The contrast between this and the preceding century, is to the student of the religious history of England most marked. But it is one thing to enjoy spiritual mercies; it is another to disseminate them. How has this duty been fulfilled by Christian England since 1785? In the Paradise of God there was a tree planted—the tree of the knowledge of good and evil. Man ate of it, and sin and death came into the world. There was also another tree—the tree of life—whose leaves were for the healing of the nations. If we were asked, of which tree have we plucked the fruit, and communicated it to perishing millions? we, if we answered truly, must reply that, in reckless disregard of our responsibility to them, we have plucked the fruit of both, distributing both broadcast with the right hand and with the

left. Our national evil-doings have been numerous and glaring. Foremost among these, to our perpetual shame and dishonour, has been our opium-traffic with China, which assumed gigantic dimensions. It is a wrong-doing not to be extenuated, but to be confessed with shame and humiliation. Very probably other nations who now, not without reason, point the finger of scorn at us, would, if they had been exposed to similar temptations, have acted precisely as we have done, and probably with more recklessness. They can afford to be virtuous in a matter where they have had no opportunity of sinning. But that is no valid apology for our guilt. As it stands it is a national crime, because it has been upheld by our statesmen and our national authorities, both at home and abroad. It is a ghastly thought for England that the profit derived from our sin is systematically dwindling away. Our sin is leaving us : we are not leaving our sin, nor even strenuously exerting ourselves to rid us of the opprobrium of guilt which is yearly bringing us in less money. Even so, it would be well if this were all, and in this respect only we were guilty of the blood of our brethren. In many other respects as a nation we may have striven to deal uprightly ; but there is no disguising the fact that men bearing the name of Englishmen, and flaunting the flag of England, have wrought much havoc and promoted much evil in various quarters of the world. Our merchants and traders have not been uniformly engaged in legitimate commerce which would promote the welfare of mankind, although the whole blame is not chargeable upon them alone. Gunpowder and ardent spirits have too often been the medium of barter. Violent actions have been treacherously wrought, and violent reprisals have been exacted for real or fancied wrongs. The islands of the Southern Ocean could tell horrible tales in which the nominal Christian has been too often the aggressor while engaged in kidnapping and piracy. These and similar outrages cannot however be branded as national crimes. Efforts have honestly, and not without success, been made to minimize them by the interposition of lawful authority ; but still they have existed, and been only too flagrant. The heathen have learned from us, not only by our traffickings, but by the baleful example of vicious and ungovernable men, evil which they had before only imperfectly apprehended, as well as some material good hardly compensating for the vile admixture with which it reached them. It must therefore be sorrowfully confessed, that whereas during a century we might have been the ministers of good to our fellow-men, we have too often and too successfully, in many ways, helped to demoralize them, even in their low estate, and have caused the name of our Lord and Master to be blasphemed. We wish that this solemn thought could be brought home to the heart and conscience of every Englishman, and of every Englishwoman. We have been unquestionably "living epistles, known and read of all men," in all quarters of the world, but hardly as St. Paul contemplated. What has been gathered from too many which could make for the salvation of their fellow-men ?

One yet further point must be dwelt upon, and that the most important of all. During the past century, how many open doors have been set before

England, through which she might have entered, bearing the lamp of life to those who were sitting in darkness, the bread of life to those who were famishing from spiritual hunger? To how many appeals has a deaf ear been turned, because there were neither the men nor the money forthcoming from English benevolence to make salvation known? It is a humiliating retrospect to look back and consider what masses of Englishmen of all ranks and grades, clergy as well as laity, conformists and nonconformists, have held aloof from all missionary effort, and have never given either time or thought or prayer to help it forward in any way; nay, in too many instances, have hindered and ridiculed those who would fain have been making some attempt to fulfil the Master's command. Over and over again the mournful spectacle has been witnessed, both at home and abroad, of men in authority exerting that authority to bar the heathen from Christ, as though the salvation of our empire depended on keeping the knowledge of salvation from our subjects. A great deal of this foolish superstition—for such it is—has now passed away as a bad dream, but it was a terrible reality when it was in full force. Still, who can with truth say that we have risen to the extent of our obligations as Christians, and as we have freely received God's best blessings in their fulness, have been, as Joseph was in the house of Pharaoh, dispensers of the bread of life?

But while in faithfulness we write these bitter things against ourselves, all has not been on the part of England sin and the dereliction of duty. If the whole nation has never collectively realized its obligations, there have been noble spirits who not ineffectually have wrought mighty deliverances, as men sensible that privileges, and emphatically those which God vouchsafes, entail corresponding duties. England may not have washed herself clean of sin, but during the past century she has removed some foul blots which disfigured her, and indeed other nations, previously. As we placed opium in the forefront to our shame, so may we, but with a consciousness of past sin in this matter also, place the abolition of the slave-trade over against it. This was not effected without much labour, without some peril, and most assuredly not without much cost. The millions freely given but inadequately express the extent of our righteous sacrifices in this cause. Very feebly and imperfectly was England seconded by other nations who are still suspected of hankering after the accursed thing. Alone we did it. Again, notwithstanding our manifold shortcomings, what a noble triumph of Christian benevolence, of Christian liberality, of Christian self-devotion, have been the missionary enterprises of all branches of British Christians! We have not done all we ought, we have not done all we could; by far the greater part of what might be done is still unattempted; but through the countless ages of eternity myriads of redeemed souls will arise and call England blessed, for that through her the knowledge of salvation came to them also.

Why need we dwell on the various noble spirits, men and women, who have in a spirit of the utmost self-devotion, "not counting their lives dear unto themselves," consecrated noble faculties to the service of the heathen? Or upon the millions of Bibles put in circulation by

England, so that all nations in their own tongues can learn for themselves the wonderful works of God? It is God's promise, that His Word shall not return to Him void. In connection with this promise, how glorious is the work which England during the past century has been privileged to carry on! It would be credulity to imagine that none of all this good seed has fallen upon good ground prepared by the Father of men's spirits for the right reception of it. In point of fact, we have abundant evidence to the contrary. Of course there is nothing so good or so sacred which cannot by ungodly men be made matter for ridicule. God Himself is not exempt from the blasphemy of His creatures. It is easy to carp at flaws of execution, at inconsistencies apparent painfully in the most holy men; but when all faults have been deducted, there still remains a magnificent surplus which may go to prove that the mission now for a hundred years entrusted mainly to England, although we are well aware what English America has done also, has not been committed to her in vain. There is reason, too, to believe that in many cases lying lips have been put to silence, while, so far from there being relaxation of effort, yet more strenuous exertions are likely to be put forth, the Word of God riding on and prospering.

It cannot, therefore, with truth be said that England has altogether neglected her responsibilities during the period when, until very recently, she has laboured almost alone in disseminating the pure Gospel of Christ over the surface of the world. On the contrary, she has done much in the way of fulfilling them—*Laus Deo!* She has been an instrument in the Lord's hands, by no means ineffectual, for communicating to the Gentiles the riches of His grace. The tacit monopoly which she has hitherto exercised favoured her in this undertaking. If the authorities of our country did not encourage missionary undertakings, at any rate they were not universally hostile, and certainly accorded a certain amount of protection to missionaries sufficient to secure them from serious molestation. The spirit of English freedom and justice embraced them within its scope. If our Colonial empire had gone on increasing, as it may still go on, we cannot doubt that in many ways it would have been for the furtherance of the Gospel, but there are now manifest indications that we are entering upon another condition of things altogether. Foreign nations which had heretofore been occupied with other projects have now, with an astonishing unanimity of consent, turned their thoughts to colonization in lands which during the last century had only been visited by stray travellers from them. We wish we could believe that this was an omen that the nations were about to "beat their swords into plough-shares, and their spears into pruning-hooks;" and that nation was not about to "lift up sword against nation, neither to learn war any more." But this would be unduly sanguine hope. Again, however, we leave the political aspect of these questions, simply remarking that we cannot see what cause England has to complain if other nations, being at leisure, see fit to imitate her example throughout the world. Even if here inconvenience might arise from unwelcome proximity, the best should be made of it in a friendly spirit. We have

not occupied the whole world, nor is there any reasonable prospect of our doing so, even if we had the right. If other nations step into territory which we have asserted no claims upon, there seems no case for our interference. It is, therefore, simply as a missionary question that we discuss the subject. What reasonable prospect is there that the competition of foreign nations will tend to the more rapid and extensive propagation of Christianity? We fear the prospect is by no means an encouraging one. For practical purposes we may direct our attention chiefly to France and Germany, which are the most conspicuous in this new development, although by no means alone.

What, then, may France be expected to do for the propagation of Christianity? If the *bons pères de famille* were, as M. Ferry suggested, really to settle in Tonquin, or to establish a colony in Formosa, is there any hope that they would do more for Christianity than they have in Algeria or Tunis? We fear not. The average Frenchman can hardly be said to be a religious man; in too many instances he has no religion at all; multitudes have openly avowed and registered themselves as of no creed at all. French propagandism has been at home furiously against religion rather than in favour of it. It would be a thing inconceivable to the mass of Frenchmen that they might be expected to take part in the evangelization of the world. The bare notion would be scouted as absurd and preposterous in the extreme. Anything in any shape approximating to a national recognition of this duty would be simply out of the question. And yet the main agents of the Romish Church, in what are termed her missionary enterprises, are French Jesuits and the female auxiliaries whom they control. In their own country they are the objects of suspicion and dislike to an extent almost savouring of persecution. Every effort is made to control their influence, and to oust them from all public positions. But they are found convenient agents of the nation in foreign countries, and notwithstanding the awkwardness of the dilemma, to a certain extent their cause is espoused, French armies following in their track. France is still abroad the tool of Rome. It is hardly too much to say that France would have no *locus standi* in foreign countries if it were not for the indomitable exertions of the clerical fraction of her population. In the interests of the Church of Rome the resources of all European countries are poured mainly into the treasury at Lyons; France recruiting the men, the nations supplying the money. Debarred by their isolation from their fellow-men as Romish priests are, even a Frenchman ceases to have a country, and Paris is no longer the cynosure of his affections. He is content to go, *jussu superiorum*, to the end of the world, having merged his identity in the society to which he belongs. The exaltation of the Church of Rome is the master-feeling which, like Aaron's rod, swallows up all else. If this unnatural system were devoted to the propagation of true religion, and from this un-Christian source living waters could flow, much might be expected for good. But the whole history of Jesuit Missions has proved unmistakably that so many by-ends have been mixed up with religious zeal, and that the superstitions inculcated and tolerated have been so debasing,



that clearly, when conversions from the heathen take place, those converted only, to use Milton's phrase, "chop" idolatry. Even, therefore, if the result of French colonization were to be the increase of Jesuit Missions, we cannot conceive any appreciable benefit to mankind, certainly none of a spiritual kind. The travesty of Christianity which they present is more dishonouring to the Lord Jesus Christ than salutary in any true sense of the word. It is more calculated to supplant and to retard the Gospel than to promote it. Even Popes have felt constrained to denounce and inhibit it. What then can Protestant judgment concerning it be? It can only be the condemnation of St. Paul upon those who preach "another Gospel." In an aggravated form Jesuit Missions reproduce all the worst errors of the Church of Rome. We have no wish to detract from the self-devotion of many of the agents employed, but men have been martyrs in evil as well as righteous causes, with no real benefit to their fellow-men. Zeal is precious; but zeal not according to knowledge may do more harm than good, and notoriously has done so in the history of the world. We cannot imagine therefore that any good to the cause of Christ will result from the multiplication of Jesuit Missions. There may be an outcome of fresh scientific knowledge, or even occasionally some improved civilization, although this has usually been evanescent. As for expecting or caring for the extension of Christianity in Tonquin or China, ordinary Frenchmen would, beyond a doubt, be the first to scoff at the idea. But Rome, under French auspices, may yet thwart and hinder Protestant Missions, as in Madagascar. She may too, perhaps, hope to strengthen imperfectly consolidated Missions in other countries.

But what may be anticipated for the cause of Missions from Germany as a colonizing power? The influences in this case are different from those which may be predicated of France, but are not much more encouraging. It is sad to relate this, of what was the land of Huss and Luther and Melancthon; but there is too much cause to fear that Germany is the land now of Goethe, of Kant, of Hegel, of Strauss, of Schopenhauer, and of a host of others, more or less avowed enemies of the cross of Christ. It was formerly the land of the Bible, of creeds and confessions memorable in Christendom: it is now the land of destructive criticism, of negative theology, of uncertain speculation. Can anything come out of the nothing which man evolves from what he imagines is his inner consciousness? "Oppositions of science falsely so called" have thoroughly honeycombed religious faith in Germany, while a phantasmagoria of fancies passes before the minds of men, rapidly succeeding and displacing what has gone before, like the slides of a magic-lantern. Irrefragable treatises are produced, which are demolished as speedily as they see the light. Curiously enough, the vitality of Germany on religious subjects has, if it has exhibited itself at all, manifested itself in an outburst which has a wonderful likeness to the fanaticism of the Middle Ages—persecution of the Jews. There has been more consensus of opinion in Germany in this direction, than upon any other religious question that we are aware of. Men of creed, and men of no creed, have been of one mind on this strange article of faith.

In saying all this, we are not for a moment unmindful of the precious services which have been rendered to the extension of Christianity by the devoted labours of the German missionaries in various quarters of the world. But these have been rendered in spite of their countrymen, not with their concurrence. The old Tranquebar missionaries were Germans of no ordinary character, but they had to get their mission from Denmark and their means from England. And so in later times. The "pietists," as they are termed in derision, are no doubt the salt of their native land, but they are the objects of contempt there, not infrequently of positive aversion. Basle has been conspicuous for the noble spirits whom it has sent into the mission-field, but Basle has been little indebted to the fatherland for more than the men whom it has contributed. It too could tell its tale of vexatious interference, of petty spite, of efforts made to crush out work which met with little sympathy beyond the walls of its institutions. We rejoice in what has been wrought by noble Germans, but the amount of sympathy with them is, we think, greater in England than in the land of their nativity. England deplores the loss of Leupolt probably more than Germany does. It would indeed be a source of thankfulness if there was a reasonable prospect that now that Germany has entered into the arena of colonization, a new spirit would possess her, and that the country of Luther would recognize that a mission is before her far more glorious and more extensive than the miner's son of Erfurdt ever dreamed of, even with all his large-hearted human sympathies. But the whole temper in Germany of scientific men, of travellers, of politicians, even of theologians, overflows with animosity against Missions. The most superficial acquaintance with the productions of the German press bears witness to this. Hamburg is not a city from which, humanly speaking, it is probable that the Gospel of Christ will be sent forth. It has an unsanctified reputation for all that is deleterious. It is quite clear, too, that the anxieties of Christians are already alarmed at the possible, perhaps probable, outcome of German enterprise. The recent deputation to the Foreign Secretary proves that this is not a groundless fear. Considering the religious condition of Germany, with much reluctance we come to the conclusion that whatever other benefit may accrue to the world from her colonizing schemes, little or nothing can be expected from her as a missionary agent: well if her influence is not thrown into the other scale. We are speaking of course of Germany in her national capacity, and not for one moment losing sight of what we hope will prove the fact, that German "pietism," as it is contemptuously termed, will yet prove its love for Christ and His Gospel, by still more strenuous efforts under the flag of Germany, than it has by those which are so gratefully acknowledged here when the flag of England was waving peacefully over it.

From what we have said, it will be seen that in our judgment there is cause to fear that, instead of many helpers, we may rather look for "many adversaries" in the prosecution of further mission-work. It would almost seem to be matter of gratulation, if in the countries

which they propose to colonize, they would pass by on the other side, and leave the heathen alone, so little do they seem to have the capacity to help them in any effectual manner. They have not set its due value upon the Gospel for themselves; it seems to follow as a necessary consequence that what France does not value, and Germany only quibbles over, cannot be urged by them with power and unction upon mankind. Other civilizing agents will probably be had recourse to, but the motive power of Christianity will not find its due place. We never have, in any shape or way, been advocates for missionary work being carried on authoritatively by the State, or even by Church rulers. It most assuredly thrives best when it is the spontaneous outcome of souls whom the spirit of the Lord has touched. It is thus more vigorous and more flexible. What we lament in the present crisis is, that we cannot see any evidence of such spiritual life and love for souls in those who are pressing forwards into what ought to be the mission-field, as would encourage us in the hope that there will through them be souls added daily to the Church of Christ.

Meanwhile, however, we hope that honourable Christian emulation will be stirred up in ourselves. As we have been, in God's providence, the first in the field, so our efforts ought to be still more strenuous, that we may keep still well ahead in the service of our Lord and Master. Even within our own domains there is still too much land to be occupied and cultivated, which has been culpably neglected or mismanaged. Instead of indulging in foolish jealousies of what others may be doing, it would be well for us to attend to our own affairs. If we did so, and it became still more apparent what God has wrought by us, other nations might be led to consider what is the secret of our strength, and to conclude that there is a blessing in it. Meanwhile much prayer should ascend from believing hearts to the throne of grace, that all these doings of the children of men may be graciously overruled, and that, by the secret workings of God's providence, good may come from that which now seems doubtful or evil.

K.

## MISSION WORK IN INDIA VIEWED IN ITS RELATION TO THE CIVIL GOVERNMENT.

*A Paper read before the Cambridge University Church Missionary Union,  
December 1st, 1884.*

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OUR subject for this evening is "Mission Work in India viewed in its Relation to the Civil Government." I propose briefly to sketch the attitude of the Government of India from time to time in regard to Mission work, to show how this attitude has necessarily been one of non-interference with the religious liberty of our Indian subjects, and at the same time to point out the extent to which our responsibility as a Christian power has been recognized; and I will also endeavour to

show how, in God's providence, obstacles to Mission work have been removed, and the prospects of Missions improved. If in considering these subjects we are obliged to admit that human efforts to confer the best blessings upon India have been mixed with much unfaithfulness and imperfection, we shall most assuredly find that in this, as in all other things, God is faithful, and that He hath wrought great things among the heathen. We shall find that the British rule in India, though professedly neutral in religious matters, has opened wide the door to Mission effort, and removed the most serious obstacles to its progress; that it has, in fact, broken up the soil for the Gospel seed, and that, if English Christianity is as active as English civilization, there is hope of an abundant harvest.

If we go back to the time when the East India Company was merely a trading firm, we must, I fear, admit that its members thought and cared little about the spiritual welfare of the Natives who came under their influence. The object of the Company was the enrichment of its members. The credit of a good bargain was the utmost scope of their ambition. Christianity in our own country was then at a low ebb, and we cannot be surprised that the representatives of commercial interests in India, isolated from whatever Christian influences were alive at home, showed little of its spirit in their lives. But as time advanced, and the Company acquired territory, and the responsibilities of administration were incurred, one of the first questions which arose for decision was the treatment of the Native religions. The prevailing idea in the minds of our fellow-countrymen in India in those days seems to have been to give no offence to the followers of those religions, and to avoid all irritation by the most complete tolerance, and by abstaining from interference with the rites practised by Hindus or Mohammedans. From time to time, however, a spark seems to have been struck out of the responsibilities which our Indian possessions entailed upon the nation and upon the settlers, and in the charter granted to the East India Company in 1698, a clause was inserted, enjoining upon the ministers sent out to perform divine service in the garrisons and factories, that they should "learn the native language of the country where they shall reside, the better to enable them to instruct in the Protestant religion the Gentoos that shall be the servants or slaves of the Company or of their agents." I cannot find that any result followed from this injunction, but soon after, in 1705, the first Protestant Mission was sent forth from the shores of Denmark, and Ziegenbalg, Plutsch, and Schwartz set the example in Madras which has since been nobly followed by missionaries from our own shores. When Schwartz died, the Directors of the East India Company caused his statue to be erected in the principal church in Madras, which the Native inhabitants were to be permitted and encouraged to view, and ordered a translation of the inscription relating to his missionary labours to be "made into the country languages and published at Madras." During this period the East India Company used to forward the packages of the Christian Knowledge Society, containing "valuable stores and presents for the Tranquebar missionaries," freight and duty

free. Small indications these, but still of some significance. In 1758 the first Protestant missionary to Bengal, Kiernander, was invited thither by Clive, who placed a house at his disposal. The first Mission church, which fell into the hands of the sheriff owing to the pecuniary difficulties of Kiernander, was redeemed by Mr. Charles Grant, one of the bright examples of Christian godliness that existed even in those days; and soon after this Mr. Charles Grant, at the suggestion of Dr. David Brown, one of the first followers of the honoured Simeon, sounded Lord Cornwallis, Governor-General at the time (1789), on the subject of an organized Mission to the heathen. The Governor-General gave but a lukewarm response. "It does not seem," wrote Brown to Simeon, "that his Lordship is disposed to forward our wishes; however, we have the consolation of knowing that he will not oppose them. He has no faith in such schemes, and thinks that they must prove ineffectual; but he has no objection that others should attempt them, and promises not to be inimical." It was something, however, to secure neutrality, and upon the faith of Lord Cornwallis's promise of neutrality, a plan was formed to send out two missionaries. The missionaries, however, could not be found; but the correspondence that issued led ultimately to the formation of the Church Missionary Society. In 1793 the charter of the Company expired, and Wm. Wilberforce strove to introduce into the new India Bill a clause recognizing the duty of England to adopt "such measures for the interest and happiness of the Native inhabitants of British dominions in India, as may gradually tend to their advancement in useful knowledge and to their religious and moral improvement." A resolution to this effect actually passed the House of Commons, but the clause was defeated at a subsequent stage. The East India Company were opposed to it; so were the proprietors of India stock, who regarded the proposal as the first step towards the despatch of an army of missionaries to the shores of India. The British nation was not prepared to accept the responsibility of such a step, and the clause was postponed for twenty years.

Lord Cornwallis was succeeded by Sir John Shore, afterwards Lord Teignmouth, a man who (in his own words) found it a duty to declare himself a disciple of Christ, in whose Gospel and in the Bible he looked for his religion; and in that for tranquillity, confidence, and happiness. The moral improvement among English people in India, begun in the time of Lord Cornwallis, made rapid strides during the administration of Sir J. Shore, whose regard for the spiritual welfare of his fellow-countrymen is manifest in his despatches. In regard to Missions to the Natives, while fully recognizing our responsibility, he saw the difficulty of engaging the civil power in such an enterprise. Addressed on the subject by Charles Grant and Wilberforce, he replies: "The difficulties to be encountered and surmounted are many. If the attempt were made with the declared support and authority of Government, by the aid of misrepresentations it would excite alarm." And again: "Although I consider the country called upon both by duty and policy to attempt the diffusion of Christian knowledge, as far as circumstances will admit, amongst the Natives of India, I am equally

sensible that the attempt should be regulated by the greatest caution and prudence, and that it can only succeed by a due attention to these maxims."

During the early years of the nineteenth century, the noble efforts of Simeon, Grant, Wilberforce, the Thorntons, Zachary Macaulay, John Venn, and other veterans of missionary effort, to diffuse pure Gospel truth throughout the world raised a fierce opposition, and a host of pamphlets was issued, some of which were devoted to the defence of Hinduism, some to the dangers of disseminating the Christian faith. To strengthen this anti-Christian cause, it was assumed that the supporters of Missions contemplated interference with the religions of the East and the forcible conversion of the Natives. Lord Teignmouth wrote an answer to one of these productions, which so truly describes the position of the Government in India with respect to religious beliefs and the preaching of the Gospel, that I cannot refrain from quoting a few sentences from it. He says: "The Natives of India, whether Hindus or Mahommedans, have the clearest possible demonstration that no such idea as their forcible conversion can be entertained by the British Government. They enjoy the most complete religious toleration, and the performance of the rites and ceremonies of their respective religions is unmolested and without restriction even in Calcutta, under the very eye of the ruling power. They see this principle avowed in the laws by which the country is governed, . . . and they are sensible that if any violation of it were attempted, redress for the injury might be obtained."

"The situation of a Government exercising a dominion over a population of 50,000,000\* of Natives, through the means of a few Europeans and Natives trained by European discipline, is obviously at all times a situation of peril, and the peril of the situation is greatly enhanced by the consideration of the moral and physical distinctions between the European rulers and their Native subjects.

"Our dominion is built on the subversion of the Mohammedan power; and all the toleration which can be granted to the followers of Mohammed, all the benefits of a mild and equitable government, will never make them forget that they once possessed the Empire of Hindustan, and have now lost it. . . .

"With respect to the Hindus, who constitute much the largest portion of the population, the case is somewhat different. They had for centuries been the slaves of Mohammedan despotism, and saw with little emotion a revolution which emancipated them from the rigour of its coercion. But the substantial benefits which they have derived from it will not obliterate the impression of those distinctions in manners, customs, country, colour, and religion, which so widely discriminate the people and their rulers.

"Anxious as I am," continues Lord Teignmouth, "that the Natives of India should become Christians, from a regard for their temporal happiness and eternal welfare, I know that this is not to be effected by violence, nor by undue influence; and although I consider this country

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\* It is now 250,000,000.

bound by the strongest obligations of duty and interest (which will ever be found inseparable), to afford them the means of moral and religious instruction, I have no wish to limit that toleration which has hitherto been observed with respect to their religion, laws, and customs. On the contrary, I hold a perseverance in the system of toleration not only as just in itself, but as essentially necessary to facilitate the means used for their conversion, and these means should be conciliatory, under the guidance of prudence and discretion. But I should consider a prohibition of the translation and circulation of our Holy Scriptures, and the recall of the missionaries, most fatal prognostics with respect to the permanency of the British dominion in India."

Meantime the Marquis of Wellesley had become Governor-General, and he openly encouraged Mission work, and appointed to the posts of Provost and Vice-Provost of the College of Fort William (one of his most favourite projects), David Brown and Claudius Buchanan, who, with Henry Martyn, Daniel Corrie, and Thomas Thomason, awakened in the breasts of many of our fellow-countrymen in India and at home that missionary spirit which has wrought so mightily through the present century. Lord Wellesley also held dear the Serampore missionaries, Carey, Marshman, and Ward. He showed his interest in the Mission cause by even permitting a disputation among the college youths under the roof of Government House, which took the form of an attack on Mohammedanism. But this connection of Government authority with controversy, though it was intended only to afford scope to the disputing powers of the youths, raised a cry of alarm, which was caught up both by the Hindu and Mohammedan priests of Calcutta. I mention this because it was the first occasion on which an alarm was raised by the Natives of India regarding their religious liberties. Missionaries had preached, had circulated the Scriptures, and even baptized converts in the sacred river of the Hindus, and the people were not alarmed, but the slightest connection of authority with religious influence has invariably excited, not only alarm, but strong opposition, and it has always been necessary for those who desire the extension of the Lord's kingdom in India to keep this in mind.

It was soon after this time that the massacre of Vellore took place in Southern India, and the Supreme Government, under another Governor-General, arrived at the conclusion that it was due to the efforts which had been made in the Madras Presidency in the cause of Christianity. It is true that the Governor, Lord W. Bentinck, who was afterwards Governor-General, was openly favourable to the cause of Missions, and that Dr. Buchanan and Dr. Kerr were conducting inquiries under the orders of Government into the state of the Syrian Churches in the Southern Peninsula. But the cause of the outbreak appears to have been the introduction of certain innovations in the uniform of the Native troops, which seemed to intimate that the Government intended their forcible conversion to Christianity, and the abolition of their caste. Be this as it may, the attitude of the Government towards missionaries in general became cold and almost hostile. The Serampore missionaries were shut up in Serampore, and forbidden under pain of expulsion to pro-

secute their work anywhere in the Company's dominions. Two more Baptist missionaries, who arrived just at this time, were ordered to leave the country. The order was subsequently rescinded on the understanding that they would voluntarily withdraw. They went to Burma, which was not under the orders of the Company, and founded a Mission there.

The Court of Directors looked more calmly and judicially on the question than the Government of India, and the instructions which were despatched by them in September, 1808, are noticeable as applying to missionary work the principle of non-interference so much insisted on in regard to the religions of the country. The despatch contains a full exposition of what is known as the traditional policy of the East India Company. It cordially recognizes the benefits to be derived from the diffusion of Christianity in India, but it pronounces a fixed and settled opinion as to the unwisdom of attempting to introduce it by means which alarm the religious prejudices of the people. Nothing would be more likely to frustrate the hopes of its promoters. It disclaims all intention of adding the influence of authority to missionary efforts, but enjoins upon the Government of India to abstain from all unnecessary or ostentatious interference with their proceedings.

A panic however had laid hold of the Government in India, and during the last two years of the charter which expired in 1813, the missionaries encountered more opposition than at any other time from the civil power. Five missionaries were driven out of the country in 1812, whose only offence was that they had arrived without a licence. But better times were at hand, and in 1813, the movement originating with the band of Christians at Clapham, and taken up by godly men of all denominations, had so influenced public opinion in this country that the new charter, under the authority of the Emancipation Act of that year, contained provision for two objects: first, the establishment of an episcopal see in India; and, second, the removal of the restrictions which had so long impeded the progress of missionary labour in the Company's dominions. From that time the door has been thrown wide open to Mission work in India.

The Christianity of England was at first slow to accept the invitation. Corrie, in 1818, wrote: "Of missionaries we have as yet a scanty supply." Bishop Heber, whose desire, when he was consecrated to the See of Calcutta, in 1823, was that he might be the chief missionary in the East, found few Christian missionaries whom he might take by the hand. But although missionaries came slowly, the Societies worked surely, and soon we find a missionary spirit growing up in India itself. Missionary meetings were held in Bombay and Calcutta, at which the higher civil functionaries attended, and the fact was established, which has never since been controverted, that English officials in India may attend missionary meetings, and join in proceedings of a deliberative character, having for their object the evangelization of the Natives. The "gentle" Heber was the first, moreover, to show that a bishop in India may embrace the Mission cause, and reckon the millions of India as coming under his spiritual cognizance. Bishop Midleton had



talked about silencing the missionary clergy. Bishop Heber opened his arms to receive them, and they in turn were glad to submit to him. "They all," said the Bishop, "such at least as were of the Church of England, received licences and submitted themselves to my authority." Bishop Corrie wrote of him: "Our late beloved Bishop was so entirely a missionary, that we can scarcely hope to see one like him." But there have been worthy successors of Bishop Heber, and the friends of the C.M.S. may well pray that God will give India many more missionary bishops with a true longing for the evangelization of its people.

From the foregoing remarks on the attitude of the British Government towards Missions up to the Emancipation Act of 1813, we shall have arrived at the conclusion that up to this time it was the universal opinion of the rulers of India, even of those who were most diligent in their endeavours for the promotion of the cause of Christ in the country, that the Government as such should stand aloof from all missionary proceedings; that any direct interference on the part of the State with the Hindu or Mohammedan creeds, having for its object the conversion of their followers to Christianity, would have the effect of retarding the cause, and would be unjustifiable. Perfect toleration was held to be the duty of the State; under which every man should have liberty, without restraint and without interference, to follow his own religion, and even to diffuse it, so long as no offence was committed against peace and order. But although this was the theory of our rule, it was far from being our practice. Our early administrators in India, isolated from Christian influences, surrounded by circumstances all closely dependent upon the religions of the people, were gradually drawn into an acquiescence with many of the practices of those religions quite incompatible with the Christian profession.

The line between secular and religious life is very undefined in those systems. It is difficult to touch the one without coming into contact with the other; difficult to regulate the one without assuming responsibility for the other. The principle of toleration was easily developed into protection, and protection into patronage. The British Government, succeeding to the duties and responsibilities of previous dynasties, which had regarded the religious institutions of the country as intimately connected with the State, was not sufficiently careful to sever that connection. Thus, often imperceptibly, the Government found itself in the position of the patron of heathen institutions. The officers who had been taught to impress upon the people, that under the new rule there would be no interference with the religions of the country; that the "laws of the Shasters and Koran would be preserved in regard to matters to which they had been invariably applied," that "the rights and authorities of fathers of families and masters of families, according as the same may be exercised by the Gentoo and Mohammedan law, shall be preserved to them within their families respectively; . . . nor shall any act done in consequence of the rule of law or caste, so far as respects the members of the same family only, be deemed a crime, although the same may not be justi-

fiable by the laws of England ;"—the officers, I say, who had been taught these doctrines, found it a very little step to patronize the religious and caste institutions of the country, without any overt act ; and the management of temples and mosques, and the collection of religious dues, were undertaken as part of the ordinary duties of the civil administrator.

It was in the year 1806 that the connection of Government with idolatry was brought to notice by Claudius Buchanan, who had visited the shrine of Jagarnath, and witnessed the horrors of that idol-worship. People's eyes were soon awakened to the depth of this responsibility, and the subject was examined *de novo*. It was found that a Government revenue was raised from the dues paid by the worshippers at this shrine, and that the arrangement had been deliberately sanctioned by Lord Wellesley, in return for services rendered by the Government in repairing the pagoda, and affording protection to the pilgrims. It was found that an inscription was still made on public documents prepared in the vernacular in honour of heathen gods ; that the civil courts were frequently adjudging matters of a purely idolatrous nature ; that the servants of Government, on pretext of preserving the peace, frequently took part in heathen and Mohammedan processions and other observances ; and that salutes were fired on the great heathen festivals. Starting with the principle of complete neutrality, the Government had in many instances developed into a guardian of heathen and Mohammedan institutions.

In the year 1833 Mr. Charles Grant, son of the Charles Grant who has been previously mentioned, was President of the Board of Control. This Christian statesman addressed himself to the consideration of the whole question, and after long discussion the celebrated despatch of that year was signed by the Court of Directors. It commenced with a definition of the toleration which it was incumbent on Government to observe. The duty of affording civil protection to all engaged in religious rites and offices not opposed to rules of common humanity or decency was held to be incumbent on the State, but such protection should not involve participation, assistance, or support. This principle was applied to the various instances which had become prominent, and, in accordance with it, several conclusions, most important in their bearing on the conduct of Government officers, were enunciated. The interference of British functionaries in the interior management of Native temples and mosques was prohibited. The levy of dues on behalf of Government from religious sources was also prohibited ; and it was ruled that where a police-force had to be kept up for the peace and security of pilgrims, such force should be maintained from the general revenues of the country.

For some years, however, the despatch remained a dead letter. The spirit of Charles Grant ceased to animate the Directors, who were content to do nothing, while the authorities in India, left to themselves, allowed the old state of things to continue. But the despatch was known. Bishop Corrie, in Madras, headed a memorial for its enforcement, and though the Madras Government administered a rebuke to

that faithful prelate, and although he was called to his reward before the result was effected, the memorial made its way to the Home Government, and aided to the despatch on the 8th of August, 1838, of definite orders for "relieving all the servants of the Company from the duty of performing acts liable to objection on the ground of religious scruples."

I will not attempt to describe the measures which were adopted by the Indian Government to give effect to these orders. Suffice it to say that from that time forward there has been no retrogression. The period from 1833 to 1853 was one in which the cause of Christianity in India advanced rapidly. The revival of religion and the increasing efforts of the great Societies at home, the zeal of many of the Indian official community, and the character and example of such men as Daniel Wilson and Alexander Duff, led to Christian effort which had been unknown in former years. The activity of some of the Government servants in assuming the functions of the missionary alarmed the Government, and in 1847 a despatch was sent calling immediate and particular attention to the necessity of Government servants, civil and military, abstaining from all interference with the religion of the Natives of India. The despatch was a vague one. The authorities in Calcutta could make nothing of it, and they asked for a further explanation. The result was a second despatch scarcely more intelligible than the first; neither the one nor the other defined what was meant by non-interference, though the last despatch contained the following rules on certain points:—"While we are unwilling to prohibit our servants from contributing their private funds towards the promotion of objects which they may feel to be connected with the interests of true religion, we would caution them against any manifestation of a disposition calculated to excite uneasiness and alarm among the people. We think also that missionary meetings ought never to be held in official buildings, or to wear the appearance of having any official sanction." Though the injunctions on these two points are clear, they do not go very far towards settling the important and difficult question of the connection of Government servants with Mission work.

While however the Government was impressing on its own servants the duty of maintaining religious equality, it was itself sanctioning measures which were by no means regarded as neutral in the country. The religious systems of India are closely bound up with their rites and customs, and the more monstrous such rites are, the more closely are they connected with the religious sentiment. When therefore the British Government put down with a strong hand widow-burning, child-sacrifice, and public self-torture, it cut away some of the material props of Hinduism. A more decisive blow was struck when a law was enacted abolishing the liability to forfeiture of property incurred by a person renouncing the Hindu or Mohammedan religion. After the passing of this law, every Christian convert who had previously been liable to be deprived of his inheritance under the Hindu or Mohammedan law became entitled to succeed to this inheritance. A strong

remonstrance was made by the Hindu community in Bengal and Madras against the innovation. The Christian converts sent a counter-petition, aided by their missionaries, and finally the counsels of justice and equity prevailed. The Governor-General, Lord Dalhousie, wrote as follows:—"The Government of India will doubtless continue as heretofore to administer to Hindus the general body of Hindu law; but I conceive that the Government will not do its duty, if it leaves unchanged any portion of that law which inflicts personal injury on any one by reason of his religious belief. In now acting on this principle I can see no semblance of interference with the religion of the Hindus, nor any unauthorized interference with rights secured to them." The act became law two days afterwards.

Far more wide-spreading, and striking far deeper at the roots of the false creeds of India, has been the influence of the education imparted by the Government schools and colleges. The simplest lesson in science contradicts some tenet of the Hindus, and the introduction of Western learning throughout the length and breadth of India has shattered the foundations of Hinduism in the minds of hundreds of thousands. In accordance with the principle of non-interference with the religions of India, the education given in the Government schools was purely secular. The missionary schools of course combined religious with secular teaching, but they received no assistance from Government. So strong was the feeling that no official pressure should be brought to bear on the people in regard to Christian teaching, that the Bible was formerly excluded from the libraries of Government colleges and schools, and the teachers were prohibited from affording any instruction in it to the students, even if solicited to do so. The secular education made rapid strides. In 1835, Lord W. Bentinck, a Governor-General who was at heart a true friend of Christian enlightenment, ruled that a knowledge of English literature and science should be imparted in the Government institutions through the medium of the English language, and the highest education has since been given in that language. True literature and true science were thenceforth substituted for false systems of philosophy and physics. But no system of religion was taught, and thus the whole fabric of education was destructive of existing creeds without affording any substitute. The effect of this policy was thus prophetically described by the great missionary Dr. Duff:—"If you give the people knowledge without religion, rest assured that having free, unrestricted access to the whole range of our English literature and science, they will despise and reject their own absurd systems of learning. Once driven out of their own systems, they will inevitably become infidels in religion. And shaken out of the mechanical routine of their own religious observances, without moral principle to balance their thoughts or guide their movements, they will as certainly become restless, discontented agitators—ambitious of power and official distinction, and possessed of the most disloyal sentiments towards that Government which, in their eye, has usurped all the authority that rightfully belonged to themselves." A true picture, I am sorry to say, of the majority of the

youths who have passed through the higher education in the Government colleges of our Presidency towns !

The charge of fostering infidelity which was thus brought against the Government system of secular education, resulted, in 1853, in the appointment of a Parliamentary committee of inquiry, and, in 1854, in the celebrated Educational Despatch of that year, when Sir Charles Wood was President of the Board of Control. The Despatch thus lays down the principle to be observed in regard to Christian teaching in the Government schools :—“ Considerable apprehension appears to exist as to our views with respect to religious instruction in the Government institutions. These institutions were founded for the benefit of the whole population of India ; and in order to effect their object it was, and is, indispensable that the education conveyed in them should be exclusively secular. The Bible is, we understand, placed in the libraries of the colleges and schools, and the pupils are free to consult it. This is as it should be, and moreover we have no desire to prevent or to discourage any explanations which the pupils may of their own free-will ask from their masters on the subject, provided that such information is given out of school-hours.” In estimating the importance of this concession, let us bear in mind that here in Christian England, Bible instruction in the Government institutions has been relegated to the voluntary hour ; and let us not forget that compulsory education in the Christian religion by State authority in India involves much greater difficulties. Hear what Sir John Lawrence, as Lieutenant-Governor of the Punjab, says on this clause of the Despatch :—“ That the time when it can be carried out in every school of every village and town throughout the length and breadth of the land may be hastened, is the aspiration of every Christian officer. But where are the means for doing this in the many thousands of schools in the interior of the country ? Supposing that pupils are forthcoming to hear, who is to read and expound to them the Bible ? Is such a task to be entrusted to heathen schoolmasters, who might be, and but too often would be, enemies to Christianity, and who would be removed, not only from control, but even from the chance of conviction ? It may be said, indeed, that the Scriptures do not need interpreters, and may be read by any one ; but still it might be possible for a village schoolmaster averse to Christianity to read and explain the Scriptures in an irreverent and improper manner ; and then the strongest advocates of religious teaching would admit that the Bible had better not be read and explained in a perverse, captious, and sneering manner. If then the Bible is to be taught only by fit persons, it will be admitted that our means are, unhappily, but very limited.”

But a more important concession was made by the Despatch of 1854, more important because there was no prospect, as in the other case, of its remaining inoperative. It was ruled that, subject to certain conditions, Government grants-in-aid should be made towards the maintenance of private educational institutions in the country, and that the missionary schools and colleges should be allowed to participate in this boon. One condition was, it is true, that the aid so rendered

was to be applied strictly to objects of secular education. But the aid nevertheless was to be given to institutions combining religious with secular teaching, and the professed aim of which was to convert the Natives to Christianity. Educational institutions of all kinds are entitled to claim the grant, if the conditions are fulfilled. More than this it would have been impossible to provide, without a serious infringement of the neutrality professed by the Government. But there has been, ever since 1854, an equal chance for all religious effort to participate in State support; and we who believe that there is a vitality in the zeal of those who desire the promotion of Christ's kingdom, which is not felt by the advocates of other creeds and systems, need not fear the result.

Another, and an equally important conclusion arrived at in the Despatch, was this. That it is the duty of Government to put forth greater efforts for the elementary education of the masses, than for the higher education of the few; and that the latter should for the most part be left to private enterprise. This decision was the result of those representations against the purely secular teaching imparted in the higher schools and colleges which I have before mentioned. It constituted an admission of the great truth that man cannot live without religion, and that the Civil Government cannot give that religion. It was the higher education that was making infidels of the youth of the country, not the teaching of the "three R's," and the Despatch aimed at transferring the functions of imparting this higher education to those who would teach religion in combination with science.

Everything that has been said or written for the last thirty years on Indian educational questions has only brought into clearer light the wisdom of the framers of the Despatch of 1854. In hardly a single particular has necessity been shown for any modification of its principles. The missionary members of the Educational Commission which sat last year to consider the whole question of education in India, no less than those who take the purely official view, appeal to its provisions as the solvents of the difficulties which encompass the Government in its relation to education. The Christian missionary sees in them great encouragement. No longer checked by unequal competition with a purely secular system supported entirely by State funds, the Mission schools will in the course of time only have in competition with them the institutions which the religious fervour of Hinduism and Mohammedanism may be strong enough to support, and there is little fear of the result of such a competition. Let me give you one instance. In the year 1877, in pursuance of the policy of the Despatch of 1854, the Supreme Government, notwithstanding much remonstrance, ordered the abolition of the Government College at Delhi. There was a cry from the educated classes in that great city, who feared that they would be left behind in the race for official employment and distinction, and a movement was set on foot for resuscitating the college. "By all means," was the reply, "let the funds be provided by public subscription, and the college can be restored." Some of the Native gentry started a subscription, they tried to enlist

the sympathies of the Native chiefs, they gave money themselves. But it was of no avail. The zeal was wanting, and the project collapsed. Meanwhile the Cambridge Mission saw the opening, the funds which the people of Delhi could not raise for their own welfare were provided by Christians in England, with the view of bringing them to the knowledge of the Gospel of Christ, and a Mission school or college where the Bible is freely taught has been planted on the ruins of a secular institution, and of a Native project which might, had it succeeded, have been holding classes in the Koran, or in the Veds.

The policy of the Despatch of 1854 had only just been inaugurated when the Mutiny of 1857 burst upon us. I will not now discuss the question whether that great revolt was kindled by alarm at the progress of Christianity, but there can be no doubt that the British Government had begun to manifest its interest in the conversion of the people to Christianity to an extent that had not been the case before, and instead of joining in the cry that those terrible experiences were God's judgment on the nation for its unfaithfulness towards the millions of India, I would fain believe that it was the more lively realization of our responsibility as a Christian nation that brought that calamity upon us at that particular time; though there were no doubt other causes of a different nature that contributed to the result.

The transfer of the Government of India from the East India Company to the Crown was the result of that great revolt, and the last fact in the history of the relations of the Government to Christian effort which I need bring before you. While the proclamation of Oct. 17th, 1858, maintains intact the principle of non-interference on which the British administration of India had been previously conducted, it is refreshing to read the expression of our gracious Queen's personal faith, an expression which may be adopted without offence, not only by every Government servant in India in his individual capacity, but by the Government and its officers under all circumstances. The royal message runs as follows:—"Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our royal will and pleasure that none be, in any wise, favoured, none molested or disquieted, by reason of their religious faith or observances, but that all shall alike enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin on all those who may be in authority under us that they abstain from all interference with the religious belief or worship of any of our subjects, on pain of our highest displeasure." This charter of religious liberty to all creeds and races in India, gives full liberty to Christian missionaries, and in the opening sentence may be read, without much imagination, the earnest desire of our Queen that the consolations of the Christian religion may be (not imposed upon, but) communicated to all the people of India.

Thus I have endeavoured to sketch very briefly the policy of the British Government in regard to the diffusion of Christianity in India. We have seen that that policy has been one of non-interference with

the religious liberties of the people; that, nevertheless, on the one hand, there was a time when the State was actually fostering by its action heathen institutions; and on the other, that many of those who were responsible for the Government of the country desired nothing more than its evangelization. That by degrees the reproach involved in the former has been, at all events to a very large extent, removed, while missionary effort has now free scope throughout the length and breadth of the land; that notwithstanding the professed neutrality of the Government, its measures have resulted in an uprooting of heathenism among the educated classes, and the abolition of the most revolting ceremonies of Hinduism among all classes. Finally the Christianity of the Government and of the nation has been asserted, while the right to use the power of the State in order to impose it has been disclaimed.

I believe that there are few now who think that the State can go further than this in promoting Christian truth. The use of force for this object is excluded by the words of our Lord Jesus Christ Himself: "My kingdom is not of this world." Long has it taken for the Church to learn this lesson. The association of the civil power with spiritual ascendancy led in former times to the suppression, by terror and slaughter, of the Reformation in Italy, Spain, and France, and to the horrors of the Inquisition. The Church of Rome, though deprived of her temporal possessions, still claims to be the head of all the Governments of this world. But it is in vain. The more the world advances, and the better Civil Government becomes, the more clear will be the distinction between its scope and that of the Church. The one is invested with power to restrain the actions and the wills of men by penalties and privations; the other works, not by compulsion, but by persuasion; not by fear, but by love: it requires a spontaneous assent, the assent of the spirit: it is "not of this world."

It is difficult, in a Christian country, to realize the position of the Government of India in this respect—difficult specially for members of the Church of England, which is to some extent still a State Church. There is here, in Christian England, no great divergence of view between those who fill the posts of authority and those who are governed. Our rulers need but study their own feelings, if they would learn those of the nation; and the nation is still, thank God, to an extent which is perhaps more fully appreciated by those who are acquainted with the conditions of a foreign rule over people of different creeds, at one with its rulers. We are for the most part glad of an organization, supported by the nation's wealth, which brings the truth of Christ to the doors of every soul in Great Britain. We cannot imagine what it would be to us if that organization existed for the dissemination of doctrines which are repugnant to us, or if the funds raised by Church endowments were spent in teaching error, and undermining Christianity. We must try and enter into the feelings of our Indian subjects when we propose to use the State machinery and revenues for bringing them to the truth, or we shall fail to perceive when we are exercising compulsion, and transgressing the true function of Civil Government. And if in Christian



England, our educational institutions are year by year becoming more secular in their character, owing to the tenderness with which individual beliefs are treated, and a shrinking from imposing burdens on the conscience, shall we find fault with our Government in India, for declining to exercise its influence in the region of spiritual teaching, and for waiting for that spontaneous adoption of the true faith which all true hearts long for, and to which end other agencies are at work?

But while I maintain that the British Government has done as much as it is practicable for a human Government under such untoward circumstances to do, I dare not say that the members of the Government in their individual capacity have done all that their Government allowed them, or all that their conscience should have impelled them to do, in commending the doctrine of Christ our Saviour to all men. Ah! if all Englishmen in India lived the religion they profess, there would be many more Native Christians. "All the country would be Christian," said a Native, not himself a Christian, "if all your Christians were like Donald Macleod;" and if there be any one here who is looking forward to that most interesting and useful sphere, that of an Indian civilian, to such I would say, that though "in your official capacity you must touch pitch, and take cognizance of customs, of ideas, of religious worships, of professions against which your soul will revolt," you may yet be a Donald Macleod, and by the blamelessness of your life, by the gentleness of your demeanour, by the fearless assertion of your faith, by sympathy with Christ's workers, and by charity towards all men, you may take an important part in the great work of evangelizing India.

But I shall have quite failed in my object, if I have not shown you that there is a higher calling, one to which I would that thousands might be attracted—one in which, whatever the difficulties, and whatever the privations, there is no let or hindrance to the outpouring of the heart and life in the cause of our Blessed Saviour. Oh, would that in every village in India, alongside of the village school, there were the village missionary, supplementing the neutrality of Government civilization by the life and heart of Gospel teaching! It is to the humble, faithful missionary that we must look for the evangelization of the millions of India. His labours, divested of all human power, create no distrust. The offer of religious truth in the school of the missionary is without objection. When will the British nation accept its responsibility, of doing as much for the spiritual welfare of the people as the Government has done for the cause of justice and peace? When will funds somewhat in proportion to the vast wealth of this country, and offers for the mission-field somewhat in proportion to its intellectual and spiritual attainments, be forthcoming to extinguish that vast debt of responsibility under which we lie, as a Christian nation, to our Indian dependency? When will our Universities send forth, not their twos and threes, but their frequent bands of workers in the great cause? When, in the year 1836, the great missionary, Dr. Duff, was on a visit to Cambridge, he was walking with Simeon and Carus on the

banks of the Cam, and he expressed surprise that no regular Cambridge student had then offered his services as a missionary.\* Carus, in reply, drew his attention to the exceeding beauty of the spot; to the loveliness of the grounds and their adornments; to the banks of the Cam, with their grotesque variety of flowers, the willow-trees overhanging the stream, the pleasant shade cast by other trees on the footpaths along the lawns, seats to invite the student to enjoy his favourite books; to the exquisite order in which all things were kept. All this, said Carus, tended insensibly to act on human nature, and produce a refined and luxurious state of mind, with corresponding tastes and predilections from which it would be difficult to wean the student, so as to induce him to become a voluntary exile to distant shores teeming with the abominations of heathenism. To which Dr. Duff replied, that whoever was resolute of purpose, as a son of God, would find divine grace more than sufficient to wean him not only from the academic illusions of Cambridge, but from all the world besides. Thank God for those who have already gone from this place, from David Brown, Claudius Buchanan, and Henry Martyn downwards. Thank God for the interest which is felt in this place in Mission work. But think of the harvest to be gathered, and then look at the number of workers. In the last sixty years the number of European labourers attached to the C.M.S. has increased from 106 to 277—less than threefold; whereas the number of Native labourers has increased from 313 to 3778, or more than tenfold. What will Cambridge do to fill up the gap now? Who will lay *himself* at Christ's feet for work in the Indian mission-field?

## RECOLLECTIONS OF SOUTH INDIAN MISSIONS.

BY A VERY OLD INDIAN.

I.—MADRAS IN 1827.



THESE recollections often minister to my own refreshment and comfort, as well as recall useful lessons, it has occurred to me to share them with the younger generation of missionary friends. As I must be historical, I cannot altogether dispense with names and dates, yet at the same time I shall hope to avoid offence. Most of those whose names will be mentioned have already gone to their reward; should any who still survive see these lines, *dent veniam*, let me bespeak their indulgence.

My earliest recollection of a Church Missionary meeting is of one at Ashbourne, where I was at school, when I heard Mr. Edward Bickersteth relate his visit to Africa. The meeting was held in the chancel of the large, old church. I have a vivid remembrance of the good man's sallow and solemn countenance, and hollow, almost sepulchral voice; but I could not help feeling that he was pleading for

\* *Sic* in the Life of Duff; but the statement, if made, was inaccurate. Henry Martyn desired to be a missionary, though he ultimately went out as a chaplain; and in 1815, William Jowett, Twelfth Wrangler and Fellow of St. John's, offered himself to the C.M.S., and was sent to found the Mediterranean Mission.—(ED.)

truth, and that the Church Missionary work was good. This must have been in 1817.

I was next brought more directly under Church Missionary influence at Madras in 1827. At that time there were four churches in that city—the old Garrison Church in the Fort, St. George's in the Mount Road (since the Cathedral), the Church at Vepery, where was a congregation of Native Christians under the Christian Knowledge Society's missionary, old Dr. Rottler, whose labour was chiefly confined to editing an English and Tamil dictionary; and last, and in one sense least, the humble C.M.S. Blacktown Chapel, where at that time the missionary in charge was the Rev. James Ridsdale. I used generally to go to Vepery Church in the forenoon and St. George's in the evening. When I had been some three months in the country, I heard Mr. Ridsdale preach at Vepery. I was greatly struck with both the style and matter of the sermon. It was extempore, so far as I can remember, delivered with an unction and power very unusual in those days; and what was still more unusual, it dwelt on the Second Advent, and our Lord's millennial reign on earth. One result of this sermon was a desire to attend the C.M.S. chapel. I was living about four miles from it, and my conveyance was a palankeen and eight bearers, who usually accomplished the distance in about an hour. At that time the chapel—for it had no ecclesiastical qualifications to be called a church—had no chancel, no raised steps, a very plain Lord's Table, and was taken sometimes by newly arrived chaplains for a dissenting meeting-house. The only vestments were surplice and bands, with gown in the pulpit; but the prayers were prayed, not intoned, and the hymns or Psalms were sung with sweetness and feeling. Altogether I was attracted by the simplicity and reality of the service, and soon began to attend regularly on Sunday and on Tuesday evening.

After one of these Tuesday services, I determined to make Mr. Ridsdale's acquaintance, and spoke to him. He was most kind, and took me in to a simple meal with himself and Mrs. Ridsdale in the mission-house. Our friendship ripened, and I was introduced by him to my first Bible-reading, a little company who met in the house of one of the Madras civilians, George Hadow. Among them were two members of the firm of Hall and Bainbridge, two medical officers (Banister and Dalmahoy), and occasionally some young officers, all I think members of the C.M. congregation. Later in the year it was settled that we should write out all the references in Scott's Bible on the Epistle to the Romans. The third and fourth chapters fell to my share, and by the time I had finished filling about twenty sheets of closely written foolscap, I seemed to know more Divinity than was in all the old folio Latin Fathers in my father's study. But the work of copying, together with the study of two languages for the reward, broke me down, and I was laid up for some weeks with a bilious fever. Mr. Ridsdale came to see me, read Isaiah xxv., and offered a prayer, which was heard and answered in my recovery, but I was sent away on sick certificate with an appointment to Tinnevely, and did not see Madras again till 1830.

Such was the early stage of Church Missionary religion and Church Missionary influence on South India. How it afterwards extended, subsequent recollections will show. Mr. Ridsdale learned no Native language, yet by his holy life, his power in preaching, and by means of the dissemination of Evangelical literature through the Mission depository under his charge, he proved himself a labourer worthy of his hire. In 1831 he was summoned to meet the Lord, after eleven years of humble, but fruitful labour.

## II.—MORE ABOUT MADRAS.

Before leaving Madras, it may be well to record some recollections which, though outside the Church Missionary Society, throw light on its history.

In 1827 no Bishop had been given to Madras; the excellent and popular Bishop Heber had suddenly died in the bath, on his visitation at Trichinopoly in the previous year, and all India mourned for him. The chaplains, of course, were not all of one colour, but many of them were of our C.M. principles. The Rev. Marmaduke Thompson was one of these, and had left fruits of his ministry in Madras. Mr. Hough, as is well known, had been the first to revive interest in Tinnevely, and Mr. Smith was at Arcot, of whom more will be mentioned hereafter.

A few of the civilians, both junior and senior, were on our side, for at that time religion, so far from being ignored in candidates for the Civil Service, was ably taught and exemplified by the Principal and Dean of Haileybury College and some of the Professors. Of these, one, Findlay Anderson, has just gone to his reward. But there were some of an earlier type who passed Sunday in card-playing, and dining together at a club.

In the month of May of that year I, with a friend who went out in the same ship, was invited by the Collector to witness the great annual festival at Conjeveram, about forty miles south-west of Madras, one of the seven famous Brahminical holy cities in India. Its classical name is Cànchi, the "Golden City." We went in our palankeens, with the same bearers, who easily make the run in one night with two or three hours' rest. We stayed in the travellers' bungalow, while the Collector occupied his tents, joining us at meal-times. The feast lasted about ten days. Here we had a display of the Brahminical religion in its completest and grandest observance. The road from Madras all along was crowded with Natives of all castes with their families; the rich in their bullock-bandies or palankeens, the poorer on foot; the women of all ranks, not as in North India, shut up or veiled, but freely displaying their best cloths, jewels, and looks, their black, glossy hair decked with gold plates of sun and moon pattern, and jessamine garlands. The heat was intense in the daytime, and great use was made of the water-pandals by the wayside,—sheds where a charitable Brahmin pours water from his brass pot into the joined hands or open lips of the thirsty pilgrim, who must not defile the pure vessel by touch, least of all of moist lips. Each morning

and evening the idol Vishnu, under the title of Varada Râja, "King of Bounty," with his two wives, was placed on the huge car and drawn by some thousand hands, under the stimulating influence of the ratans (canes) of the Taluk peons, round the holy street. In the daytime, two or three fine elephants on the temple establishment formed part of the procession. On the principal evening we witnessed this procession. The car was preceded by a long double line of the temple dancing-girls in their richest attire, who, when it had been dragged a few yards, faced each other, and sang the praises of Varada Râja in hymns unknown to us at the time, but which, though both musical and poetical, were by no means of a holy character. The road was all ablaze with torches, blue lights, and fireworks, and with the deafening din of tom-toms, cries of the people, and discharge of crackers and guns. The whole crowd seemed mad upon their idols, and every accessory which could strengthen the kingdom of Satan seemed to be put in requisition. The decorations of the car, freshly painted, as well as the more permanent plaster representations on the temple steeples, were unmentionably indecent, for the purpose, according to the Brahminical vindication, of attracting the evil-eye. The climax, however, of this exhibition was on another day, when the Collector with his own hand presented to the temple Brahmin a piece of scarlet broadcloth in the name of the Sirkar. (This we soon learnt was not his only connection with the pagoda.) This remnant of the old religious neutrality system was of a piece with the erection of a small shrine (Ammankoil) at Madras for a village goddess, by a former Collector, and the endowment of a temple at an earlier period by the Honourable Company, with funds for a proper establishment of temple officials, including a choir of dancing-girls.

We were soon tired of these humiliating sights, and glad to get away from the "Golden City," with its dark orgies and idolatrous excitement. Surely it was high time that a different influence should reach both India's rulers and India's subjects, and this had already begun, by the gracious Providence of God, chiefly through our Missionary Societies.

As specimens of the Native mind in Madras at this time, I may refer to my two munshis—teachers. Ponnasami, a Tamil teacher, was a Roman Catholic of Pondicherry, a quiet, obliging, and respectable young man, with very little knowledge of Christianity, except the appointed practices, but, so far as I could judge, of creditable life. At that time the chief Native connected with the college at Madras, under the title of manager, was also a Pondicherry Christian, much respected by those who had to do with him, and who had in his possession the original manuscript of the Jesuit Father Beschi's Tamil poem in honour of Mary and Joseph, under the title of Tembàvani. The teacher of Canarese was a young Brahmin of about twenty, of the Vishnu sect, whose father had held high office under the Mysore Rajah. He was named after the idol of the Vishnu Temple at Madras, Pârata Sardi, a name of Krishna, as the charioteer of Bhârata. Strange to say, he seemed as pure in mind as cleanly in person,

thoroughly ingenuous, willing to read and able to understand our English books, so as without difficulty to get up the first books of Euclid, and to read and analyze Butler's Analogy and Paley's Evidences, the first effect of which was an admission that the European's science and faith were both true; but when pressed to take the step proper to such a conviction, he shrunk from it on the ground that it would be the death of his widowed mother, and imply that his ancestors had all been lost.

H. S.

### LETTERS FROM ATHABASCA.



Our December number we mentioned that letters had come from our remotest stations in the Diocese of Athabasca with a speed quite unprecedented. We now give some extracts, with other letters previously received.

First, however, we must add that since these were in type, yet another mail has arrived, bringing Bishop Bompas's Annual Report, which is dated Fort Simpson, Aug. 31st. There is not now time to present it here; nor is this necessary, as it contains no further information regarding the Tukudh and Eskimo Missions, which are the main subject of the letters subjoined. The Bishop was rejoicing in the expected division, and so more efficient working, of his huge diocese. This, since he wrote, has been happily effected by the consecration of Bishop Young.

The first of the Bishop's letters now to be presented arrived in Aug. last. It was written on Christmas Eve, 1883, at the furthest of all our stations, Rampart House, which will be found in the *C.M. Atlas*, and in the map at page 225 of the last Annual Report, on Porcupine River, close to the frontier of Alaska, and within the Arctic Circle. "Peel River" post, which the Bishop mentions, is the Fort McPherson of our maps, on the hither side of the Rocky Mountains, but in the same latitude. La Pierre's House is between the two, on Rat River. The Rev. T. H. Canham, at Peel River, is the missionary sent out in 1881 on the special donation of 1000*l.* for a man for the Eskimo of the Mackenzie River. The Rev. V. C. Sim, at Rampart House, is the missionary to the Loucheux or Tukudh Indians, and carries on the work so long associated with the name of Archdeacon McDonald:—

*From Bishop Bompas.*

*Rampart House, Dec. 24th, 1883.*

I believe I addressed you from Fort Simpson last September, whence I arrived at Peel River the same month, and found Mr. Canham well.

I remained with him about two months, offering him what help I could in both the Esquimaux and Loucheux languages. I found him making fair progress with both of these. I had an opportunity of meeting most of the Indians of the Mission, and was glad to address them as God enabled me. I also administered the sacrament.

Our sedulous efforts were directed to making arrangements for the completion of the Mission church, which I hope may be successful. Several Esquimaux

visited the Mission, to whom we spoke, both with and without an interpreter. They expressed themselves interested in and thankful for religious instruction. Most of them appear more quiet and subdued than formerly. There are, however, exceptions. One of them ran at the Hudson's Bay Company's officer with a sword to stab him, and another held Mr. Canham forcibly by the wrist in anger. These excitements, however, passed without serious results.

The Americans appear to hold a good deal of intercourse now with the Esquimaux to the west along the Arctic coast, and their post might be a good station for evangelizing.

So long as Mr. Canham's duties are

confined to Peel River, he may be able to overtake the Indian and Esquimaux work, and even perhaps occasionally to visit La Pierre's House, but should he acquire such familiarity with the Esquimaux as to visit them far along the Arctic coast, it will be needful for him to be relieved of the Indian work. Should Archdeacon McDonald be permitted to return and reassume the Indian work, this will meet the case.

Leaving Peel River in November, I crossed the mountains to La Pierre's House, visiting Indians by the way. I thus saw nearly all the La Pierre's House Indians, and then came on here. Since my arrival here, nearly all the Indians have visited the Mission, and I have been pleased to address them and also to administer the Lord's Supper.

I found Mr. Sim well and active. He has now left me on a visit to one of the Indian bands at a considerable distance, to evangelize and baptize their children. Mr. Sim appears to have made a very successful evangelizing tour in the Upper Youcon last summer, and to have baptized more than 100 children and adults. He has also promised (D.V.) next summer to visit the Indians on the Lower Youcon. Mr. Sim is making good progress in speaking the Tukudh language himself, and also addresses the Indians nicely through an interpreter, but in the Upper and Lower Youcon are again new dialects, so that he has still linguistic work before him.

Mr. Sim is anxious to be furnished with a coadjutor to assist in the work on the Upper and Lower Youcon, where the Indians are all most zealous for instruction. There are perhaps few places in the world where the Natives are so clamorous for Christian teaching. It is said that a French bishop and priest from Columbia are expected up the Youcon in summer. I have already laid this matter before you, and can only again commend it to your sympathy.

There is room on all hands for an

extension of the work. There are Indians for 1000 miles up and down the Youcon to evangelize, and for thousands of miles along the Arctic coast the Esquimaux are still untaught, so that both Messrs. Canham and Sim may well seek a coadjutor, and the La Pierre's House Mission is an interesting one and needs an agent. When we can send agents to and fro as Christ did, our hands will be strengthened, and one clerical and one lay agent might work well together, as there is always secular work.

I think there is yet a "missing link" in our Missions in the want of lay evangelists or catechists, and that among the thousands of intending emigrants Christian young men might be selected for this work, who, like Nehemiah's workmen, might use one hand for secular work and even manual labour, and with the other be ready to fight the Lord's battles.

The old Indian chief specially asked me to administer the sacrament to the communicants here, which I did, and about ten days after receiving it occurred his sudden death, for which I trust he was fully prepared. For the past six weeks I have been fully occupied in teaching a large band of Indians here, and in holding school for the children. The sun here is hidden by the mountains all mid-winter, and the days are so short that when the sky is cloudy we use candles at noon, and in clear days we can read by daylight only for two hours. I have no spectacles, and my eyes are becoming dim by candle-light through the effect of using them in fire and twilight, which must be my apology for a poor letter just now; but our darkest winter days are now passing by. The glare of the never-setting sun is also injurious to the eyesight here in summer; but with these drawbacks I have come to like the country, and should dread the re-commencing life in England much more than ending my days here.

A few sentences may be added from Mr. Canham's own letter:—

*From the Rev. T. H. Canham.*

*Peel River, January, 1884.*

There were some Eskimo at the fort the day I arrived here. The Bishop's visit to them some years since had placed them in a state of expectation, and made them anxious to see what their missionary was like. I have had

several interviews with them since, and on each occasion have been more and more encouraged by their frequent visits to the mission-house and their manifest willingness to receive instruction. As an illustration of this, an Eskimo wife whose husband had been killed in some

of their quarrels, refused to return with the rest, and took up her abode in one of the Indian camps. She is a scholar in our day-school, attends regularly evening prayers for the Indians, and will often stay behind to be instructed (as far as I am able to do this) in her own language. The first time this woman heard the name of Jesus she seemed to wish to remember it, repeating it again and again to herself, and then aloud, inquiring afterwards whether she pronounced it correctly. Oh, that this name may sound as music in the ear of her soul, and that, please God, she may carry the savour of it to her own people!

By securing occasional help from the Eskimo interpreter here, and with the assistance of the Bishop's primer, I have now prepared a number of Scripture lessons, including the Creed, the Lord's Prayer, and the Ten Commandments in brief; also a few hymns, which they seem to understand very well.

Next we give Bishop Bompas's letter of August last, written while on his way back to the more eastern and southern portions of his huge diocese:—

*From Bishop Bompas.*

*Mackenzie River, Aug. 1st, 1884.*

Being now on my return from a year's visitation of the Tukudh Missions, it is my duty to present you with a report thereon, and I may state that I have had much pleasure in my visit, and find the Indian converts still diligent and affectionate, and making good progress in reading and writing. On the other hand, there are many shortcomings, as must be expected in such an infant Christian community.

I was enabled to see nearly all the Indians at each of the three stations twice both in winter and spring, and the Eskimo twice both in fall and spring. I held two confirmations, viz., at Peel River and Rampart House, about forty being confirmed each time. I administered the Communion twice, namely in fall and spring, to about forty communicants at each of these stations. I gave a daily address at evening prayer in Indian throughout the year, and the same twice on Sunday, always from the Gospels. I again went through the Eskimo primer with the interpreter, and wrote out additional prayers and lessons, and endeavoured to assist the Rev. T. Canham

My short experience has taught me that in dealing with this people one cannot be too cautious or discreet. They are affectionate and harmless as long as you please them, but only cross them and they prove treacherous, not to say dangerous. To explain. The Company's officer here had the misfortune to displease an Eskimo last "fall" by refusing to give him what he asked for. He waited an opportunity to draw his knife, and when that came the officer had to run for his life, and then only escaped by two other Eskimo seizing their friend and taking away the weapon. These and other facts are only so many proofs that these poor people need the "Gospel of peace."

I ask for your constant and unceasing prayers in my behalf, that I may have wisdom to know how to go in and out among this people, and that I may be used of God to the salvation of their souls.

with the languages. I made much effort towards the completion of the two Mission churches at Peel River and Rampart House, and left the former in so forward a state that we held prayers in it in spring, when it was quite filled by the Indian converts.

After all I returned without visiting the more remote Indians on the Youcon River. To visit them would probably have required another year's absence, but the letters I received made me too anxious about the other parts of the diocese to admit of my remaining longer in the far north, as I had intended.

I feel much gratitude to Almighty God for the needful health and strength granted me for the past year's travel, but I do not feel so much energy for journeying as before, and may be unable to accomplish the same again. I feel very thankful that the diocese is soon likely to be curtailed by the erection of a see in Peace River, and I greatly wish that the same could be done in the Tukudh country. The need for this is shown in the fact that two years are required for its complete visitation hence, and the difficulty of cross-



ing the Rocky Mountains in summer makes it yet more desirable if possible to have a bishop for the Tukudh.

I wish to plead with your Committee for another missionary to assist Mr. Sim on the Youcon. The Indian tribes there have already accepted the Gospel and are thirsting for instruction, but we are neglecting them and leaving them to fall into the hands of Romish priests who are waiting to grasp them. In fact I believe a French bishop and priests are expected on the Youcon from British Columbia for this purpose. Two years since nearly half the population of the middle Youcon were carried off by disease, and these might have been directed to the Saviour had a missionary been sent them a few years back. One of the Youcon Indians, pleading with me to revisit his tribe, pointed to a smouldering fire, saying, "That is how you have left us. You kindled the fire of the Gospel among us, and have left it untended to die out again. Why have you done this?" The reports and letters from the Rev. V. C. Sim will speak for themselves in this matter, and I need add nothing. Mr. Sim made an interesting journey to the Upper Youcon last summer, of which he sent a journal. Ten years ago I left those tribes weeping in penitence over their sins, and I have not seen them since. I feel willing to return and live and die there if your Committee could relieve me of the charge of Mackenzie River.

As the work of the Rev. T. Canham enlarges among the Eskimo, he will find it difficult to combine this

Then come two most touching letters from Mr. Sim. The places he mentions on the Youcon River are found in very few maps, but one or two of them will be seen in our own maps above mentioned:—

*From the Rev. V. C. Sim.*

*Youcon River, Aug. 16th, 1884.*

I am writing a "begging letter" again. I hope I shall not weary you: I beg for help. I am now on my way back to the Rampart. I have been down the Youcon a short distance below Nyoolato; also 200 miles up the Tanana River; and am now returning from Fort Reliance on the Upper Youcon, 200 miles below Fort Selkirk. The latter part of the journey has been accomplished in the Alaska Commercial Company's steamer, which I met below Nyoolato; otherwise I could not possibly

with the care of the Tukudh converts. Should Archdeacon M'Donald be able to return to Peel River, this difficulty will be met. Otherwise, I must ask for a colleague also for Mr. Canham.

A European carpenter and labourer have now been engaged for the completion of the Peel River and Rampart churches at an expense of 150*l.* per annum. I trust the churches will be finished next year, and a house for Mr. Sim. Archdeacon M'Donald's return would also call for the erection of a house for Mr. Canham. The latter is making good progress in acquiring the native languages.

At La Pierre's House we have no Mission agent, and the Indians appeared to me to be falling back for want of instruction. I therefore requested a Native catechist to winter there, and he worked hard in teaching, and with much acceptance, and brought the Indians forward with their books. The catechist at Peel River also pleased me much. At Rampart House we have two catechists, one of whom I requested to visit the Upper and the other the Lower Youcon, and they promised to do so. It is proposed to allow these four catechists a remuneration of about 5*l.* per annum each, to be increased up to 10*l.* in case they are requested to leave their own tribes. The catechists on the Youcon will receive only a smaller gratuity of about 2*l.* 10*s.* I should explain that the Upper Youcon is on British territory, and on the Lower Youcon, though across the American line, our agents are welcomed by the resident Americans.

have done so much. No missionary ever ascended the Tanana before, and on that river, as well as on the Youcon, I was everywhere warmly received by the Indians, who gave me plenty of work to do. Below Nyooklakeyit no missionary has ever stayed among the Indians, and at Nyoolato, in particular, they have a very bad character; but I got on well with them, and found eager scholars. Everywhere they have been asking me to stop with them, but I need not tell you what my reply has to be. My heart is just heavy when I

think of these people hungering for the Bread of Life, and none to give it them. There are lots of Indians, too, I want to go to; but it is utterly impossible for me to do so at present. Can you not send help? I am alone on this great river of over 2000 miles in length.

I want a man for Nyooklakeyit, at least. I would ask for another for Nyoolato, or below, where there is abundance of work, either at Auvik or Androiska. The Indian crew of the steamer are from the latter place. They are intelligent and anxious to learn. I find them good scholars.

Two men are a real necessity; but if you can't send two do send one for Nyooklakeyit, and send him at once, to sail from San Francisco by the Alaska Commercial Company's ship next May. He will get every assistance from the white men on the river.

Perhaps I seem impertinent, and not to consider the need of other parts of the mission-field, but our need is really pressing. I have received definite information that the Romanists are coming in to establish Missions at Nyooklakeyit and St. Michael. The fruit is ready to be plucked. I don't want Rome to snatch it from our hands.

If some one is at Nyooklakeyit I can then work the Upper Youcon better. As it is at present, to do both is beyond my power. I hope I shall not appeal in vain. We don't need to wait for very learned men, neither is it good to wait to see what the Americans will do. Too much precious time has been lost already. While we have been waiting, death has been busy, sickness was brought in by the steamers, and large numbers of Indians were carried off who had no Christian hope to cheer them in death.

*Fort Youcon, Aug. 19th, 1884.*

At the risk of being troublesome I must add a few lines to my last letter, which is already closed and in other hands. I am writing this in the early hours of the morning. The Alaska Commercial Company's steamer has brought me back as far as Fort Youcon, and now we separate, she to go down to the sea, and I to ascend the Porcupine to Rampart House.

It is concerning the Indians who form the crew of the steamer that I write. I spoke of them in my first letter. They

come from a place called Androiska, distant about 100 miles up the river from the coast. There is a Russian Mission (the only one on the river) about 150 miles further up, but the priest, an Indian, never leaves his Mission to visit the Indians, does a little teaching, but not very much, I believe, among the Indians about his Mission, but attends to no others, and has consequently little influence among them. I have rendered a few hymns, prayers, and lessons into their language, and during the trip on the steamer have taught some of them almost every day. The result has been very encouraging; inasmuch that whereas at first I went to them to teach them, latterly they have come to me, and appear to take an increased interest in the Word. They are a very affectionate people, have the character of being honest and industrious, and are intelligent and learn quickly. Last night they gathered round me for a parting lesson. Many of them appeared quite grieved that we were to separate, and although they had worked hard during the day, and knew they would have to be up at one or two in the morning, they were loath to break up the class, and I had to dismiss them myself at last. Then they lingered to make another petition, and I think you will guess what it was. They begged me most earnestly to visit them next year, and, if possible, to stop among them. They said that nothing was done for them, they were never taught as the Indians up here were, the Russian priest did nothing for them, and they did not care for him much. They were like people walking in darkness, they did not know how to do right. They wished to be good, and to know God's Book. They had been waiting a long time, hoping that some one would come and teach them, and they wished me very much to go down and stop among them. There were plenty of Indians down there all along the river and back in the country who knew nothing at all, they said.

I need not tell you how gladly I would have liked to say "Yes" to their request, and visit them next summer; but I fear it is quite impossible. Economize time as I may, I hardly see how I can manage it, it is so very far away, and so many Indians whom I should pass on the way have never yet been visited. I could only promise that I would do

what I could for them, that if I could not visit them myself, I would ask for a minister to be sent to them.

Was I wrong in saying this? I think if you had been in my place you would but have said the same yourself when you saw the earnestness with which they made their request. And shall it be in vain? Will you not make this request known, and perhaps some one's heart may be stirred up to respond either in person or by furnishing means? Some one sent a missionary to the Huskies. Will none take pity on these?

I asked for some one for Nyooklakeyit, where it is really necessary that some one should really be placed at once. Now if there was another at


Androiska, the other stations, such as St. Michael, Auvik, and Nyoolato might be, I will not say, *efficiently* worked, but still something could be done at them among the Indians and Malamute.

My time is up, the steamer will soon be off. I can only commend this case to the Committee, and to the Church of Christ at home, and ask the latter to aid the former in providing spiritual food for souls famishing for want of it. I cannot write with eloquence, or as I would wish, but after all, I think the case itself speaks eloquently enough. To see the real desire of these people, to hear their earnest words, and to know their state, appeals to the heart far more than a dozen eloquent speeches or letters.

## ABDUL HAQQ:

### SEARCHING AFTER AND FINDING THE TRUTH.

[In the interesting extracts from the Calcutta Report, printed last month, some account was given of the remarkable convert from Islam, Maulvie Abdul Haqq. We take the following fuller and still more deeply interesting particulars from the Calcutta Localized Edition of the *C.M. Gleaner* for October, including an account of his baptism on Sept. 11th.]

“IRCUMCISED . . . ; concerning zeal, persecuting the Church ; touching the righteousness which is in the law, blameless” (Phil. iii. 5-7).

Such words may not inappropriately be applied to Maulvie Abdul Haqq,\* whose efforts for the spread of Mohammedanism and against Christianity have been so remarkably put a stop to. Recently a Mohammedan, his late baptism in the name of the Lord Jesus Christ has been a great encouragement for all who work among the followers of the false prophet, and a proof that while it is still true that “not many wise after the flesh, not many mighty, not many noble are called,” yet the arm of the Lord is not straitened that He cannot save. The same power is present among us which arrested the persecuting Saul of Tarsus, and converted him into the devout Paul, praying—“Lord, what wilt Thou have me to do?” Even as the Lord Jesus, caring for His new follower, taught the Church of that day to receive Paul into brotherly fellowship, so would He have us to strengthen the hands of this “babe in Christ Jesus,” by earnest prayer for him that he may not be allowed to go back from his bold profession of the truth, but rather that he may be, like his great namesake, a chosen vessel to bear the name of the God-man into the forefront ranks of his late co-religionists.

That you may be the better able to sympathize with Paulus Abdul Haqq and help him with your prayers, we desire to give you some account of him, and his conversion.

The history reminds us of that merchant-man seeking goodly pearls, who

\* Literally the name means, “Servant of the Truth.”

may have exchanged many pearls, getting a better, and yet a better, but was not satisfied till he had got the one "pearl of great price," for which he sold all that he had in order to possess it. Passing the greater part of his life as a Brahmin of the Brahmins somewhere in the Punjab, of which our friend is a native, he, about twelve years ago, became attracted by the character of Mohammed, which, as he told his teacher, the Rev. Dr. Baumann, perfectly fascinated him. He, in God's wonderful over-ruling providence, thus became possessed of one pearl, the belief in one God. His new co-religionists gave him the best Mohammedan training that Delhi could afford, and then sent him forth a full-blown Maulvie, with a signet ring as a token of their appreciation of his achievements in Islam lore, to be a sort of champion going from place to place, striving to pull down Christianity and build up Mohammedanism. For controversial purposes he had to study the Bible, which indeed proved in his case to be sharper than any two-edged sword, leading to doubts about the truth of Islamism which ripened into conviction under a combination of influences within the last few months.

Many interested in Missions in Calcutta will remember how, in the summer of 1881, a great impetus seemed to be given to Mohammedan opposition to Christianity by the excitement roused in the minds of Mussulmans against it. This was really the cause of the law-case with regard to the Wellington Square preaching, which seemed to threaten to take from our missionaries this glorious way of spreading the Gospel. Thank God! the right of freedom of speech triumphed. On the other hand, the Mohammedans became increasingly energetic, getting picked men from Delhi and other strongholds of Islam to preach there also.

Some little time ago such a one, Maulvie Abdul Haqq, appeared, being advertised from time to time in the Mohammedan organs as *be-misal*, unequalled in Mussulman, Arabic, and Sanscrit lore. For preaching in Wellington Square for one hour or so in the evening, he daily received Rs. 5, sometimes more. His popularity amongst the Mohammedans gave him a position of great ease and comfort, which power he used during the early months of this year in enticing many to embrace Islamism, and for a time the Mohammedans thought they were triumphing over Christianity, scoffingly declaring that they were carrying everything before them. We cannot but think that this zeal was owing in part also to the expectancy of the Mohammedan mind, looking out for the coming "Imâm," and in part, we thankfully believe, to a very decided "feeling after, if haply they may find," the truth. Suffice it now to say with regard to these perverts, that one by one they showed themselves in their true colours as worthless characters glad to be *bought* over regardless of any truth: one of them was seized by justice, being an English sailor—a deserter from his ship.

They also circulated largely tracts in abuse of Christianity: one of them was entitled, "A Bundle of Sticks for the Backs of Christian Donkeys." The Rev. Dr. Baumann, ever watchfully feeling the pulse, so to speak, of Calcutta, the heart of India, became anxious that these should not remain unanswered. He accordingly, at the March meeting of the Calcutta Church Missionary Association, in the Old Church room, expressed an earnest desire to obtain the means to scatter widely such tracts as would meet and controvert them. The Rev. C. S. Harington warmly proposed that this should be given by those present. Rs. 100 was promptly collected in that prayerful and zealous spirit which is "twice blest," and thus each donor became a fellow-worker with the Master and His other servants in

the conversion of no less a person than the champion himself. Carried through the press quickly, these tracts were soon scattered broadcast. One of them contained five questions often used against Mohammedanism:—

1. How can Mohammedans know that God is good and Almighty, seeing that the Koran teaches that evil as well as good emanates from eternity from God?

2. On what ground does Islam claim to be the true religion? On Mohammed, or what the Koran says about Mohammed? If on Mohammed, what are the marks of his being a true prophet? If on the Koran, what are the marks of its being the Word of God?

3. What claims can the Mohammedans advance to prove that Islam is superior to other religions?

4. Does Mohammed base his claims as a prophet on the performance of miracles or not? If, like other prophets, he performed miracles, what are they?

5. Was Mohammed a sinner, or was he sinless? The Koran proves he was a sinner; how can he therefore save other sinners in the day of judgment?

This tract fell into the Maulvie's hands, and set him thinking. A word which fell from Dr. Thoburn, who daily preached within a few yards of him, led him to see the duty of examining the Bible for himself. Dr. Thoburn's preaching, and that of other Christians of the many other denominations which have their champions preaching in these squares, so devoid of useless abuse, and so full of a real cure for the soul's sickness in Christ Jesus, increased his uncomfortableness, and led to his issuing the following notice in Urdu, having it attached to the mosques with all the emphasis and *kudos* which his Maulvie seal attached gave it. Alone, and unprompted by any Christian, this decided step was taken. Dr. Baumann sought him out, stretching forth the hand of sympathy and protection to him when persecution was aroused by these notices:—

#### NOTICE.

Be it known by the learned among the Islamites, that their servant Abdul Haqq, a follower of the traditions, wishes to represent to them that he has been coming to Calcutta in the interests of the spread of Mohammedanism for the space of nine years. More especially, during this year 1884, has he spread Mohammedanism so much as to have established a Mission in opposition to the Padri Sahibs. During this time a Bible fell into my hands from which it became evident to me that Mohammed Sahib had taken from those very books, that from which he had composed the Koran. Hereby I therefore publish my conviction that Mohammed is not the prophet of God, nor is the Koran the Word of God. If any gentleman can make any apology in defence of Mohammedanism within a week, let him do so, establishing it with proofs from the writings of the Koran; if not, after eight days I will become a Christian.

(Signed) ABDUL HAQQ, Maulvie of the Mohammedan Community.

This was followed by a sort of allegory or parable, which shows forcibly how his mind had become aware of the hollowness of the proud claims of Mohammed, who mixed up so much of error with what came from God. It is preceded by some poetry, and may be translated as follows:—

Let it be known by high and low that seeing my thesis, Mantana Rahim Bakhsh wrote very abusively about it, concluding with the assertion of salvation through Mohammed. The Mantana Sahib showed himself to be speaking in an unthinking, parrot-like style, even in the same way as the false physician whom he follows, who asserts salvation through himself without being able to prove it; vide "*Surat Asar*" and "*Sura Moonnin*,"\* in which we read, "Verily those who have believed, and have done good works, will enter into paradise."

Also from many of the traditions it is evident that Mohammed Sahib often promised salvation to the healthy, but in no place is there any direction to the sinner

\* Portions of the Koran.

to put his trust for cleansing from his soul's sickness upon him, nor did any sinner ever look upon Mohammed as his healer or Saviour. Let us take, as an illustration, the case of a noted physician, and a very sick man. Somebody proposes to the latter to consult this doctor. Would he, upon hearing this, say, "It is only for healthy people to consult him; why should I, being sick, do so?" No, a doctor is for sick people, not for sound frames. A sick man who rejects his skill is indeed foolish. There is a well-known proverb—"nim hakim bhatre jan," or "a quack doctor endangers life." Now we must remember that man suffers from two diseases—that of the body and that of the soul. It is prudent for a man who is ill to see the credentials, or the diploma, of the doctor who treats him, and not well that he should let him treat him till he has done so, or he may get harm. In these days how many assert the claims of their skill, which upon examination prove to be vain. When we look into it with unbiassed minds, we see that the medicines prescribed by such doctors are simply for our bodily ailments. It is evident that cleansings\* and purifications in water can only remove bodily illness. But this "physician" (Mohammed) has given us no prescription by which our souls' disease may be cured. The following claim of his is also untrue. You who would be friends of God follow in my path, then "God will forgive you; verily, He who is the forgiver of sins is very merciful." Taking such a prescription as that to the apothecary's shop, we should certainly be told: "I know not even the name of this doctor, nor is his recipe complete; he having learned something in my establishment, has prescribed so incorrectly, that rather than benefit your health, this will bring upon you a worse disease, even consumption. If you do not believe this, search my establishment and all my medicines, and examine into the many mistakes that the doctor has made in altering my remedy."

MAULVIE MOHAMMED ABDUL HAQQ.

The next paper which the Maulvie has shown me is his second Ishtihār, which relates that Hafiz Nizamet-Allah and Haji Mohammed Musa Sahib came to his house, and with them a great crowd of Mohammedans, doing all they could to persuade him not to disgrace himself; to which he answered something to the effect that it was better to disgrace himself in the sight of the world than to be disgraced in hell. Becoming very much enraged at this, they asserted that Mohammed is prophesied of in the Tauret and Injil, and that it is wrong to deny this. The Maulvie roused their anger still further, when one of them declared he had a copy of the original Gospel which he would show on the following day, by offering to go to his house at once to see it, urging that none of them knew that they would live till the morrow. They left, abusing him much, because unable to argue against the truth.

Even after he was safely housed in some little rooms, which Dr. Baumann has had built for inquirers behind his house, his life was attempted, and an effort made to set fire to the room, another seeker after truth, a Hindu, who was with him, being able to save him. He made a public renunciation of Mohammedanism, asserting the Koran to be a forgery, in the very spot where he used to preach it.

After two months' instruction and probation, on the 11th of September, he was received into Christ's visible Church at the C.M.S. compound, Mirzapore, there being every reason to hope and believe that he is sincere in his change of faith. He had a great desire that this profession of his faith might have been more public, in the same spot where he had initiated others into Mohammedanism, but it seemed more fitting that the followers of a meek and lowly Saviour, "whose kingdom cometh not with observation," should perform this ceremony without parade or pomp, or anything to provoke anger.

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\* Wazir, the prescribed form of washing necessary before engaging in prayer.

The service was an intensely interesting one, especially because marked by such a Catholic spirit, a grand proof to the non-Christian that in Christ Jesus—Churchmen, Baptists, Methodists, &c.—all who name His name in sincerity and truth, rejoice over a soul won for Him, and can unite together in His worship, notwithstanding their minor differences. The Baptismal Service was preceded by the hymn: "*Ai Khudawand dekh yih thai*," after which the Rev. A. W. Baumann, C.M.S., Bhaghulpore, came forward and gave a long and earnest sermon, preceded by an *extempore* prayer. Gladly would we reproduce the scene, which is photographed upon our minds, but power of description fails to give its intense reality and interest.

The preacher's eloquent words upon the address and martyrdom of St. Stephen riveted the attention of all who heard him, Christians and non-Christians alike. To us, who have been so often taunted, lately, by the Mohammedans, triumphing about the perverts whom they have bribed into joining them, it was particularly thrilling to hear Mr. Baumann's earnest words when he turned and addressed himself personally to the Maulvie, conjuring him solemnly to go back before he received the sign of the cross unless he was convinced that the way just sketched was the only way of salvation, and unless he felt able and willing in the strength of Christ to take up his cross and follow Him. In striking contrast to their treatment of perverts, Mr. Baumann warned him that becoming a Christian would not be for his worldly advantage, and that the martyr's crown was the highest honour Christ had for His faithful soldier.

After the sermon the Baptismal Service of our Church was read by Dr. C. Baumann, who performed the rite by immersion in the tank, the whole scene, with its Eastern surroundings, reminding us very forcibly of the Baptist at the Jordan. Whilst Paulus Abdul Haqq, for he took that new name in addition to his others, went into the nearest catechist's house to put on his dry garments, the hymn: "*In token that thou shall not fear*," was sung, and we trust many prayers were offered that no fear of man might ever lead to his being ashamed of his solemn promise.

At the close of the service another hymn was sung, "*Hold the fort, for I am coming*," and an earnest prayer offered up by Dr. Thoburn, of the American Episcopal Methodist Mission.

It is needless to add that the whole was conducted in Urdu.

The crowd of sympathizing Christians who stood around the Maulvie were gathered in, many of them, from various castes. Here stands a high-born Brahmin pundit of great learning, first a champion of Hinduism, then of Brahmo-Somajism; he was recently baptized into the Church of Christ. There are some lately amongst the most degraded Chamar castes—all social differences sunk now as they stand on the one broad platform of Christianity, owning a common brotherhood under one precious Saviour.

Is this not in itself a great and undeniable proof of the sway Christianity holds over all men-made religions of the world, when it melts the pride of the human heart, causing it to own that in spite of social differences and moral training all have sinned, and come short of the glory of God? Are not these baptisms proofs that the sheep not yet in Christ's flock are being gathered in, hastening the time when there will be one fold and one Shepherd?

May the following words soon be the experience of all! "O Lord our God, other lords beside Thee have had dominion over us; but by Thee only will we make mention of Thy name."

## THE SOMERSETSHIRE C.M.S. UNION.



**W**E have received the Annual Report of this Union, which is so energetically worked by the Hon. Sec., the Rev. P. V. M. Filleul, Rector of Biddisham. In some counties there appears to be a tendency to confuse a *C.M. Union* with a *C.M. Association*. The *Union* should consist only of the inner circle of the Society's tried and trusted friends, and at the ordinary meetings (at any rate) no reporters should be present; the main objects being conference and prayer. The *Association*, on the other hand, includes all subscribers; its proceedings are public; and its main object is to raise funds. The *Union* is generally for a county; but most counties comprise many *Associations*, large and small. It is evident that Somerset thoroughly understands the principle of a C.M. Union; and we give some gleanings from its Report to show what such a Union may do.

The "Constitution and Rules" provide, *inter alia*, that any contributor to any Association in Somerset is eligible for membership of the Union, "on introduction by an Hon. District Secretary, or ordinary existing member;" and that the Committee shall consist of all office-bearers of the Union, the Society's Association Secretary, the Hon. District Secretaries, the Local Treasurers of Associations (if members), and one clerical or lay member elected from each district. There are two classes of members: Members paying 2s. 6d. a year towards the expenses of the Union, and Associates paying 1s. Apparently the latter are mostly lady members, who may attend certain of the meetings, but not vote. The following is appended to the Rules:—

*N.B.*—It is expected of Members and Associates of the Somerset C.M.S. Union:—  
That they shall exert an influence in their respective neighbourhoods and circles of acquaintance to promote the interests of the C.M.S.  
That they shall make the Society and its work a subject of prayer weekly, and it is suggested that the Sunday be the special time for such prayer.  
That they shall endeavour to attend the Conferences and the Public Meetings which shall be periodically held.

There are two Conferences in the year. At the last Spring Conference, held at Yeovil in May, the following arrangements were agreed upon:—

- (1) That the Spring Conference shall always be held in Bath.
- (2) That the Bath Conference shall always be of two days' duration.
- (3) That the meeting on the first day shall consist of the Hon. District Secretaries, the Hon. Sec. of the Union, and the District Association Secretary, and no others. It shall meet for the careful overhaul of the work of the C.M.S. in the several districts; also for the reading of Holy Scripture and prayer. It shall then receive a confidential address from one of the Home Secretaries of the Society or other eminent friend of the C.M.S.
- (4) On the *second* day the Conference shall be held at a convenient hour in the morning, members and associates alone being present, and such other trusted friends of the C.M.S. as shall be specially invited by them to attend.
- (5) After luncheon a more open meeting shall be held, to which, as heretofore, the public shall be admitted.

It was also decided that the Annual Conference shall be held year after year in the autumn at any approved centre in the diocese; and it shall follow in all respects the plan pursued at Bath on the second, or Conference, day; save only that the morning meeting shall be preceded by a more or less brief business meeting of the Committee, with closed doors, to allow opportunity for the discussion of any matter which may require special consideration.

The following passage in the Report introduced an admirable plan for diffusing missionary information:—

One of our clerical members, in a recent letter to the Secretary, suggests "that



some ten or twelve clergymen who have small parishes having an interest in the work, should combine and undertake in turn to give in each other's parishes a lecture on some one Mission. The same lecture would answer for each parish, till the whole round had been made; and the work could be carried out without any great strain on any one of us." He adds, "with the spring I should be very glad to form one of such a number, taking as my subject, 'West Africa and the Niger Mission,' on which I have a lecture partially prepared."

Here is a most excellent practical suggestion. Will any of our clerical or lay members who have sufficient time at their command, join this clergyman in "getting up" some particular Mission, with all the helps available from good maps and diagrams to make it as interesting as possible? The Hon. Sec. will be glad to receive the names of any who are willing to join this band, and undertakes to make arrangements, if required, between the would-be helper and the helpers; engaging himself to prepare a lecture on "Japan and its Missions."

In an Appendix we see the result of this suggestion :—

In accordance with the suggestion put forward in section XII. of the foregoing Report, the gentlemen whose names are subjoined have consented to itinerate in the county, according to the terms of the following scheme, approved of by themselves :—

1. "The lecturers shall be clergymen or laymen, members of the Somerset C.M.S. Union.

2. "They shall hold themselves in readiness to lecture at least three times a year, as most convenient to themselves.

3. "They shall each prepare a lecture on some one special Mission or missionary subject, making it as interesting as possible with the help of maps, diagrams, or magic-lantern.

4. "They shall not be considered as pledged to do more than interchange lectures with their *confrères* on the list; while, at the same time, they shall be at liberty to deliver the said lectures anywhere they please.

5. "Being members of the Somerset C.M.S. Union, they shall be privileged to avail themselves of the use of such books, maps, diagrams, or slides as may be in possession of the Union, or, at the cost of the Union, to have such as they may require sent from the C.M.S. House in Salisbury Square, carriage paid to and fro.

6. "Those whose names are marked with an asterisk are willing to go beyond the limits of the parishes represented by the lecturers, within any reasonable distance, as they shall be able."

Rev. Charles Houghton, Rector of Ashill, Ilminster. Subject:—"West African Missions, especially those of the Niger."

\* Rev. P. V. M. Fillenul, Rector of Biddisham, Weston-super-Mare. Subject:—"Japan and its Missions."

\* Rev. W. Hugh Falloon, Vicar of Long Ashton, Clifton. Subject:—"China Missions, specially in connection with Mr. Wolfe's labours."

Rev. A. M. Foster, Curate of Wilton, Taunton. Subject:—"Persia and its Missions."

Rev. S. P. Jose, Vicar of Churchill, Bristol. Subject:—"The New Zealand Mission."

\* Rev. George Alexander Allan, Rector of Puckington, Ilminster. Subject:—"The North Pacific Mission."

Rev. G. F. B. Peppin, Vicar of Hornington, Wells. Subject:—"India."

\* H. O'B. O'Donoghue, Esq., Long Ashton, Clifton. Subject:—"Sierra Leone Mission."

Rev. Prebendary Nicholson, Rector of Aller, Langport. Subject:—"The Telugu Mission."

It cannot be expected that all counties should work exactly in the same way. Local circumstances differ, and so do the minds of men. We do not therefore suggest that all other counties can learn from Somerset. But probably some can; and perhaps Somerset itself might learn from others. We do, however, look to the active efforts of these Unions, and of all their

members, to secure the large increase of men and means for which we appealed last month. If the following sentences from the Somerset Report could be brought home by God's grace to the hearts of Christian people generally, what a change we should see!—

Here is a stirring text,—“*While we have time, let us do good unto all men.*” What better “good thing” can we do to the great mass of mankind, who are still living “in darkness and the shadow of death,” than in making known to them the “great light” of Christ and His Gospel—“the Light of Life.” And who can tell how long it shall please God to continue to our Church and nation the splendid, but awfully responsible, stewardship which He has committed to us: or how soon the opportunities of doing good to every nation under heaven now at our command shall be taken away? Shame to us that so many Christian households should spend large sums in mere luxury and pleasure, when so insignificant a fraction of the yearly income is set apart for the service of the Master, in that work which is of all things dearest to His heart—the salvation of a lost world!

### A THREE DAYS' "MISSION" IN SANTALIA.\*

(From the Calcutta Localized C.M. Gleaner.)



LAST year, “mission” services were begun for the first time among the Santal Christians, and the results were such as to encourage the missionaries to a second effort on the same lines. The meetings lasted three consecutive days, September 30th to October 2nd, and were held in the fine church at Taljhari.

This building, by the way, has just risen to the complete state contemplated by the designer, the Rev. W. T. Storrs. The tower, which has hitherto existed in a half-finished state only, has just been finished under the efforts of the Rev. F. T. Cole, now in charge of the Taljhari station. The church now stands a noble and conspicuous object in the landscape for miles around.†

To return from this slight digression. The services had been notified throughout the various Mission and outlying stations, and special addresses were given and prayer-meetings held in most districts. This previous preparation of the people seems specially needful; for the whole idea, beyond what they might have gained last year, is new to them, and the special objects of our gathering together need to be impressed on the mind and heart beforehand, so that there may be an attitude of expectation when

we meet. This preparation for a “mission” is not only a benefit to the privileged few who are able to attend the meetings from distant stations, but also a stimulus to the whole congregation: they hear the object of their friends in going to the “mission,” and their interest and prayers are engaged.

This year about 150 Christians, principally Mission agents, came in from districts outside Taljhari, with a fair sprinkling of private Christians, the number of whom would certainly have been larger but for the fall of rain just preceding the date of meeting, which kept them unavoidably to their fields.

The subjects chosen for the addresses may be briefly classed under these heads:—

I. Man in his Natural State; and (a) God's Will, (b) God's Way for him.

II. (a) The Present Position of the Christian; (b) The Life to Come.

III. (a) Sin; Temptation; (b) Encouragement; Warnings.

Addresses, interspersed with hymns and prayer, were delivered during the three days of the meeting, from 11.30 a.m. to 2.30 p.m., by the five C.M.S. Santal missionaries and the four Native pastors; also by two visitors, the Rev. A. Campbell, of the Scotch Free Church

\* It may be well to note that the word “mission” is here used in two senses. A “mission” for the *Santal Christians* is like a “special parochial mission” at home. The *C.M.S. Santal Mission* is the permanent organization, and is of course primarily to the heathen.

† One of the C.M.S. churches which appear in the pictures in our Almanack this year is that at Taljhara, in which the “mission” was held. We are glad to find that our picture is an imperfect one, and that a tower has lately been added.

Santal Mission, and Moulvie Abdul Haqq, a recent convert from Moham-medanism, whose history is well known to all in Calcutta Mission circles. A special prayer-meeting, largely attended, was held in the compound each morning at 6.30. The daily congregation in church averaged 500, and the interest was deep and sustained throughout.

It would be impossible to give within the limits of this paper a detailed account of the many addresses delivered in these three days. They embraced practical warning and exhortation for the life, and markedly pointed to Jesus Christ as the source of life for every individual Christian. It seems, indeed, that the more practical apprehension of this teaching is the great need of the Santal Christians. At present their realization is rather that of having entered into a true way, the true religion, than of a *personal relationship with the Father through the Son*. While deeply conscious of these shortcomings in the spiritual apprehension of the Santal Christians, we must not allow this to obscure our joy and thankfulness for all that God has accomplished in them, but rather rest in a full assurance and expectation that God will show us greater things year by year.

Many among the people, besides ourselves, are looking forward to work for God during the coming year with new encouragement and firmer hope, as a consequence of our thus having met together for mutual edification and united prayer. All, too, are hoping that another year we may be able thus to meet again, to add more to the help and experience gained on this and the previous first occasion of the "mission."

It could not be said that our gathering resulted in a "revival," as the expression is generally understood in the Churches. At home a revival in that sense depends on the condition of the material on which the reviving power of the Holy Spirit has to work. The average Santal, dull in intellect and cold in spirit, is not a character from whom one could expect any sudden outburst of feeling or religious comprehension. Grace is given according to measure, and always depends on the capacity for receiving it. But year by year we see and know that light penetrates more widely and deeply, and

each occasion such as we are describing is a means of pouring in extra light through the word spoken. Christian fellowship, the atmosphere pervading Christian England, is such an every-day experience that we may overlook the fact that it is after all one of those good gifts coming down from above. Yet for people emerging from black heathenism, this sense of fellowship with the visible Church on earth is a perfectly new experience. The past occasion was evidently bringing a sense of this to all the assembled Christians, and many spoke of it as the chief happiness gained by them. This joy of fellowship was specially noticeable on the evening of each day, when a large procession formed in the Mission compound. Headed by banners, and singing hymns, they marched to different Christian villages in the neighbourhood, where they were met by a similar procession issuing from the village, and the two parties having exchanged greetings, united, and on reaching the village formed into a large circle or hollow square, where a short open-air service was held, addresses being given and hymns and bhajans sung, concluded with prayer by one or more of the villagers. Heathen villages on the line of march were also visited, and we had the joy of hearing that the inhabitants of one were talking of putting themselves under instruction.

We believe that a "mission" for Native Christians is a very special means of grace to the Church, and each time it is held becomes increasingly so, provided it is not held so often as to create familiarity, which might weaken the effect. Missionaries can testify most joyfully to the personal help and grace received from God in this special effort to water others. Native pastors are roused and encouraged, and so the blessing spreads in a widening if a slower-moving wave, through catechists, agents, and people in turn. We can thank God, and look upon it as a sign of His good-will towards the Santal Church, that we were ever led to begin "missions" among the Santal Christians.

We must continue in prayer that the success of these efforts may be proved in the increasing fruitfulness of the Church among the surrounding heathen, to the eternal glory of our Master.

## BLACKFOOT MISSION.

## LETTER FROM THE BISHOP OF SASKATCHEWAN.

*Prince Albert, Nov. 11th, 1884.*

1. Prior to the visit to the Mission I held an ordination at our new church at Calgary, on Sunday, October 12th, when I admitted your missionary, the Rev. J. W. Tims, to Priest's Orders. Mr. Tims passed a very satisfactory examination in all the usual subjects. His papers on Holy Scripture were especially gratifying. The Rev. E. Parke Smith, M.A. Oxon., the S.P.G. missionary at Calgary, acted as my chaplain temporarily, and presented the candidate. Your missionary, the Rev. S. Trivett, assisted at the service and the laying on of hands.

2. I reached Gleichen, a station on the Canada Pacific Railway, four miles from Mr. Tims' house, on Monday, October 13th, accompanied by Mrs. McLean and Mr. Tims. We dined at the railway station, where we met "Crowfoot," the head-chief of the Blackfoot tribe. We asked him to dine with us, which he did. He looks as bright and intelligent as ever. He remembered very well our meeting at Fort Walsh three years and a half ago. I was glad to see that Mr. Tims was able to carry on a conversation with him in Blackfoot. After dinner we drove to the Mission. On the way we passed some of the Indians. One was on horseback with a child in his arms, and another seated on what is called a "traveau," a sort of carriage made of two long poles crossed together on the horse's back, the two ends trailing on the ground behind, and a framework between them on which the passenger sits or lies. The Indians in this part of the country are fond of having their children carried in this way.

On arriving at the Mission we were visited by the head-chief of a section of the Blackfeet, named "Old Sun." Here again I was glad to see the ease and readiness with which Mr. Tims was able to carry on conversation. He is not of course perfect in the language, having been only fourteen months at the Mission; but he has been very diligent, and his progress is really most gratifying. As a rule he devotes a part of every day to the study of the language. He converses with the Indians, stopping them at every word they use

which he does not understand. His servant is a Blackfoot Indian who knows a little English, and is thus helpful in some degree. He has begun teaching the Indian children in school. He has fifty-five pupils on his list. He has translated a number of simple sentences into Blackfoot, such as, "God made me"—"God made the world"—"God says, Do not steal"—"God says, Do not lie." He then makes the children repeat them frequently until they remember them thoroughly. He has made a dictionary of words for himself, writing out the exact Blackfoot for each word and phrase. He makes his Indian servant pronounce the Blackfeet words over and over again, until he himself catches the exact pronunciation of the syllables. He keeps a little memorandum-book, in which he enters every word he picks up during the day, and then records it in a large manuscript-book in alphabetical order, with such variations of its application as he can manage, taking care to write out the Blackfoot words with such a system of accentuation that he can always remember the exact pronunciation.

Referring to our visit from "Old Sun," I may state that he is the head-chief of the North Blackfeet, while "Crowfoot" is head-chief of the South Blackfeet. "Crowfoot," however, is considered also the supreme head-chief over all the Blackfeet nation. "Old Sun" brought some papers for me to look at. Among these was a coloured folder which he stated was given to him by Father Lacombe, the Roman Catholic priest. It is a pictorial representation of the leading events of Scripture from the Creation to the final Judgment. At the end heaven and hell are represented. There are two roads along which people are travelling—the one ends in hell—the other, passing through purgatory, leads to heaven. Luther and other leading Reformers are represented just as they have turned off from the road leading to heaven into a cross road that leads to the main path ending in hell. The Pope sits on a throne blessing the faithful as they enter purgatory. Hideous looking fiends are ready to receive the travellers on the other road

as fast as they arrive, and throw them into the devouring flames. I could not help thinking how forcible would be the impression produced upon the minds of the Indians by such a vivid picture. All savage nations are more or less easily impressed in this way. Might not some such folder as this, framed from the Protestant point of view, be useful not only as an antidote to the other, but as a positive means of instruction. If the C.M.S. would prepare such a folder, with the pictures only, leaving blank spaces for filling in written accounts of each picture in the Indian language to be prepared by the missionary, I believe a great deal of good could be done. The advantage of only giving the pictures, with blank spaces for written explanation, would be that the same folder could be used for different dialects. Mr. Tims fully concurs in this idea.

The Blackfoot Reserve extends thirty-six miles along Bow River, and is fifteen miles wide. The river divides the reserve about equally. It runs from west to east along the line of the Mission. The railway track forms the northern boundary.

The Indians are all on the north bank of the river, and number about 2200. The only missionary on the reserve besides Mr. Tims is a Roman Catholic priest. He lives about fifteen miles from the C.M.S. Mission. About 1400 of the Indians live within four miles of the Roman Catholic priest, and may be considered fairly within the reach of his influence. The remaining 800 lie within the influence of Mr. Tims. Up to this time Mr. Tims had not baptized any of the Indians or their children. Father Lacombe goes through the whole reserve from time to time, and has baptized a great many children at both ends. Mr. Tims has not been able to find out how many have thus been baptized. A few adult Indians have also been admitted to baptism by the Roman Catholic priest.

The Roman Catholics have the control of the Government Industrial School among the Blackfoot tribes—including the Piegiens, Bloods, and Blackfeet proper.

Mr. Tims thinks that he could open four schools in different parts of the reserve with great advantage if he had the means. The Government would

allow \$300 per annum for each school for salary, and if the C.M.S. will allow \$200 more for each the thing can be done. It is certain that these schools must soon be opened, either under the auspices of the C.M.S. or of some other religious body—very probably the Roman Catholics. At present the C.M.S. could take hold of the whole school work of the reserve, as they could claim all the Government grants, and thus shut the door effectually on the Roman Catholics. This precious opportunity exists now; it will not remain long. The main effort should be to train the young at school in the knowledge of Gospel truth. If really pious men were appointed as teachers they could also act as lay missionaries, under the guidance of Mr. Tims, and thus multiply Gospel agencies through the reserve.

In the afternoon of Oct. 14th we walked down the village after dinner. Mr. Tims, as we went along, called out at the top of his voice for the people to assemble to meet the Bishop, or "big missionary," in the school-house. At 3 p.m. we had a meeting there of about sixty, including children. "Crowfoot" and "Old Sun" were among the number.

Mr. Tims began by leading the children in the singing of two hymns, "The Sweet By-and-by," and "Happy Land," in the Blackfeet language. The children sang very well. Some of them looked very bright and intelligent. Several were brought up to a blackboard, on which were written the letters of the English alphabet, and these they pronounced very clearly.

I then addressed the people on the importance of listening to the missionary, sending the children to school, being diligent in the effort to learn to farm, that they might be able to live by their own honest labour. I also dwelt on the kind, considerate way in which the Government were dealing with them in giving them so good an opportunity of improving their position. The chiefs, "Crowfoot" and "Old Sun," replied. They expressed their satisfaction at having Mr. Tims stationed among them, promised to listen to him, and to send the children to school, and expressed their desire to live at peace, and to learn the ways of the white man. They also, in the way common to all Indians, stated their desire to receive more than

they were at present obtaining in the way of allowances [from Government]. Upon the whole I felt their statements to be assuring as regards the prospect of peace and progress in the future. My heart's desire and prayer to God is that spiritually the dry bones of this valley may soon be brought under the influence of that mighty Power that alone can imbue them with life.

Mr. Tims spoke to the meeting most earnestly on the spiritual objects of his Mission, and after the singing of a hymn in Blackfoot, I concluded with prayer and the Benediction.

The Government agent at the Mission told me that the Indians are making progress in farming, and that they are law-abiding. They have 2000 bushels of potatoes to sell this year, over and above what they will require as food for themselves.

Most of the Indians I met were painted—some red, some yellow, some striped—many of the women and children had beads and rings in profusion. Mr. Tims says that the Indians listen to his accounts of Bible truth with apparent interest, but seem to regard the

Christian religion and their own as of equal or similar authority. They pray to the sun, stars, earth, and water to give them temporal benefits. During a recent flood one of the chiefs asked Mr. Tims why he did not pray to the water not to hurt their crops any more. The chief then went outside and prayed to the water himself.

We left the mission-house in the evening, and drove to the railway station at Gleichen. From there we went to Troy, or Qu'Appelle, the station where our teams were waiting to convey us over the prairies to Prince Albert, a distance of 260 miles. I had been, however, summoned by telegraph to return to Winnipeg, to take part in the consecration of the Bishop of Athabasca. I left Mrs. McLean at Qu'Appelle, and went to the consecration, returning on Tuesday morning. This delay caused us to be so late in starting that we were overtaken by a severe snow-storm about halfway to Prince Albert, and had some difficulty in reaching home, which we, however, did happily on the last day of October.

## NOTICES OF BOOKS.

**LIFE AND WORK IN BENARES AND KUMAON, 1839—1877.** By JAMES KENNEDY, M.A., *late Missionary of the London Missionary Society.* With an *Introductory Note* by SIR W. MUIR, K.C.S.I., &c. London: T. Fisher Unwin.



ONLY three months ago we were noticing Mr. Leupolt's *Recollections*, in which Benares and its Missions are so vividly brought before us; and here is another book on missionary work in the same great centre of Hinduism. Mr. Kennedy is a veteran missionary of the London Missionary Society. He, and Mather, and Sherring, and Budden, correspond in L.M.S. annals to Smith, and Leupolt, and Pfander, and Hoernle in C.M.S. annals; and the two Missions in Benares worked side by side, in brotherly sympathy, and using much the same methods. Mr. Kennedy's career there covered nearly the same period as Mr. Leupolt's and in some respects the narratives of the two veterans run fairly parallel, particularly with regard to the Mutiny. But the books are very different. Mr. Kennedy's has not the graphic simplicity of Mr. Leupolt's, nor does it comprise so many telling incidents and anecdotes; but it gives a larger amount of solid information; and there are also several chapters of judicious and sensible comment upon North India Missions, their methods and their results, generally. These chapters, we should think, would be well worth printing as a separate pamphlet. They would do good in many quarters.

Some of Mr. Kennedy's later years in India were spent in the sub-

Himalayan district of Kumaon, of which, and of its Missions at Almora and Raneer Khat, he gives a pleasant account. Sir W. Muir, in a Prefatory Note, warmly praises the book, but not a whit more than it deserves.

OLD HIGHWAYS IN CHINA. By ISABELLA WILLIAMSON. London: Religious Tract Society.

Mrs. Williamson's book ought to find many readers. There are but few doubtless who remember her series of articles, entitled, "Our Sisters in China," which appeared twenty-one years ago in the *Leisure Hour*. Those who do will welcome this further contribution to our literature on the Celestial empire. Mrs. Williamson is a srewd observer, and has a facile pen; two main requisites in a traveller, and in the volume before us we have an enjoyable result of both. The book is a record of two journeys by the writer with her husband, Dr. Williamson. The first, taken in 1861, from Chefoo to Peking, the second, a year later, "On the byeways and bridle-paths" of the eastern portion of the province of Shan-tung. The object of both journeys was the distribution and sale of Scriptures and religious books, an essential and valuable part of a missionary's work. The writer's description of the domestic customs of all classes, from peasant to mandarin, and of the conditions under which they live, are especially fresh and interesting, and present a more finished picture than is usually found in works of the same kind. Her remarks, too, on the national custom of foot-binding and the widespread crime of infanticide are well worth perusal. But there is one defect in the book which we would desire to see remedied, and that is the omission of any appreciable reference to missionary work in the places visited. Mrs. Williamson anticipates this objection by saying in her preface that the volume does not profess to give an account of Mission work. From a mere traveller we should expect this; but as the book is the production of one who has laboured as a missionary for so many years, we cannot but think the omission unfortunate. We get, it is true, an occasional glimpse of Native Christian life, but it is hurried, and soon lost behind the impressions of the traveller.

At one place stopped at, Dr. and Mrs. Williamson met with an agreeable surprise. Expecting the usual discourtesy, they found themselves well and quickly served. Before starting next morning they discovered that this was owing to the influence of the cook of the establishment, whose mother had some time before received a kindness from the Rev. W. H. Collins, a missionary of the Church Missionary Society, and one of the founders of the Mission at Peking, where he laboured from 1863 till the Society withdrew in 1880.

*The Children of China* (Holder and Stoughton) is a handsome gift-book for young folk by the authoress of *The Children of India*. Children generally know a great deal more about the Chinese than about the Hindus, popular books on the former subject having been much more numerous; but even those who know most will find plenty of pleasant reading in this one. The division into four parts is a good idea—"The Celestial Empire," "The Celestials," "Things that are not Celestial" (i.e. the religions of China), and "Things that are Celestial" (i.e. Christian Missions). There is a list of the Societies labouring in China at the end, but the only one mentioned in the text is the China Inland Mission. The pictures, however, of a mission church, a catechist preaching, and Chinese Bible-woman, are from the *C.M. Gleaner*, and represent actual C.M.S. scenes.

The Rev. Henry Martyn Jeffrey, a grand-nephew of Henry Martyn, has put together in a shilling pamphlet *Two Sets of Unpublished Letters of Martyn's* (Truro: Lake and Lake). Every line is interesting that illustrates "the one heroic name which adorns the annals of the Church of England from the days of Elizabeth to our own," as Sir James Stephen called it (unduly depreciating others by the remark, we think). Short sketches of and articles on Martyn abound, but the man himself can only be seen in his letters and journals. We hope this pamphlet will not only be itself widely read, but will draw attention once more to the Journals published many years ago.

*Blossoms and Fruits of Missionary Work*, by the Rev. A. H. Lash (J. F. Shaw and Co.), is an account of the Sarah Tucker Institution and its affiliated Girls' Schools in Tinnevely. Mr. Lash is well known in C.M.S. circles as the Society's valued Principal for several years of that admirable Institution, and of course no one can speak with such authority as himself. The book is most interesting; especially its touching stories of individual girls. It is published for the benefit of the Indian Female Normal School and Instruction Society, which has similar schools in other parts of India, and of which Mr. Lash is now Secretary.

In *Will and Work*, another pleasant and edifying book by Miss E. P. Leakey, of Exeter (W. Mack), there is a capital account of the origin and history of the Exeter Juvenile C.M. Association. It will supply many hints to the founders and conductors of Juvenile Associations.

*England's Training: an Historical Sketch* (Seeley and Co.) bears on the title-page the words, "By the Author of 'Essays on the Church';" but it is no secret that the writer who so describes himself is the venerable senior member of the firm that has for so many years published the C.M.S. periodicals. Mr. R. B. Seeley has written many books; but we doubt whether he has done anything quite so useful as this. *England's Training* is a sketch of the Religious History of England. Wycliffe is the central figure, and his story is told in some detail, as is fitting in a book appearing simultaneously with his Quincentenary. The earlier and later history is on a smaller scale, but is very far from being a dry summary of events. There is a completeness in the book, of a kind specially interesting to ourselves. For the narrative begins with the early Christian missionaries to Britain, and with Augustine of Canterbury; and it closes with a view of the nineteenth century as the Age of Missions. We heartily commend the volume.

We are glad to see that several missionary societies are improving their periodicals. In particular, the London Society for Promoting Christianity among the Jews have sent us a specimen number of their *Jewish Intelligencer* in its new quarto form. It is the size of the *C.M. Gleaner*, but with a wrapper, and the use of large type and good illustrations give it a very handsome appearance. We heartily hope that its extended circulation will deepen in many hearts an interest in the conversion of Israel.

Among books sent to us for notice which are somewhat outside the range within which we are obliged to confine ourselves, may be mentioned *The Joy of the Ministry*, an admirable series of lectures to young clergymen, by Canon F. R. Wynne, of Dublin (Hodder and Stoughton); and *The Work of the Holy Ghost in the Present Dispensation*, an edifying book by the Rev. John Hawker, Rector of Cotleigh, Devon (Elliot Stock). Some others must be deferred till next month.



## THE MONTH.

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**T**HE Annual Conference of the Society's Association Secretaries was held on January 14th—16th. Almost all were present, but the Rev. Carr J. Glyn and Canon Tristram, who have not missed for many years (except the latter once, when in Palestine), were unable to come, and their absence was much regretted. The Revs. S. A. Pelly and A. R. Buckland took their seats as Association Secretaries for Wales and Yorkshire respectively, and the Rev. F. Glanvill as Assistant Secretary for Durham and Northumberland. The special subjects for discussion were (1) how to deepen the interest in parishes supporting the Society, (2) how to win other parishes, (3) how to influence the wealthy to give more in proportion to their means. The Rev. J. B. Whiting gave an account of the "Missionary Mission Week" he held last summer at Matlock Bath, and General Haig, by special invitation, kindly attended and delivered a most stirring and spiritual address. The absence of Mr. Wigram through illness caused by over-work was very greatly regretted.

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THE appointment of the Rev. E. H. Bickersteth to the Deanery of Gloucester will have given great satisfaction to all friends of the C.M.S. Scarcely any one in England has done the Society more important service in the last few years.

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THE Ven. Archdeacon Richardson, of Camberwell, has been appointed to preach the C.M.S. Annual Sermon on May 4th.

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ON Jan. 6th, the usual C.M.S. Epiphany Communion Service took place at St. Dunstan's. Bishop Alford preached, on Zech. iv. 6.

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LETTERS and newspapers from Ceylon notice the cordial reception met with everywhere by the Revs. J. Barton and C. C. Fenn. At the Bishop of Colombo's Christmas ordination, the sermon, at his special request, was preached by Mr. Fenn. The Rev. J. W. Balding, of the C.M.S., received priest's orders on the occasion.

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THE Bishop of Sierra Leone and the Bishop of Travancore and Cochin have returned to their respective dioceses. The Rev. H. J. Schaffter has left England for Tinnevely. The Rev. J. Hamilton will return to Lagos and the Niger shortly. He will for the present be Secretary of both the Yoruba and Niger Missions; and the Committee are truly thankful that his experience and happy influence will be again employed in the cause of Christ in West Africa.

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WITH much thankfulness we have to announce the accession to the ranks of the Society's missionaries of three University men, viz. the Rev. G. Furness Smith, M.A., of St. Edmund Hall, Oxford, the Society's Association Secretary for Warwickshire, &c.; Mr. William Roper, B.A., of Worcester College and Wycliffe Hall, Oxford; and Mr. Douglas A. L. Hooper, B.A., of Trinity Hall and Ridley Hall, Cambridge. Mr. Furness Smith has been one of our most active and devoted Association Secretaries, and is highly regarded by the Society's friends in the Midland Counties.

It was hoped that he would have sailed at once for Calcutta, but sickness and death in his family oblige him to defer going till the autumn. Mr. Roper desires to have some experience of English work before going out, and will, on his ordination at Trinity next, take the curacy of Lowestoft. Mr. Hooper has been in communication with the Society for some months, and has meanwhile taken a leading part in the recent missionary movement at Cambridge. His definite offer came on Jan. 12th, and we trust that his adhesion to the C.M.S. may, by God's blessing, be made instrumental in leading many of his fellow-gownsmen to decide at once to throw themselves into its work.

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MRS. EMMA KERR, a widow lady connected with St. James's, Holloway, has been appointed to the charge of the Lagos Female Institution, and sailed January 10th.

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OUR venerable President, the Earl of Chichester, has filled that office now for fifty years. He accepted it, in the early part of 1835, and took the chair at the Annual Meeting in that year. We shall have more to say of this interesting occasion another time. Meanwhile Mr. Alexander Beattie writes to us:—

At the East Sussex Quarter Sessions, at Lewes, on January 5th, a resolution was moved by Lord Hampden, and passed unanimously by the Justices present, expressing grateful acknowledgment of the valuable services of the Earl of Chichester, who on that day had attained the fiftieth anniversary of his appointment as Chairman of that Court. It must gladden the hearts of the members of the C.M.S. to see this tribute of just respect paid to our noble President, who has equally served the Society during just the same period.

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BY the lamented death of Bishop Jackson, the Society has lost one of its oldest friends and patrons. He was a subscriber when at Islington fifty years ago, had an active Association at St. James's, Piccadilly, and became Vice-President on being appointed Bishop of Lincoln. As Bishop of London he ordained a large number of C.M.S. missionaries; and his opinion of the Islington College appears in the subjoined extract. He preached the Annual Sermon at St. Bride's in 1875. Only a few weeks ago, on Dec. 3rd, he presided at a C.M.S. meeting at Kensington, when he spoke as follows:—

He would take his hearers back in thought to the time when the Society was founded, that they might see how marvellously God had blessed its efforts. The foundation took place at a time when the life of the Church of England was almost at its lowest ebb. The Society for the Propagation of the Gospel had been in existence then for nearly a hundred years. It had originally been started for the evangelization of the heathen, but it had gradually been drawn away from its purpose to the needs of our own emigrants. The French Revolution, too, had put missionary work out of men's minds, when that little band of earnest men, met together, with nothing but their prayers upon which they could rely, and the Church Missionary Society

came into being. His Lordship went on to speak of its early labours in Sierra Leone, and afterwards in New Zealand and Southern India. Its agents and missionaries were to be found all over the world, in the Indies and Ceylon, in Columbia and Sierra Leone, in Japan and on the banks of the Mackenzie River. Everywhere the work was being carried on, and everywhere Almighty God had been pleased to bless it abundantly. He thought one great cause of the success which had attended the Society's labours might be found in the fact that no step had ever been taken without much earnest prayer. Even in the atmosphere of the Committee-room there was the same feeling that they were engaged in a solemn work for God. And another

cause of success had been the excellent Secretaries who had from time to time had the management of the Society's affairs in their hands. It had been his privilege to know most of them personally. He remembered the veneration paid to the Rev. Henry Venn when they were working in the same parish; and Henry Wright also gave up his time and much of his property to the work he had so thoroughly at heart. The present Secretary he would not mention, except to say that they had no reason to fear that the work would suffer in his hands. The post was not an easy one to fill. Delicate questions were continually arising in various ways, and it was obvious that this must continue, and only the greatest tact, if the word might be used, and prudence could make things go smoothly. It needed wise heads and chastened tempers. Another point he wished to refer to was the careful training given to the students in the Missionary College at Islington. Its first Principal had been an intimate friend of his own, and he knew two of his successors in that office. He wished to bear witness to the skill and care with which the students

were prepared for ordination, the results of which had often come under his notice as Bishop of London. The students from Islington had even headed and generally stood high in the lists of ordination candidates, and, while the first desire was to secure men who would devote themselves body and soul to the work of winning souls for God, there was no precaution neglected to make them fit in every way to carry on that work. The last point to which he would call attention as a cause of the Society's success was the treatment given to the missionaries on their return home. They saw when they came home from the scene of their labours that they were valued, and that a real interest was felt in their work, so that they returned to their work strengthened and encouraged by the feeling that they had left behind them friends who would think of and pray for them. Nor was this all, for there was also at Islington a school for the children. It was no wonder that God had so abundantly blessed the Society's work, and he was quite sure it was a work worthy of the support of all who were present.

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THE late Marquis of Cholmondeley was another very old and active friend. When Lord Henry Cholmondeley, he was for many years, from 1843 onwards, a working member of the General, Correspondence, and Finance Committees, attending regularly week by week. One of his old colleagues writes: "I ever found him a man of clear judgment, a loving spirit, and a truly pious and devoted servant of his heavenly Master."

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AMONG other deaths in C.M.S. circles to be reported, are those of Arch-deacon Jacob, of Winchester; Miss Lanfear, sister of an old New Zealand missionary, and a most untiring friend and helper of the West Africa and North-West America Missions (see next paragraph); Miss Sarah Thackeray, of Salford, who had been a collector in connection with Christ Church Association in that town for more than half a century, and died at the age of 86 (see the *C.M. Gleaner* of this month); Mr. E. Knocker, for fifty-four years Treasurer of the Dover C.M. Association (see below); and the Rev. J. A. Jetter, missionary in Bengal from 1819 to 1824, and at Smyrna from 1830 to 1840, who died at the age of 94. Mr. Jetter was the father of Mrs. Greaves, of Burdwan, now well known in connection with the C.E.Z.M.S.

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CONCERNING Miss Lanfear, the Rev. R. C. Billing writes to us:—

On the 24th of December Miss Lanfear entered into rest. While yet a child she was an earnest worker for the C.M.S. in her father's parish and in the villages around. Afterwards at Reading and then at Avington, near Hungerford, where she died, she was most diligent in promoting the interests of her beloved Society. She was a great friend of Henry Budd and had been ever a kind friend

to his children and his children's children. Samuel Crowther was in days gone by her guest, and in Bishop Crowther and all his family she had ever taken the kindest interest. She was one of the founders of the Missionary Leaves Association, and in the February number of *Missionary Leaves* will be found an account of her life and work.

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Of the late Mr. Knocker, the Rev. W. E. Light, Vicar of St. James's, Dover, writes:—

Mr. Edward Knocker died at Torquay, aged eighty. He was the head of the solicitor firm at Dover, where he was born and lived until eight or ten years ago. He was converted when quite a young man at a Bible-meeting, and from that time became a very earnest, decided Christian and the chief centre of all the religious influences of Dover, which was not then the favoured town it became after Christ Church was built and Mr. Bates of Liverpool became its first Incumbent. Mr. Knocker (with Mr. Bates) had the chief hand in establishing a C.M. Association for Dover in June, 1830, and from that date till his death held the office of Treasurer. He was besides Secretary or Treasurer, or both, to all the other Evangelical Associations in the town, as the Church Pastoral Aid Society, Irish Church Missions, Jews' Society, &c., and as his house was always open to the Deputations that came down, whom he entertained with the greatest courtesy and hospitality, you can easily imagine how extensive his influence became and how widely he was esteemed and respected. He founded the Ladies' Association, which collected all the funds sent up from Dover till after I came to St. James' in 1857, and which did not cease its labours till Parochial Associations were organized and absorbed this agency in others. And he presided at their quarterly meetings, and was their organizer, adviser, and encourager throughout the whole time of their independent existence. At the Jubilee Meeting in 1879 he was present and one of the chief speakers, coming up from Ryde on purpose, and it is to me an affecting circumstance that at our very last Anniversary in September he happened to be again in Dover, and spoke once more (a venerable father of eighty) for the Society which had had so long a warm place in his heart.

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DURING the autumn, the Rev. H. Sharpe, Vicar of Holy Trinity, South Hampstead, and an active member of the C.M.S. Committee, has been travelling in Palestine, and has visited most of the Society's stations. Mr. Sharpe strongly confirms what the Rev. W. Allan said about the important work done by the schools in his letter which appeared in the *Intelligencer* for June, 1883.

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PARTICULARS have been received of Bishop Hannington's journey through Palestine. He landed with the Rev. E. A. Fitch at Beyrout on November 28th. On Sunday, the 30th, the American Presbyterian missionaries lent him their church for the day. He preached, administered the Holy Communion, addressed 317 Arabic-speaking Sunday scholars, confirmed five candidates, and baptized the Danish Consul's daughter. He also inspected the British Syrian Schools, and the work of the Americans. On December 1st he went to Damascus, whence he started with Mr. W. F. Connor, the Society's lay agent in charge of the schools in the Hauran, to visit that district. Much opposition had been met with by Mr. Connor from the Turkish authorities, but the Bishop resolved to brave the risk of arrest and imprisonment for going without explicit sanction, which could not have been obtained; "feeling," he writes, "that if he was arrested and sent back there would be good cause for complaint." No difficulty arose, however, and after traversing the whole district, and being well received by the Druse chiefs, the Bishop and his party arrived safely at Tiberias on December 13th, and at Nazareth on the 16th. At the latter place the Bishop confirmed thirty-

two candidates. On the 19th he was at Nablûs, and on the 20th reached Jerusalem. In the next day or two he visited Jericho and Bethlehem, and was greatly pleased at the latter place with the school of Miss Jacombs of the Female Education Society. He spent Christmas at Jerusalem, held a confirmation (numbers not mentioned), and on Sunday, 28th, an ordination, at which two candidates presented by the London Society for Promoting Christianity among the Jews, and three by the C.M.S., were admitted to deacon's orders. (Concerning the latter, see below.) He then proceeded to Jaffa, visiting also the schools at Ramleh and Lydd. At Jaffa he was struck by the good work done by Miss Mangan's Medical Mission (connected with the Mildmay Institutions) and by Miss Arnott's school (connected with the Female Education Society). On January 1st he left by steamer for Port Said, *en route* to East Africa.

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THE three men ordained for the Society by Bishop Hannington, as above mentioned, were (1) Mr. W. F. Connor, an English lay agent formerly employed by Lord Polwarth's Bedawin Mission, and engaged by the C.M.S. last year for the Hauran work; (2) Mr. Ibrahim Baz, Native tutor in the Preparandi Institution at Jerusalem; (3) Mr. Murad el Haddad, Native catechist at Jaffa. All of these had been highly spoken of by the members of the Committee who have recently visited Palestine, the Revs. W. Allan and H. Sharpe.

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REGARDING the Jerusalem Bishopric, Bishop Hannington has written very strongly to the Archbishop of Canterbury, urging the great importance of an active and devoted Bishop being sent to Palestine.

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LETTERS have been received from East Africa, describing the reception at Frere Town of 240 slaves, captured by H.M.S. *Osprey* and *Philomel*; but the mail having arrived late, we must defer particulars for another month. Meanwhile we may refer to the testimony printed in the *Times* of January 20th:—

“At Mombasa the whole party of slaves were received, 240 in all, by the Rev. Mr. Handford, of the Church Missionary Society, whose energy, enterprise, and kindness it would be impossible to exaggerate, and whose Mission station at Frere Town—called after Sir Bartle Frere—is a model of order and cleanliness.”

The name of the writer of this is not given in the *Times*; but the mail has brought to the Society a letter from a gentleman travelling on the coast, Mr. J. H. B. Warner, of Quorn Hall, Loughborough, who was on board the *Osprey*, and who writes that he was “much pleased with everything he saw at Frere Town,” and encloses a check for 12*l.* 12*s.*, “as a proof of the value he sets on the good work the Society is doing.”

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LETTERS from Uyui, Central Africa, are to hand, dated October 22nd. Mr. Stokes had arrived there, after an unusually perilous journey through U-Gogo. Owing to the famine, he was obliged to take a route different from the ordinary one; and his caravan was attacked by Wa-Gogo robbers. Two of his men were killed and several wounded at the first onset. His party then fired *into the air*, which frightened the assailants, and they retired; but they afterwards cut off some stragglers, and captured twelve loads of goods. Mr. Stokes was surprised and pleased with what he found at Uyui. Mr. Blackburn was drawing many Natives to his services and

classes, including chiefs. Both the brethren plead for Christian ladies to go out and teach the women.

Mr. J. T. Last, of Mamboia, has arrived in England.

DURING Lord and Lady Ripon's stay at Amritsar in November, before they left India, the latter (who has always shown great interest in missionary work) visited the C.M.S. Alexandra Girls' School, and the Girls' Orphanage, and expressed much pleasure at all she saw. She was received by the Bishop of Lahore, the Rev. R. Clark, the Rev. T. R. and Mrs. Wade, Miss Swainson and Miss Gray (C.E.Z.M.S.), &c.

THE Bishop of Calcutta has been on a tour of inspection through the C.M.S. Krishnagar District in Bengal. At eight places he confirmed 400 Native Christians, more than half of them adults.

THE Rev. W. D. Reeve, C.M.S. missionary at Fort Chipewyan, Lake Athabasca, was appointed by Bishop Bompas Archdeacon of Athabasca before the recent division of the diocese. He will now, however, be in Bishop Young's diocese.

A BRIEF account of the return of Tawhiao, the "Maori King," to New Zealand, has appeared in some of the newspapers. We give the full account of his reception by the Bishop of Auckland and Archdeacon Clarke (C.M.S.) from the *Auckland Church Gazette* of November :—

THE RETURN OF TAWHIAO.—On the arrival of the *Wairarapa* in our harbour on October 22nd, Archdeacon Clarke went on board the vessel to welcome Tawhiao and his companions, on their return from England; and to invite them to Bishops-court. On the following morning, the whole party, accompanied by the Rev. W. Pomare, minister of the Ngatiwhatua tribe, came to Bishops-court at 8.30 a.m., where there was a short service in the chapel, including thanksgiving for the safe return of the Maori guests to their native land. The prayers were said by Archdeacon Clarke, the Rev. W. Pomare read the Special Lesson, St. John x. 11-19, and the Bishop gave the blessing. The hymn was led by Mrs. Cowie, and the accompaniment played by the Bishop's eldest son. The service was in Maori throughout. Besides Tawhiao's party—consisting of Patara Te Tui of Waikato, Topia Turoa of Taupo, and Hori Ropiha of Hawke's Bay—there were present Archdeacons Clarke and Dudley, the Revs. A. G. Purchas and G. H. S. Walpole, Mr. Griffin (United States Consul), Mrs. Walpole, sen., and Mrs. Somerset Walpole. Before the guests left the breakfast-table the Bishop gave

a short address, in which he expressed his pleasure at seeing Tawhiao again in good health, and his desire to be of use to the people of the district between the Waikato and Taranaki, especially in the establishing of schools for their children, and he assured his Maori guests of the gratification it would be to Mrs. Cowie to be of any help to the mothers and daughters of their people.

Tawhiao, in answer, made a very interesting speech. Raising his hand above his head, he said: "Think not that it was owing to the smoothness of the sea that I was enabled to go to England and return to New Zealand in safety; for I attribute it to nothing less than the kind protection of the Great One above. God has been gracious to me wherever I have been, in turning the hearts of the English people towards me. I have met with nothing but kindness and consideration, and not a single bad word has been said to me. In former years (i.e. before the war) I was one with you, but a great evil then arose, and a gulf separated us. It was not God's fault, it was not my fault, but it was the fault of somebody else. I will not deceive you. I am still a Hauhau. I worship Jehovah in my way,

you in yours. Until some means are found for bridging over the gulf I shall continue as at present, for a time at any rate. I am not yet prepared to get into your boat; but be strong, do not despair, continue your work" (referring to the evangelization of Waikato), "and perhaps you may succeed sooner than you think. Be strong, be strong. I will not hinder you. When the obstacles are removed we shall be again one, and peace and justice and righteousness shall flow like a river through the island from end to end, and also extend to Australia and England. I had schools once, but they have disappeared. When the bright day comes we shall have them again. In the meantime God will sift the doings of men; what is worthless will be blown away like chaff, but the good grain will remain and bear fruit. Your words are good. I am grateful to you for your kindness."

Before leaving Bishops court, Tawhiao and his companions each received from the Bishop a copy of the new edition of the Maori Prayer-book, handsomely bound, as a memento of the occasion.

On October 24th Tawhiao and party left town to be the guests of Chief Paul Tuhaere at Orakei. After the usual reception and a substantial dinner, the visitors gave a minute account of their travels, their experiences in London, and their interview with Lord Derby, with its results. The subject of total abstinence was introduced by Hori Ropiha, who urged all to join the Blue Ribbon Army, or the Good Templars.

Paul said: "Our Blue Ribbon is the religion of Christ; for no man can be His follower if he is a drunkard. He teaches us to be sober, as well as righteous and godly."

Archdeacon Clarke said: "Since you

came I have been like a double-barrelled gun, firing off the English and Maori words with which others have charged me. To-day we are all Maoris together, and have no Pakeha to distract us, and I shall speak my own words. I am as much a Native as any of you, for I was born here, though, for some reason or other, I was not tattooed. You, Tawhiao, have come back, determined to abolish drinking habits; but the Blue Ribbon movement without religion to back it is like a motherless child, it would soon come to an end. The Ngapuhi members of the Church are going to send a fighting party into Waikato; not to fight against you, but to help to destroy the great enemy of your bodies and souls. Two of our Maori clergy from the north are coming, and I want you to take them under your care, and to tell your people to receive them kindly."

Tawhiao said: "It is good, very good. Let your children come; let them come. As I told the Bishop, it is not my fault that we are separated by a river, you on one side, I on the other. Let your sons come, and they shall have my protection and countenance. With their help, and the help of God, we will work together, and put down all that is evil."

The Archdeacon answered: "Tawhiao, you have made my heart very glad to-day. It is the custom amongst Pakehas, when two people are engaged to be married, that they should seal their covenant with a kiss. I take this as a promise that you will ally yourself with the Gospel cause as represented by me; if it is so, will you rub noses with me before all these people, who shall be witnesses of our compact?"

Tawhiao stood up at once, and, amid great applause, gave the required pledge.

THE first stone of the new buildings for the C.M.S. Mission Hospital at Hang-Chow, conducted by Dr. Duncan Main, was laid on October 3rd, by Bishop Moule, in the presence of missionaries of the C.M.S., the China Inland Mission, and the American Presbyterians, and some 200 Chinese Christians connected with the three Missions. The bulk of the cost is borne by the Wm. Chas. Jones Fund, but many English and Americans in China contributed, and even the mandarins of Hang-Chow.

THE Day of Intercession for Sunday-schools, Sunday, October 19th, was observed at Lagos and Abeokuta. At Christ Church, Lagos, there was a Communion Service for teachers at 7 a.m. Instead of Sunday-school, there was a Yoruba prayer-meeting, with short addresses. Several other services

and meetings were held during the day, including a large prayer-meeting in the evening. On the Monday morning another prayer-meeting; and in the evening a united teachers' meeting at St. Paul's, Breadfruit.

THE large new iron church at Nembe, Brass River, Niger Delta, was opened on October 5th, by Bishop Crowther. The congregation numbered 1202; and seventy-nine candidates were confirmed.

ON Tuesday evening, January 13th, the Lay Workers' Union held its usual monthly meeting at the C.M. House. The subject for the evening, "Missionary Literature," opened by the Editorial Secretary, was well discussed. A good number of the Association Secretaries, being in London for their Annual Conference, were present. The Union now numbers 200 members, and has branches in Islington, South Lambeth, and Paddington, where simultaneous addresses are given in Sunday-schools on certain Sundays in the year. Last year thirty-one addresses were given on one Sunday. One of the rooms in the new wing of the C.M. House is fitted up as a library and reading-room, where the members may find all the necessary materials for preparing missionary addresses, &c. The Secretaries of the Union are appealing for gifts of books, such as histories, memoirs, &c., especially those now out of print, for the Union library. If any of our readers have volumes of this kind which they could spare, they would be gratefully received. Address Mr. E. Mantle, at the C.M. House.

AN interesting sketch "in memoriam" of Mr. Leupolt has been written for the *Intelligencer* by his old fellow-labourer, the Rev. W. J. Ball. It will appear in our next number.

ERRATA.—We are very sorry to have mentioned in our last number the name of the late Rev. George Lea as one not yet specially commemorated by a gift for the enlargement of the C.M. House. An anonymous donation of 250*l.* was received in memory of Mr. Lea in August last, and was acknowledged in the *Intelligencer* of October. Strangely enough, this had not been noticed by C.M.S. supporters in Birmingham, for in November they were consulting as to the possibility of thus commemorating their departed friend—which led us to mention his name.

In the *Intelligencer* of December, under Home Work, the Rev. W. Trimmer, of Broomfield, Essex, was reported as stating at a meeting at Chelmsford that 11,000 parishes in England, out of 16,000, were supporting C.M.S. This ought to have been noticed as incorrect, and Mr. Trimmer did not in fact say it. The word "not" should be inserted before "supporting."

### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for three University candidates (p. 121). Prayer for many more.

Thanksgiving for Bishop Hannington's safe and successful journey through Palestine. Prayer for the men ordained by him, and for the whole Mission. (P. 124.)

Thanksgiving for Mr. Stokes's preservation from Wa-Gogo robbers. Prayer for Uyu. (P. 125.)

Prayer for Frere Town, and the freshly arrived slaves there, and the missionaries in charge of them. (P. 125.)

Prayer for the "Maori King" and his band of hitherto disaffected Maoris. (P. 126.)

Prayer for the Tukudh and Eskimo Missions on the Arctic Circle. (P. 102.)

Thanksgiving and prayer for Abdul Haqq (p. 107); and prayer that many other Moaleem moulvies may be converted to Christ.

Prayer for Sant'Alia (p. 114); and the Blackfoot Mission (p. 116).



## HOME WORK OF THE SOCIETY.

**Bath.**—The Second Half-yearly Meeting of the Abbey Association of the Bath Auxiliary was held at the Blue Coat School on Monday evening, Dec. 22nd, 1884. The Rev. Canon Brooke presided, and after a few introductory remarks from him, Mr. H. Stokes, the Treasurer, stated that they had opened sixty-seven boxes, which yielded 23*l.* 18*s.* 11*d.* The amount they received at Midsummer was 18*l.* 19*s.* 2*d.*, making together the sum of 42*l.* 18*s.* 1*d.*, which was a little behind the amount received last year, and might be accounted for by several of the boxes not having come to hand. The Rev. G. English, Rev. E. N. Hodges, and a converted Brahmin addressed the meeting, and detailed the progress the Society was making in the cause of Christianity.

**Colchester.**—A highly-successful Bazaar and a Concert, in aid of the funds of the Society, were held on Monday evening, Dec. 15th, 1884, in the New Corn Exchange. The display of work was extremely tasteful. Stalls were kept by more than twenty ladies. In the evening a Choir of nearly forty voices, conducted by Mr. J. Dace, gave an enjoyable selection of part songs, and the proceedings concluded with a sale by auction of the remaining effects of the bazaar. The total results of the sale amounted to 123*l.* 4*s.*

**Scarborough.**—On Sunday, January 11th, 1885, the Annual Sermons on behalf of the Society were preached in the Parish Church, and in Christ Church, by the Revs. H. Maundrell and J. A. Faithfull. The Annual Meeting was held on Monday in Christ Church Room. The Rev. F. G. Stapleton presided. The Rev. H. Maundrell gave interesting accounts of his missionary work in Mauritius, Madagascar, and Japan. The Rev. J. A. Faithfull also addressed the meeting.

**Swanbourne.**—On Sunday, Nov. 30th, 1884, the Annual Sermons on behalf of the Society were preached in the Parish Church by Bishop Hellmuth, late of Huron, and the Vicar, the Rev. W. Miles Myres. On Monday evening, Dec. 1st, the Annual Meeting was held in the National Schoolroom, Lord Cottesloe presiding. The Treasurer and Secretary of the Swanbourne Association (the Rev. W. Miles Myres, Vicar) stated that the amount sent up to the Parent Society for 1883 was 29*l.* 13*s.* 7*d.* The receipts for 1884 were—collections in church, 2*l.* 11*s.* 3*d.*; sale of work by Miss Mary Fremantle, 7*l.*; annual subscriptions, 8*l.* 0*s.* 6*d.*; boxes (15), 6*l.* 11*s.* 8*d.* The Chairman then addressed the meeting, giving a very comprehensive and carefully-selected *résumé* of the objects of the Society, and of its work in different parts of the world. He was followed by Bishop Hellmuth, who gave a very interesting account of the work of the Society in North America, particularly among the Aboriginal Red Indian tribes, and among the fierce and unscrupulous settlers on the rocky north-east coast, describing the wonderful change which the influence of the Christian faith has produced in both peoples. He also stated that he had confirmed hundreds of Red Indians, and ordained some who are now faithful and devoted clergymen of our own Church, ministering to their Native brethren. The Rev. J. Huntley Greene read a most interesting letter he had lately received from the Rev. J. W. Hall, missionary at Krishnagar, giving a graphic picture of his work among the Mussulmans, and forcibly showing the immense importance of Medical Missions. The Rev. J. A. Fuller Maitland then gave a short account of his travels in Palestine, and of his visit to the Society's stations at Gaza and at Salt (the Ramoth Gilead of Scripture). The collection amounted to 5*l.* 1*s.* 4*d.*, making a total for 1884, with a donation of 10*s.*, 29*l.* 14*s.* 10*d.*

**Tempsford.**—The Annual Meeting was held in the Schoolroom on Tuesday evening, November 18th, at which Colonel Stuart presided, and in a most able speech gave a very interesting account of the work that had been accomplished in all parts of the world by the Society. This work, he said, could not be done without the strongest efforts on the part of every true Christian, and he hoped every one would lend all the aid they could to help the Society in the great work it was endeavouring to carry out. Mr. E. Mantle then spoke, illustrating what he said

in connection with Mission work with views on the magic-lantern.—The Rev. S. P. Lampen gave a statement of money collected in missionary boxes and at the Parish Church, from which it appeared that the amount from all sources exceeded considerably that of former years.

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**Thurleigh.**—An interesting Sermon in behalf of the Society was preached in the Parish Church on Sunday afternoon, November 16th, by the Rev. A. H. Arden, one of the Association Secretaries; and on the following Tuesday evening a Meeting for the same object was held in the Schoolroom, when Mr. A. Chapman, of Milton Ernest Hall, kindly presided, and spoke of the deep interest he had long taken in the Society's operations, and hoped he might help to promote a greater interest in its proceedings in the neighbourhood; after which the Rev. J. Allcock gave an interesting description of his missionary labours in the island of Ceylon.

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**Truro.**—The Annual Meeting of the Truro Branch of the Church Missionary Society was held on Monday evening, Dec. 8th, 1884, at the Town Hall. The chair was occupied by the Bishop. The Treasurer (Mr. Carus-Wilson), in the absence of the Rev. J. A. Leakey (the Secretary of the Branch), read the report, which regretted that the amount transmitted was far below what it ought to have been, considering the sum sent up from other dioceses. The Bishop of Truro said that they would never lift up missionary meetings to their proper level, and would never really take an interest in missionary work, unless they continually strengthened their faith and quickened their zeal by going back to the very beginning—the origin of Missions. By our Lord Jesus Christ this world was created; to Him in some special manner, in the great mystery of the mutual relations of the Three Persons in the Blessed Trinity,—to Him the care of this world had been in some peculiar sense entrusted when it had fallen under the power of the great Prince of evil—the enemy of God and man. It was He who, at the cost of His own life's blood, came forth from His eternal home to redeem it. Until they had realized something at any rate in their own souls of what was involved in this great sacrifice of our Lord Jesus Christ; until, however feebly and imperfectly, they had been taught by the Holy Spirit what they owed to Him who gave up His life as the ransom of fallen humanity, they would never strike the key-note of all that was being done of any enduring character for foreign missionary work. Never had there been a day when there was such cause for thankfulness, and never had there been such a real interest quickened in man's heart for the work of Christ's Church abroad as that which had been awakened during the past fifty years. It was simply wonderful what God had done in this direction. He also stated that man's capacity and power of thought and interest was limited, and in the manifold deserving objects which pressed upon them, in that new diocese, they were in danger of lessening perhaps, to some extent, the interest which was being felt in other parts of England for the great missionary work of the Church. It was now no longer a few persons looked upon as fanatics who were taking an interest in missionary work. The Universities were now sending out some of the best of their men; some of the ablest of our thinkers were concentrating their attention on the subject; and some of the most practical men who had been in India, and other parts of the globe, had publicly recorded their sense of the work which was being accomplished by the missionaries. No well-informed man, indeed, could now sneer at Missions—the facts were too clearly established. And when they contemplated how little had been done; how little any of them had contributed, and how little sacrifice they had made; and how small a sum this little England of ours had spent on Mission work out of the many millions she had spent on herself,—it was marvellous to think what had been accomplished. While thanking, God, however, for the great things that had been done, they could not disguise the fact that there was a great deal more to be accomplished in reference to this matter. Bishop Hellmuth then addressed the meeting, and gave an interesting account of missionary work in America and in the Dominion of Canada, in which he had laboured for the long period of forty years. Other addresses followed.

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## NOTES OF THE MONTH.

## ORDINATIONS.

*Palestine*.—On December 21, 1884, Mr. W. F. Connor, of Damascus, and Ibrahim Baz and M. Murad el Haddad (Natives), were admitted to Deacons' Orders, at Jerusalem, by the Right Rev. Bishop Hannington.

*North India*.—On December 21, at Calcutta, the Revs. A. J. Shields, R. B. Bell, and W. Seetal (Native) were admitted to Priests' Orders by the Bishop of Calcutta; and at the same time Mr. A. H. Wright, of Agra, to Deacon's Orders.

*N.-W. America*.—The Rev. W. J. Garton was admitted to Priest's Orders, at Fort Simpson, on September 14, 1884, by Bishop Bompas.

## ARRIVALS.

*Nyanza*.—Mr. J. T. Last left the Mission on December 1, 1884, and arrived in England on January 19, 1885.

## DEPARTURES.

*West Africa*.—The Rev. J. A. and Mrs. Alley left Liverpool on December 20th, 1884. —The Rev. F. Nevill and Miss Nevill left on December 27 for Sierra Leone.

*South India*.—The Rev. E. N. Hodges left England on December 31, for Masulipatam; and the Rev. H. and Mrs. Schaffter on January 17, 1885, for Tinnevely.

*Travancore*.—The Right Rev. Bishop of Travancore and Cochin and Mrs. Speechly left England on January 14, 1885, for Allepie.

*Japan*.—The Rev. P. K. Fyson left England for Yokohama on December 31.

## BIRTHS.

*East Africa*.—On October 16, 1884, at Frere Town, the wife of the Rev. J. W. Handford, of a daughter. —On December 29, at Hampstead, the wife of the Rev. A. D. Shaw, of a son.

*North India*.—On November 2, at Mirat, the wife of the Rev. G. H. Weber, of a daughter.

*China*.—On December 14, at Hampstead, the wife of the Rev. A. Elwin, of a son.

*Japan*.—On December 20, at Tollerton, Notts, the wife of the Rev. H. Maundrell, of a son.

## DEATHS.

*South India*.—The Rev. P. Suvisheshamuttu, Native Pastor, died at Pollalpatti, North Tinnevely, on November 18, 1884.

*Travancore*.—The Rev. A. Thoma, Native Pastor, died suddenly at Cottayam on November 4.

At Tunbridge Wells, on January 1, 1885, the Rev. J. A. Jetter, formerly C.M.S. missionary at Burdwan and in Turkey, aged ninety-four years.

## REPORTS, &amp;c., RECEIVED FROM THE MISSIONS,

From December 1st, 1884, to January 20th, 1885.

*West Africa*.—Revs. O. Moore, N. S. Davis, S. Taylor, and Miss Ansell (Annual Letters).

*Yoruba*.—Rev. C. Phillips (Annual Letter); Revs. C. Phillips and E. Buko, and Messrs. J. A. Lahami, C. N. Young, G. A. Vincent, and R. Cross (Journals).

*Nyanza*.—Rev. J. C. Price (Annual Letter).

*Palestine*.—Reports of the Mission, 1884; Rev. C. T. Wilson (Annual Letter).

*North India*.—Revs. H. Lewis, W. Hooper, C. G. Daeuble, A. J. Santer, B. Davis, M. Drummond, N. Solomon, and F. T. Cole, and Messrs. P. M. Zenker and G. C. Bose (Annual Letters); Rev. B. Davis (Journal for 4th quarter of 1884).

*Panjab*.—Rev. A. G. Norman (Report of Amritsar Boys' Schools, 1884); Rev. T. Bomford (Annual Letter).

*South India*.—Printed Report of (17th) Southern Pastorate, 1884; Revs. H. D. Goldsmith, W. T. Sathianadhan, S. John, S. Paul, T. Ephraim, V. W. Harcourt, D. Gnanamuttu, S. Swamidhasen, and M. G. Goldsmith (Annual Letters).

*Travancore and Cochin*.—Revs. C. A. Neve, A. F. Painter, and W. Clark (Annual Letters).

*Ceylon*.—Rev. J. Ilsley (Account of a Tour in the Wannu Country); Revs. R. T. Dowbiggin, A. S. Amarasekara, H. Horsley, L. G. P. Liesching, G. T. Fleming, and J. I. Pickford (Annual Letters).

*Mauritius*.—Revs. H. D. Buswell, C. Kushalli, C. A. Blackburn, Mr. C. Young (Ann. Letters).

*China*.—Dr. B. van S. Taylor and Dr. E. G. Horder (Annual Letters).

*N.-W. America*.—Revs. J. Settes, B. Spence, E. J. Peck, J. Hines, Bishop of Athabasca, Ven. Archdeacons W. D. Reeve and J. A. Mackay (Annual Letters).

*North Pacific*.—Rev. A. J. Hall (Annual Letter).

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, December 16th, 1884.*—The Secretaries having reported that the Rev. J. Hamilton, in response to the Committee's invitation, had expressed his readiness to return to the Niger for a period, and that his services would also be very valuable at Lagos as Secretary, the Committee expressed their thankfulness to Mr. Hamilton, and appointed him to the Secretaryship of the Yoruba Mission in addition to that of the Niger.

Mrs. Emma Kerr, having offered herself to the Society for missionary work, was appointed to the charge of the Female Institution at Lagos.

The Committee had the pleasure of an interview with the Bishop of Sierra Leone on the eve of his return after furlough to his diocese. The Bishop dwelt on his desire to see the Church in Sierra Leone in a position to fulfil her destiny in the evangelization of Africa. There was a want of willingness on the part of the educated young men to engage in spiritual work. Material for pastoral and evangelistic work needed to be manufactured as well as trained. The Bishop kindly promised to watch and foster the Society's educational institutions. At the close of the interview the Bishop was commended in prayer to the favour and protection of Almighty God by the Right Rev. Bishop Perry.

The Committee took leave of the Rev. H. J. Schaffter, proceeding shortly to South India to resume charge of the Society's Anglo-Vernacular College in the town of Tinnevely. Prayer was offered by the Rev. S. Bott.

The Sub-Committee in charge of the India Missions submitted letters from the Rev. R. Clark, Secretary of the Punjab and Sindh Mission, urging the Society to occupy Quetta, on the southern border of Afghanistan, now permanently in British occupation. Reference was made to the gift of 640*l.* a year for three years, in 1881, from a friend through the Rev. W. H. Barlow, with a view to extension in Afghanistan, and to the measures then and since taken to utilize that contribution. It was resolved,—That the Society's intentions implied in the acceptance of the donation of 640*l.* a year for three years, and the fact of Quetta having now come into British occupation, and the account given of the openings for work in Quetta, especially among Afghans, seem to suggest that the Society ought to take a step forward, and that the General Committee be advised to sanction the taking up of Quetta as a Mission station.

On the recommendation of the Sub-Committees in charge of the North India, Punjab, South India, China, Japan, North-West America, and North Pacific Missions, various arrangements were sanctioned in connection with those Missions.

*Committee of Correspondence, January 6th, 1885.*—The Secretaries reported the death, on December 16th, of the Rev. C. B. Leupolt, the Society's honoured and faithful Missionary since 1832, and so well known in connection with the Benares Mission, where for about forty years he was an untiring preacher of the Gospel of Christ to the heathen. The Committee directed the assurance of their sincere sympathy to be conveyed to Mrs. Leupolt and other surviving members of his family.

The Secretaries also reported the death, on January 1st, 1885, in his ninety-fifth year, of the Rev. J. A. Jetter, who had joined the Society's Mission in Burdwan in 1819. The Committee instructed the Secretaries to convey to the surviving relations of their venerable friend and former faithful Missionary the expression of the Committee's sympathy.

The Committee had the pleasure of an interview with the Rev. H.

Sharpe, Vicar of Holy Trinity, Hampstead, and a member of the Committee of Correspondence, who had just returned from a visit to Egypt and the Holy Land, where he had kindly inspected the Society's stations and greatly helped and encouraged the agents. Mr. Sharpe referred to the several departments of the Society's work in Palestine, and mentioned the testimony of the American Consul at Jerusalem to the fact that the Moslems were becoming dissatisfied with their own religion, and had begun to recognize, through the godly lives of some of the Society's Missionaries, the existence of a better religion; the efficiency of the teachers and their schools called for special notice. Mr. Sharpe maintained that the present is a sowing-time, and that the work, though quiet, is satisfactory, and that the Gospel as a divine leaven is permeating the land and calling for earnest prayer for an outpouring of the Holy Spirit to render it effectual.

The Rev. E. J. Peck was introduced to the Committee, and gave a very interesting account of the work which he had been enabled to do in connection with the Society's Mission to the Eskimos, amongst whom he had been permitted to labour since 1876, mentioning several striking incidents illustrative of the Gospel's power amongst that people.

The Committee took leave of Mrs. E. Kerr, proceeding to take charge of the Female Institution at Lagos. The Instructions of the Committee having been delivered by the Rev. E. Lang, Mrs. Kerr was addressed by the Rev. J. B. Whiting, and commended in prayer to the favour and protection of Almighty God by the Rev. H. Sharpe.

On the recommendation of the Sub-Committee in charge of the West Africa, Yoruba, Niger, and East Africa Missions, various arrangements were sanctioned in connection with those Missions.

*General Committee, January 12th.*—The Secretaries reported the death on January 6th, of Dr. Jackson, Bishop of London. The Committee heard with deep regret of the death of the right rev. prelate, and desired to place on record their sense of the great loss which the Church of England, and especially the great Diocese of London, had sustained thereby. The Committee had a thankful remembrance of his Lordship's earnest and powerful sermon preached before the Society in 1875. They also called to remembrance his Lordship's kindly interest in the Society's College at Islington, and his readiness at all times to help by counsel in connection with the ordination of the students from it. It was their earnest prayer that it may please the great Head of the Church to raise up for the high position rendered vacant by Bishop Jackson's death one endowed with all suitable gifts and graces for it, and one who would take the same interest in the great missionary work of the Church that Bishop Jackson did. They directed that a copy of this Resolution be forwarded to Miss Jackson, with the assurance of their very sincere and respectful sympathy.

The Secretaries reported the death of the Ven. P. Jacob, Archdeacon of Winchester, one of the Vice-Presidents of the Winchester and Central Hampshire C.M.S. Association, and a very hearty supporter of this Society for many years. The Committee directed that the expression of their respectful sympathy be conveyed to Miss Jacob and the other surviving relatives of the Archdeacon's family.

The Secretaries reported the death, on December 16th, of the most Hon. the Marquis of Cholmondeley, a Vice-President of the Society. The Committee received with much regret the news of the death of their old and valued friend and colleague, who for many years, as Lord Henry Cholmondeley, was a working member of the General Committee, and also of the

Correspondence and Finance Committees, and was always held in much esteem for his good judgment and high Christian character.

The Committee took leave of the Bishop of Travancore and Cochin, returning to his diocese. The Bishop spoke of the need of a superior University man for the Principalship of the Cambridge Nicholson Institution, and the importance of a Female Normal School being set on foot. The Bishop was cordially thanked for his earnest efforts for the best welfare of the Native Church in Travancore and Cochin, and was commended in prayer to the favour and protection of Almighty God by the Right Rev. Bishop Alford.

The recommendation of the Committee of Correspondence of December 16th, on the taking up of Quetta as a Mission station, was adopted.

## Contribution List.

*In the following list of receipts from Dec. 11th to Jan. 10th are acknowledged all remittances from Associations, Benefactions and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.*

### ENGLISH ASSOCIATIONS.

Bedfordshire.....	135	0	0	Lechlade.....	2	10	0
Bedford: St. Cuthbert's.....	3	3	3	Hampshire: North Hants.....	5	0	0
Billington.....	6	10	3	Alverstoke.....	7	11	0
Everton.....	2	1	3	Bournemouth.....	235	0	0
Berkshire: Aston Tyrrold.....	3	12	9	St. Michael's.....	38	15	1
Bearwood.....	3	10	0	Burton.....	1	7	0
Reading.....	368	4	7	Eastrop.....	4	18	5
Juvenile.....	55	12	3	Elvetham.....	2	0	0
St. John's.....	9	16	11	Fareham.....	90	0	0
West Hendred.....	5	9	10	Fawley.....	15	3	
Bristol.....	400	0	0	Itchen Stoke.....	1	1	0
Buckinghamshire: Lee.....	10	17	2	Pennington.....	7	6	
Stony Stratford.....	19	8	2	Petersfield District.....	25	1	5
Upton-cum-Chalvey.....	30	0	0	Portsmouth: Christ Church.....	3	4	9
Waddesdon.....	1	16	6	Portsmouth: H.M. Dockyard.....	4	8	11
Wootton.....	1	6	9	Ramsdale.....	1	10	0
Cambridgeshire: Chesterton: St. Luke's	9	14	4	Southsea.....	135	0	0
Cheshire: Altrincham: St. John's.....	64	0	0	St. Peter's.....	1	10	0
Congleton: St. Peter's.....	11	6	0	Winchester, &c.....	200	0	0
Crewe Green.....	2	5	9	Isle of Wight: Bembridge.....	1	3	9
Eastham.....	13	9	2	Gatcombe.....	4	2	1
Frankby.....	4	0	0	Kingston.....	10	6	
Lawton.....	3	17	1	Newport: St. Thomas.....	11	6	0
Nantwich.....	5	7	3	Sandown: Christ Church.....	38	0	0
Woodhead.....	5	0	0	Shanklin: St. Paul's.....	12	12	4
Cornwall: Bodmin, &c.....	19	17	4	Totland Bay: Christ Church.....	14	19	2
Torpoint.....	2	1	0	Yarmouth.....	5	7	0
Derbyshire: Measham.....	35	0	0	Channel Islands: Guernsey.....	39	0	0
Devonshire: Chudleigh.....	2	6	5	Hertfordshire: East Herts.....	500	0	0
Devon and Exeter.....	500	0	0	Great Berkhamstead.....	6	13	4
Fremington.....	1	1	0	North Myms.....	21	4	1
Gittisham.....	3	1	7	Thorley.....	1	15	6
Plymouth, &c.....	80	0	0	Kent: Bexley: St. John's.....	35	11	5
Shillingford.....	5	0	0	Blackheath.....	80	5	1
Dorsetshire: Compton Abbas.....	8	14	7	Dartford.....	18	11	8
East Lulworth.....	1	4	2	Deptford: St. Nicholas.....	7	5	11
Liston Cheney.....	2	2	0	Dover: Army Missionary Association	8	19	4
Poole.....	6	8	0	East Kent.....	744	14	1
Swanage.....	40	15	6	Eythorne.....	5	13	11
Durham.....	300	0	0	Faversham.....	6	7	4
Low Fell.....	27	15	3	Godmersham.....	13	0	
Essex: Chelmsford, &c.....	100	0	0	Kennington.....	3	3	8
East Ham: St. Stephen's.....	7	1	8	Lee.....	20	0	0
Horndon-on-the-Hill.....	3	7	8	Milton-next-Gravesend: Christ Church	3	10	3
Ramsey.....	10	8	0	Minster in Sheppey.....	4	8	3
Romford: St. Edward's.....	24	16	2	Ramegate: Holy Trinity.....	2	3	1
Stoke-by-Nayland.....	7	1	0	Ringwold.....	4	10	6
Toppefield.....	6	18	3	St. John's.....	16	7	5
Walthamstow.....	42	0	0	Sundridge.....	20	10	0
Woodford Wells: Juvenile Association.	6	1	8	St. Paul's Cray.....	2	10	0
Gloucestershire: Clifford Chambers.....	1	18	0	Tenterden.....	3	12	0
Deerhurst.....	19	5	0	Tunbridge Wells.....	400	0	0
				Wittersham.....	1	7	11

Yalding: St. Margaret's.....	3	3	0
Lancashire: Accrington, &c.....	61	4	11
Blackrod: St. Katharine's.....	5	1	5
Colebe: Christ Church.....	5	2	4
Hooles.....	1	0	0
Oldham: St. Peter's.....	18	18	6
The Fylde.....	73	0	0
Whalley.....	3	1	3
Whittington.....	16	2	6
Lincolnshire: Barton-on-Humber.....	34	1	10
Croft.....	1	10	0
Middlesex: City of London:			
St. Botolph, Aldgate.....	20	3	6
St. Dunstan's-in-the-West.....	6	12	7
St. Stephen's, Coleman Street.....	64	0	0
Acton: St. Mary's.....	92	8	5
Ashford.....	5	12	8
Barnet: Christ Church.....	60	5	0
Bethnal Green: St. Philip's.....	9	14	11
St. Bartholomew's.....	3	14	8
Chelsea: Old Church: Juvenile.....	3	1	4
Dalston: St. Mark's.....	44	1	0
Fulham: St. Andrew's: Juvenile.....	3	17	9
Haggerstone: St. Paul's.....	5	1	10
Hampstead.....	500	0	0
Haverstock Hill: St. Andrew's.....	1	1	0
Islington.....	250	0	0
Kensington: St. Paul's Mission Room.....	1	1	0
Kilburn: Holy Trinity.....	34	10	5
Juvenile.....	24	9	0
St. Mary's.....	44	9	5
Northwood.....	26	19	0
Notting Hill: St. John's.....	23	3	4
Old Ford.....	11	18	9
Paddington.....	25	0	0
Spring Grove.....	13	5	6
St. John-at-Hackney.....	9	5	0
St. Marylebone: Trinity Church.....	44	15	1
Brunswick Chapel.....	40	17	0
St. Saviour's, Finsbury Square.....	21	6	7
Stepney: Christ Church.....	5	10	4
Tottenham: Christ Church, West Green.....	3	5	0
Upper Edmonton: St. James's.....	7	0	0
Monmouthshire: Llansoy.....	14	6	0
Pillgwenilly.....	2	8	0
Northamptonshire: Bradden.....	3	10	0
Northumberland: Crosswell.....	3	1	4
Scremerston.....	1	4	0
Nottinghamshire: Nottingham, &c.....	200	0	0
Thorney.....	3	10	0
Oxfordshire: Aston Sandford.....	12	14	3
Cuxham.....	2	5	0
Great Rollright.....	5	18	8
Ipden.....	5	11	9
Warborough.....	3	11	5
Shropshire: Bridgnorth.....			10
Burwarton.....	1	10	0
Coalbrookdale: Holy Trinity.....	15	0	2
Middleton Scriven.....	3	13	4
Pontesbury Deanery I.....	49	14	5
Prees.....	2	2	0
Somersetshire: Backwell.....	2	2	6
Bath.....	100	0	0
Cutonbe.....	11	13	6
Frome.....	28	19	11
Horsington.....	11	0	5
Huish Champflower.....	5	6	0
Loxton.....	1	14	6
Somerton, Kingsdon, &c.....	23	13	2
Swainswick.....	2	3	0
Wedmore.....	18	0	6
Weston-super-Mare.....	70	0	0
Wiveliscombe District.....	29	8	7
Staffordshire: Aston.....	3	8	0
Betley.....	2	18	0
Lapley.....	2	11	9
Pattingham and Patahull.....	12	13	9
Rageley.....	5	0	0
Uttoxeter.....	67	19	6
Suffolk: Aldeburgh.....	9	7	7
South Dunwich.....	55	11	8
Surrey: Battersea: St. George's.....	8	2	8
Brixton: St. Matthew's Juvenile.....	2	9	6
Brockham.....	26	7	6

Byfleet.....	16	1	0
Camberwell: All Saints.....	18	7	7
Chertsey.....	6	10	5
Clapham: All Saints.....	24	19	9
Juvenile.....	15	4	8
Croydon.....	38	1	8
East Brington: St. Jude's.....	32	0	0
Gipsy Hill: Christ Church.....	131	0	0
Kew.....	5	9	6
Kingston-on-Thames: St. John's.....	14	14	4
Lambeth: St. Andrew's.....	5	0	0
Old Malden.....	7	8	3
Purley: Christ Church.....	1	15	0
Richmond.....	100	0	0
Shere.....	15	0	0
Streatham: Immanuel Church.....	63	11	0
Surbiton: St. Matthew's.....	36	0	0
St. Mark's.....	1	14	9
Upper Tooting: Holy Trinity.....	1	15	0
Wandsworth.....	99	0	1
Sussex: Brighton: Parish Church.....	13	11	0
St. Matthew's, Kemp Town.....	14	4	1
Burgess Hill.....	14	4	7
Colgate.....	14	15	5
East Grinstead.....	12	7	9
East Sussex.....	1000	0	0
Forest Row: Holy Trinity.....	7	15	7
Jevington.....	12	7	3
Slaughton.....	13	13	9
Westfield.....	2	4	4
Warwickshire: Ansley.....	2	0	4
Astleborough.....	3	9	3
Ilmington.....	1	2	4
Westmoreland: Bolton.....	1	2	9
Holme.....	7	7	6
Wiltshire: Bishopstone.....	6	13	6
Blunsdon: St. Leonard's.....	3	15	0
Broughton Gifford.....	1	11	10
Mere.....	9	9	10
Seend.....	3	7	0
Warminster.....	17	6	4
Winterbourne Earls.....	1	6	0
Worcestershire: Cradley.....	17	18	10
Hallow.....	5	1	6
Suckley.....	5	19	3
Wyre.....	4	7	5
Yorkshire: Batley.....	3	17	10
Boroughbridge.....	19	12	11
Great Ouseburn.....	6	11	4
Holderness.....	80	0	0
Keighley.....	23	9	0
Kilburn.....	2	6	3
Langton-on-Swale.....	8	2	2
Middleham.....	9	4	6
Middlesborough: St. Paul's.....	2	11	4
Roundhay.....	1	13	6
Scarborough.....	70	0	0
Settle.....	2	12	0
Sowerby.....	2	13	0
Thornton.....	1	16	4
Todwick.....	10	17	6
Wakefield.....	60	0	0
Wath-upon-Dearne.....	5	1	0
Wensleydale.....	15	7	11

## ASSOCIATIONS IN WALES.

Cardiff: Kiffing and Marros.....	1	7	0
Denbighshire: Gweraylt.....	21	3	9
Flintshire: Cefn: St. Mary's.....	1	0	0
Rhuddlan.....	1	4	1
Rhyl.....	57	12	5
Glamorgan: Oystermouth.....	15	4	6
Penarth.....	8	10	5
Swansea: Holy Trinity.....	49	1	10
Merionethshire:			
Festiniog and Maentwrog.....	3	14	6
Radnorshire: Whittion, &c.....	1	5	6

## SCOTLAND.

Cally.....	63	14	3
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## BENEFACTIONS.

A Friend.....	100	0	0
A Friend.....	20	0	0
A London Clerk.....	10	0	0

Armitage, Rev. F. J., Casterton.....	100	0	0
Aylmer, Mr. C. L., Pendower.....	10	0	0
"B".....	200	0	0
Baring, Rev. F. H., for Batala.....	350	0	0
Campbell-Colquhoun, Rev. J. E., Westerham.....	50	0	0
Davis, Miss S. A., Belsize Park.....	50	0	0
Ellice, W. Esq., Upper Brook Street (half for India).....	20	0	0
"Grateful Recollections".....	5	0	0
H. R. W.....	20	0	0
Hale, Mrs., Redhill.....	10	0	0
Hubbard, W. E., Esq., Horsham.....	25	0	0
Lloyd, G. W., Esq., Ware.....	250	0	0
M. S. M.....	5	0	0
Nelson, J. H., Esq., Stanhope Gardens.....	50	0	0
Payne, Dr. D. Bruce, Deal (for Africa).....	10	10	0
Palham, Lady Henrietta J.....	40	0	0
Porter, Wm., Esq., Honiton.....	20	0	0
Prince, Mrs., Cromford.....	10	0	0
S. B., by W. M. Seaman.....	100	0	0
Singleton, J., Esq., Bath.....	50	0	0
Strickland, Jacob, Esq., Clifton.....	5	0	0
Sutton, Martin Hope, Esq., Reading.....	100	0	0
Touch, General, St. Stephen's Square.....	20	0	0
Wace, W. A. Esq., Clapham.....	5	0	0
"Winged Words".....	100	0	0

## COLLECTIONS.

A. A. M.....	1	5	0
A Parlour Bible Class, at 28, Mand Street, Wolverhampton, by W. H. Dain.....	10	0	0
Austin, Miss E. E., Highbury Quadrant.....	1	6	9
Barry, H., Jun., Esq., Edmonton.....	15	1	0
Boys' and Men's Class, at the Study, Bonsall.....	1	15	3
Blackheath Children's Meeting, by Mrs. Benwell.....	2	0	0
Burman, Mrs., Wappenham (Miss Box) Child, Mrs. E. M., Hatherden (Miss Box).....	1	11	0
Clifton Parish Church: Young Men's Bible Class, by Mr. H. Cridland.....	10	3	0
Emmanuel Sunday-schools, Camberwell, by Mr. Westby.....	2	14	7
Evans, Misses and Master, Tonbridge (Miss Box).....	1	5	3
Hardy, Mr. Jas. T., Womersley.....	14	1	0
Heeley: St. Peter's Mission Church: Infants.....	10	0	0
Horne, C. Esq., Chiswick (Miss Box).....	1	0	0
Jourdan, Miss J. E. (Miss Box).....	12	0	0
"New Year's Box".....	8	0	0
Peachey, John, Esq., Fittleworth (Miss Box).....	1	12	0
Quick, F. G., Shepherd's Bush.....	1	6	5
Seven Dials Church Mission Sunday-school, Short's Gardens, by Rev. F. S. Swindell.....	11	0	0
Southwark: St. Mary's Boys' School, by W. Grinsell, Esq.....	2	4	3
Spanton, Miss Mabel, Hanley.....	10	6	0
St. John's Training College, Battersea, by Mr. F. A. Wrigley.....	10	6	0
St. Hilda's Church Sunday-schools, Middlesborough, by Mr. G. Medcraft.....	2	5	9
St. Michael's Sunday-school, Wood Green, by T. Browne, Esq.....	4	9	4
St. Stephen's Sunday-school, Camberwell, by W. Crosley, Esq.....	1	10	6
St. Silas', Penton Street, Sunday-schools, by Rev. R. Leach.....	3	3	0
Sutton-at-Hone Girls' School, Dartford, by Miss J. McNab.....	1	13	2
Vivian, Mrs., Milborne St. Andrew's, "Gratitude Box".....	13	0	0
Yates, Miss T., collected in Girls' School.....	16	0	0
Young Men's Christian Association, St. Mary's, Walton, by Mr. W. G. Smith.....	10	0	0
	3	13	0

## LEGACIES.

Bingley, late Henry, Esq., of Brighton: Exors., Revs. B. M. and J. G. Bingley.....	100	0	0
Cox, late Mr. J.....	4	10	0
Furtwangler, late Mrs. Teresa, of Cardiff: Exors., Messrs. W. Davies and E. Burke.....	63	0	0
Gratrix, late Rev. J., of Leamington: Extrix., Miss E. M. Cheesbrough.....	10	10	0
Hackett, late Miss Charlotte, of Parsons-town: Extrix., Miss F. L. Hackett.....	9	0	0
King, Hon. Mrs. Locke: Exor., Hon. P. J. Locke King.....	80	0	0
Knipe, late Jessie M.....	86	15	6
Moore, late George, Esq.....	3843	4	10
Paddon, late Mary Ann, of Fareham.....	21	17	0
Rand, late Mrs. E., of Bradford: Exors., Messrs. R. A. Gorell, C. E. Parkinson, and B. Pickles.....	250	0	0
Rutley, late Miss A. K., of Bengoe: Exor. and Extrix., Mr. W. R. Mowll and Miss E. R. Bean.....	4	10	0
Sandford, late Rev. E., of Denford (including four years' interest): Extrix. and Exors., Miss M. A. Sandford, Rev. F. A. Sandford, and Mr. H. R. Sandford.....	11	12	0
Sharp, late Mr. Josiah.....	5	0	0
Weaver, late Miss Elizabeth, of Hereford: Exors., Messrs. J. D. S., and W. G. Weaver.....	9	0	0

## FOREIGN.

Belgium: Antwerp.....	8	7	3
France: Antibes.....	3	2	6
Carabœel: Christ Church.....	5	0	0
Italy: Naples: Christ Church.....	7	2	4
Spain: Bilbao.....	3	17	6

## "HENRY WRIGHT" STEAMER FUND.

Nash, Rev. E. H., Cheddleton.....	5	0	0
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## DISABLED MISSIONARIES' FUND.

Wigram, Rev. and Mrs. F. E.....	105	0	0
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## NIGER NATIVE BISHOPRICK FUND.

Christ Church, Newgate Street, Sunday School, by Rev. T. C. Morse.....	5	3	4
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## CHURCH MISSIONARY HOUSE FUND.

Alcock, the Rev. Henry J., in memory of Mrs. Alcock (additional).....	150	0	0
Birks, Mrs. T. R., in memory of the late Rev. Professor T. R. Birks.....	250	0	0
Campbell-Colquhoun, Rev. J. E., Westerham.....	50	0	0
Fox, Rev. G. T., in memory of his brother, the Rev. Henry Watson Fox.....	250	0	0
Holland, Mrs., Hyde Park Gardens.....	10	0	0
In memory of J. H.....	250	0	0
In memory of the late Rev. Joshua Hart.....	108	0	0
In memory of the Rev. Josiah Pratt, B.D.....	250	0	0
Smith, Rev. and Mrs. E. L., in memory of the late Rev. Henry Gantlett, of Olney (1st instalment).....	5	0	0
Taunton Association, by H. J. Badcock, Esq.....	184	10	0
The family and several old friends, in memory of the late Rev. J. Fenn, of Blackheath Park, and of his son, David Fenn, missionary.....	100	0	0

## CAPITAL FUND.

Bousfield, C. H., Esq., 20, Elvaston Place, 500l. Grand Trunk Railway Debenture Stock and 500l. Cape of Good Hope Bonds, to form a permanent part of the Capital Fund and thereby release 1000l. for the current expenditure of the Society.....	1000	0	0
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Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birch Lane, London. Post Office Orders payable to the Lay Secretary, General George Hutchinson.



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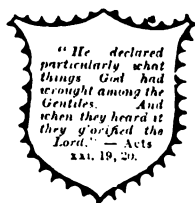
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1885.

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Vol. X. No. 111.



AND

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(IN CO-OPERATION WITH THE CHURCH MISSIONARY SOCIETY.)

The operations of this Society have now, by God's blessing, so much developed, that it is necessary to secure, by every means in our power, its permanence and stability. By God's good hand upon us the income has each year hitherto shown a gradual and steady growth.

This income, however, comes in mainly towards the close of the financial year, while the expenditure in India has to be met month by month. At times, and specially during the autumn months, great pressure and inconvenience are felt. In the conviction that it is not for the glory of God, nor in accordance with ordinary prudence, that a Society with so large a work before it, and such ever-increasing liabilities, should be living, so to speak, "from hand to mouth," the Committee appeal to their friends and supporters to enable them to raise, as soon as possible, a Capital Fund of 25000.

It is earnestly hoped that all gifts sent in answer to this appeal may be over and above the usual annual subscriptions, to ensure no diminution in the ordinary annual income. All such sums will be duly invested as a permanent capital.

By order of the Committee,

9, Salisbury Square, November, 1884.

W. HILL, Chairman.

# THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

MARCH, 1885.

## THE COMMITTEE: THEIR DUTIES, RESPONSIBILITIES, AND ENCOURAGEMENTS.

*A Sermon preached at St. Dunstan's, Fleet Street, on the Epiphany, Jan. 6th, 1885, before the Committee and Friends of the Church Missionary Society.*

BY THE RIGHT REV. BISHOP ALFORD, D.D.

"This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by My Spirit, saith the Lord of hosts."—ZECH. iv. 6.

**W**E meet this morning on a very special, interesting, and important occasion. The Church Missionary Society has no chapel connected with its Mission House, or Training Institution, or Children's Home, in which to hold this Sacramental Service; nor, in my opinion, do we need such a chapel, so long, at least, as the rector and churchwardens of St. Dunstan's-in-the-West so courteously permit us (as to-day) to meet within these walls, and here commence the opening year and precede and sanctify the transaction of all our business, by gathering, as a Committee, around the Table of the Lord. We meet, my brethren, unitedly to profess our allegiance to the Lord Jesus Christ, our Covenant Head; to supplicate His protection, support, guidance, and blessing during the ensuing year; to strengthen the bond of Christian love and mutual confidence and co-operation which unite us in the service of the Church Missionary Society; and to manifest as a Committee our loyalty to the Church of England, of which the Church Missionary Society claims to be an acknowledged and honoured Institution.

Such, my brethren of the Church Missionary Committee, is the design of our service this morning. Let it be pre-eminently a devotional service, a service of prayer and praise, and self-consecration to the Lord; and, as such, a pledge of mutual love and of co-operation during the year we have so recently commenced.

Nor could a more fitting day than "The Epiphany," or "The Manifestation of Christ to the Gentiles," have been selected for the occasion. We represent a Missionary—the Church *Missionary*—Society. The Gentile world is the special sphere of our missionary labour. It is to the vast heathen world we send our missionaries—to "Africa and the East"—to the *far east*, India, China, and Japan; and to the *far west* also, Rupert's Land, Saskatchewan, Moosonee, Caledonia, and Athabasca, even to the far-distant Youcon!

My address must necessarily be very brief. Let me endeavour to

concentrate your thoughts upon one subject—viz. as illustrated on the occasion of our text—*our need of, and the promise of the presence and aid of the Holy Spirit that our labour may be crowned with success.* “Not by might, nor by power, but by My Spirit, saith the Lord of hosts.”

It is plain from the “Calls,” published in this month’s *Church Missionary Intelligencer*, and so earnestly pressed upon the attention of the Society—the call, 1. For more means; 2. For more men—that we are entering, as a Committee, on a year of considerable anxiety: anxiety as to the supply of additional missionaries; anxiety as to the supply of additional funds; anxiety in reference to the extension of our Missions; anxiety in reference to the maintenance of the ground already gained; for, without actual progress, there must be retrogression. There is no room for relaxation, no place for a pause in our work. Success means advance! The want thereof means disastrous failure! Oh, what untiring energy is needed to make known our needs and secure the supply! What wisdom, too, in our deliberations, and the conduct of the Society’s affairs! Think of Ceylon, and the return of our deputation, so anxiously anticipated! Think of the North Pacific, and of what may be (at this moment) the position of that Mission! Think of the Niger, and our need there of wise and vigorous, yet considerate, action! After all, how small our experience! How fallacious our own wisdom! How feeble our strength! How inadequate our resources! What a broken reed to lean upon must all mere worldly policy, must all political or ecclesiastical patronage, prove! Oh, what a comfort to hear to-day—as though it were a voice from Heaven addressed to us as a Committee: “Not by might, nor by power, but by My Spirit, saith the Lord of hosts”!

Let us proceed to the exposition of our text.

This congregation can hardly need to be reminded that the primary application of my text is to Zerubbabel, and designed to encourage him and his associates in the re-building of Jerusalem and its Temple, which the King of Babylon had destroyed. Israel had been brought out of Egypt by miracles of power that Moses wrought. Israel had been brought into Canaan by the conquering hosts that Joshua led. Not so was Israel’s return from Babylon, on the occasion of the text, to be accomplished. Zerubbabel should work no *miracle*. Nor should an *army* reinstate him and his followers in Jerusalem. Self-defence was the most their *sword* should do for them, while the *trowel* built the wall. It was by the presence of the Holy Spirit, guiding their leaders, emboldening the returning Jews, raising them up helpers, and directing, strengthening, and encouraging them all in their respective service, Jerusalem and its second Temple should be re-built. It is a mere matter of historical record that it was—“not by might, nor by power, but by God’s Holy Spirit,” Zerubbabel accomplished his work.

Need I add that in Zerubbabel we see a type of Christ as the Builder of His Church Universal in every age? We have just seen that the ministry of Zerubbabel was pre-eminently the ministry of the

Spirit ; and is not ours, my brethren, emphatically the dispensation of the Spirit ? Note a few particulars :—

Was Zerubbabel himself filled, like Daniel, with the Spirit of the Holy God ? And did not Messiah, exclaim, “ The Spirit of the Lord is upon Me, because He hath anointed Me ” ?

Were the Jews who followed Zerubbabel from Babylon stirred to do so by the Spirit’s motion ? And, of all true followers of Christ, are we not assured, “ As many as are led by the Spirit of God, these are the sons of God ” ?

Were the Jews who built the second Temple (like Bezaleel and Aholiab in Solomon’s day) taught of the Spirit how to execute their work ? And in reference to the Spiritual Temple, or Church of God, have we never read of the Ascended Saviour ? “ He gave gifts unto men ”—viz, the full dispensation of the Spirit, or the Pentecostal outpouring of the Holy Ghost, and “ He gave some (to be) apostles, some prophets, and some evangelists, and some pastors and teachers for the work of the ministry, for the edifying of the Body of Christ.”

In the rebuilding of the Temple, was it through the Spirit’s influence in overruling the minds of men that those Samaritans, Israel’s enemies, found their schemes frustrated and even directed for Israel’s success ? And, *e.g.*, who subdued Saul, the Persecutor ? Who changed that foe to the Cross of Christ, so that he became its champion ? Who sent him forth to convert the nations ? Was it not the Holy Ghost who said, “ Separate Me Saul for the work whereunto I have called him ” ?

When the Temple was finished, did godly Jews attend its services, and Jewish priests offer appointed sacrifices ? And who fills the Spiritual Temple with holy worshippers ? Who brings them there with sacrifices of prayer and praise, but that blessed Spirit, the author of all true conversion, the Spirit of grace and of supplication ?

And—no further to prolong the parallel—was it the special glory of this second Temple that “ the Desire of all nations ” should visit it, and that *there* the Lord of hosts should “ give peace ” (Hag. ii. 9) ? And, oh, how precious the Saviour’s promise to His Church—the temple He now builds by the ministry of His Word, “ Lo, I am with you alway ! ” “ Peace I leave with you, My peace I give unto you ! ”

Yes, and if the *success* of Zerubbabel was assured and complete, if in His case “ every mountain became a plain,” and in due time “ the headstone of the Temple he built was brought forth with shoutings, ‘ Grace, grace unto it ! ’ ” how far greater the triumph of that coming day when the Church militant on earth shall have become the Church triumphant in glory, and “ the Lord God Almighty and the Lamb (and in the glorified Saviour His glorified Church also !) shall be the temple ” in the Heavenly Jerusalem ! That day of glory shall yet dawn upon a dark, distracted world. “ He that shall come will come, and will not tarry.” “ He must reign ! ” “ The kingdoms of this world shall become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever ! ”

Courage, then, my Christian brethren, in the work of Missions ! We are on the side of victory ; we fight under the banner of Him whose

love is infinite and grace omnipotent! "All nations shall call Him blessed." "On His head are many crowns."

This brief exposition of my text and its context must suffice.

This morning your preacher is called upon to perform a special duty. At the Anniversary Sermon, in May, the preacher preaches before the Society; in January, as upon the present occasion, the Committee, by special invitation, constitute the preacher's audience. Doubtless, they have reason to expect upon this occasion a special word of respectful, affectionate, fraternal exhortation. Hitherto, I have dwelt upon missionary principles and encouragement, as manifestly deducible from my text and the instructive history with which it stands connected. I am confident that, without any special application on my part of much that has been said, we have already discerned, and that in humble, joyful confidence we already appropriate, the assurances of Divine guidance, protection, and success with this portion of God's Word so forcibly and beautifully suggests. Nevertheless, my honoured and beloved brethren, suffer on this occasion, as a Committee, one word of special exhortation.

1. Let me respectfully ask both myself and you, Do we, *can* we, *sufficiently* remember that to us, as a Committee, is entrusted the conduct of this great Society; and do we estimate as we ought the vast responsibility of such a trust? What a sum of money has been committed to our trust! Last year, the Church Missionary Society entrusted the Committee with the disbursement of no less than 232,448*l.*, contributed throughout the country for the evangelization of the heathen world. What a sum to expend to the best advantage in furtherance of so glorious a cause, so Divine a work! More than this; while we accept these thousands for present work, on us rests, to a great extent, the responsibility of raising for next year's use, a like—nay, a *larger* sum. Yes, a larger and a growing income is required, that Missions now in operation may be maintained and enlarged, and new Missions also undertaken. What a responsibility, to strengthen, and never to impair public confidence as to the wisdom of the expenditure! and in *man's* sight, as well as in the sight of God, as far as possible, never through mistake, or inadvertence, or partiality, to waste or mispend any portion of it! Rather, I repeat, to disburse all, to the very last farthing, to the very best and most manifest advantage. I believe (permit me to add) there never could be a Committee more scrupulous than ours in this respect. I believe, as a Committee, we enjoy the unbounded confidence of the Society, and that we deserve—most fully deserve—to do so. Nevertheless, you will not deem this word of exhortation unseasonable nor impertinent.

2. Next, let us remember that while the Society entrusts the Committee with so large an income, and gives them (in reference to the disposal of it) so large a measure of liberty for the exercise of their own discretion both as to the fields to be occupied, and the choice, training, and mission of suitable missionaries to occupy those fields, the Church Missionary Society has its "Laws and Regulations," published in every Annual Report, in accordance with which, as a Com-



mittee, we are bound in conscience to conduct our work. These laws have respect to—Members and Governors—General Meetings—the Committee and its affiliated Committees, especially its Correspondence Committee and Clerical Sub-Committee—the Secretaries—the Missionaries—and general matters of business. I am sure that you will agree with me that it is our duty to carry out into practice these published laws and regulations; and for this purpose every member of Committee should, I think, study them for himself, lest through inadvertence we fail on any occasion to respect them as we ought.

3. We have also one unwritten law—one tradition—which we are bound in all good faith with the Society never to forget,—a tradition, which perhaps more than any written law or regulation, has been most conscientiously respected, from the very birth of the Society even to the present day,—a tradition, an accepted understanding, concerning which I firmly believe, any forgetfulness thereof would hasten the disruption of the Church Missionary Society more than any other cause I could possibly imagine:—viz. that while Churchmen, its Committee-men be avowedly Evangelical and Protestant Churchmen, and that all its candidates for Mission work under training, and all its missionaries in the field and officers at home, be avowedly and unmistakably the same. I need not enlarge. I am quite sure there is no ground for alarm lest any deviation from what we all recognize as “Church Missionary principles” should be either in appearance or practice knowingly sanctioned or tolerated amongst us. We are all *one* in this matter, and we must take care and maintain that unity of sentiment and of open unqualified avowal respecting it, which shall make it fully apparent to all the world that the principles of the Evangelical founders of the Church Missionary Society are still the principles of all who take part in the conduct of its affairs!

4. Cast now, I pray you, your glance at our great mission-field and survey the Missions our Society has been permitted to plant and nurture, so that we now number 216 stations in various parts of the heathen world, with Native Christians and adherents to the number of 191,770. They are all (or they would not be recorded in the Report) in connection with the Society, under the instruction of the missionaries, and therefore *nominally*, at least, and many in a *very real sense*, under the superintendence of this Committee. What a vast multitude! and how varied in national character and many outward circumstances! Some dwell in the Far East, some in the Far West! Some of these Missions, as Japan, are of recent origin; others, as Sierra Leone, date their commencement almost with the birth of the Church Missionary Society! I will not enumerate these Missions; I will not spend your time in telling you what you spend annually on each. These Missions, especially in India and China, have their committees of correspondence on the spot, and their local secretaries are in constant correspondence on all matters of business, financial, educational, spiritual, secular, with the Committee in Salisbury Square. What exercise of thought, of memory, of practical sagacity is required for the mastery, direction, and control, and superintendence

of such a multiplicity of business ! I am sure our Secretaries must feel the burden ; I am sure the Committee must feel the responsibility. I am persuaded that the great body of our supporters have little apprehension of the hours of business spent, week by week and day after day, by some members of Committee in the Church Mission House for the due despatch of business ! Could I address the Society from this pulpit, I would claim their gratitude and admiration in their behalf. Be assured, my brethren, your scrupulous anxiety—your earnest prayerful thought—your prolonged and oft-repeated consideration of business matters, and all voluntarily and gladly undertaken for the love of Christ and in dependence upon His blessing for the extension of His kingdom,—all this may pass unrecognized in this world, it will not be forgotten in the next ! Yet there is a *present* reward ! Faithful service in this world brings along with it its own present reward,—Communion with Christ ! Fellowship with God ! Happy co-operation] with kindred souls ! And how consolatory to cast our every care upon Him, and to hear, and grasp, and experience the faithful promise of our God—“Not by might, nor by power, but by My Spirit, saith the Lord of hosts” !

5. Allow me now to present to you the work of the Committee in another aspect, which I am sure must deeply impress us with a sense of our weakness and insufficiency, and our need of the blessed Spirit's presence. Let me refer to the agency to be sought, to be trained, to be located, and to be diligently superintended in the various spheres of missionary labour. This, I believe, to be the most difficult, delicate, and responsible part of the work of the Committee. To the Committee of Correspondence and its Clerical Sub-Committee are such duties in behalf of our missionaries more particularly committed in the first place. In the 216 principal stations in the Society's various Missions, 228 ordained European clergymen, 34 lay and 15 female missionary agents (exclusive of Native agency) now occupy the field. My brethren, what thanks do we owe our gracious Lord and Master for the able, devoted missionaries He has raised up and sent forth to preach the Gospel to the heathen in connection with the Church Missionary Society ! Among our European missionaries—some in the Episcopal Orders of our Church, the great majority in the Order of the Priesthood—we rejoice to number men of high intellectual gifts, distinguished University scholars—others carefully prepared by special training in the Islington Missionary Institution, others still better qualified by subsequent experience abroad. We find them missionaries of different ages—some having spent a lifetime in the mission-field, others in the prime and vigour of Mission life, some just entering on the work, others under probation and eagerly anticipating the future. With each and all of these this Committee has to deal. How diverse their spheres of labour ! How varied their special gifts ! How *well-suited* may a missionary be for one Mission ! How *ill-suited*, it may be, for another ! Each missionary is himself a study—a study in connection with the sphere he is sent to occupy ; and it is for the Committee to conduct that study of each missionary agent so that, under God's guidance, the right

man may occupy the right place. Again, our missionaries are men of like temper and passion with us who constitute the Committee. They, together with ourselves, have their idiosyncrasies, their peculiarities of character, their personal and family circumstances, their peculiar surroundings; and in the control, direction, and superintendence which the laws and regulations of the Society expect the Committee to exercise over them, and in all their dealings with them, these and suchlike particulars need careful thought and sympathetic remembrance. They are gentlemen by profession—linguists—scholars. Very many of them have *sacrificed* much and *suffered* much in behalf of the great work to which they have devoted their lives—much, perhaps, of which you and I, who sit at home as Committee-men, have had little or no experience; and, above all, they are one and all (or we would not knowingly retain their names upon our mission-roll) “brethren beloved in Jesus Christ.” Rather, as St. Paul writes, “If our brethren be inquired of, they are the messengers of the Churches and *the glory of Christ*.” Then, my brethren of the Committee, in all our intercourse with them, while, according to our duty as a Committee, we control, direct, and superintend, ever let us remember (as I am sure we do) the respect we owe them as ambassadors for Christ! as ordained ministers of our Church! as those who bear the burden and heat of the day in the mission-field! who venture their lives in the high places of the battle-field! How wonderfully in all our dealings with them—by correspondence or personal interview—should love be mingled with firmness, considerateness with direction, sympathy with superintendence! How should we ever strive to realize their circumstances in personal weakness, family sickness, sore bereavement, blighted hope, bitter disappointment—following the example of our Heavenly Master, of whom it is written, “A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory.” There is only one way in which we can hope thus to tread in His steps—“By My Spirit, saith the Lord of hosts.”


6. Nor may we forget—and, oh, with what gratitude to God should we mention the fact!—that our *Native* clergy now outnumber our *European* missionary staff. It is indeed a blessed testimony to the reality of our work, that while our European ordained missionaries number 228, our Native *ordained* clergy number 246, and our Native Christian labourers above 4000! These, too, in various ways, come under the superintendence and direction of the Committee.

7. So (for I must not prolong my statement) does the *Home Organization* of our Society—in itself a vast and varied field of Mission work. Think of our Islington College, our Highbury Home, our Church Mission House in Salisbury Square, now needing funds to complete the good work of enlargement, so sorely needed, and so well begun. Then (and I can only name it) the *Association work* of the Society ramifies the country, and would touch, as with a sympathetic hand of help, every county, every town, nay, every parish throughout the land. Now, all this is part and parcel of the Society's work—most *necessary work*—and it is carried on under the control, direction, and superintendence of the Committee.

It has been said, "*The Committee are not the Society,*" a statement quite true in regard to the particular matter referred to—viz. *our expenditure*—and the particular remark with which it is coupled—viz. "*The Committee cannot go beyond the powers committed to them by the Society.*" But I venture to say *the Committee is the Church Missionary Society within those powers*, and that, as a general statement, the COMMITTEE IS THE SOCIETY, so that, whatever the Society does at home or abroad, the Committee is the doer of it. The Committee directs, controls, and superintends all and each. The Committee is alone responsible for every item of expenditure, every agent abroad, every officer at home. The Committee is responsible for every committee and every sub-committee that it recognizes as its assistant in the Mission work; and it is responsible that all be done in accordance with the laws and regulations of the Society, its spiritual principles, and the order of our Church. My brethren, why do I this morning traverse this ground?—delicate to tread, I fully admit—nevertheless, very necessary to be familiar with, and to recognize in all its length, and breadth, and full detail. I have done so, that as members of the Committee we may feel more deeply than ever the responsibilities of our office. "I magnify mine office!" as St. Paul did his apostleship to the Gentiles, that we, one and all, may give ourselves the more fully to our duties, and give an account at last to the Master whom we would serve therein, with joy and not with grief. Well might we feel oppressed with the responsibilities a seat on our Committee imposes upon each member! But it confers an honour to be envied; it confers a pleasure in companionship, a solace in friendship. Nay, attendance at Committee, in some sense, is a *privilege* like that of attendance on the means of grace. Let us be diligent, punctual, prayerful, humble-minded, conscientious, sympathetic fellow-labourers; and in all our manifold infirmities and weaknesses, in all our difficulties and disappointments, in all our bereavements, in all that tries us from without or from within, in all that is adverse that we either fear or feel; yes, and much more—in all our encouragements and successes, our joys and triumphs, let the promise of our text be equally our prayer and our praise, our watchword for the coming year, our motto in life, in death, and for ever,—

"By My Spirit, saith THE LORD OF HOSTS!"

#### AUTOBIOGRAPHY OF BISHOP GOBAT.

 N more than one occasion we have borne our hearty testimony to the inestimable services rendered by Germans to the cause of Christian Missions. It would, indeed, be impossible to overrate those services. When, during the last century, a cold palsy of indifference, if not of infidelity, was benumbing the energies of the Church of England and of Nonconformity alike previous to the Evangelical revival in the latter portion of the period, missionaries from Great Britain were not procurable, and

even the officials of the then-existing missionary agencies hardly seemed to recognize their proper functions. Within our own experience we could point to at least one memorable instance where a missionary subsequently conspicuous for singular success and life-devotion was actually dissuaded from his earnest anxiety to labour in the mission-field. The well-meaning but utterly incompetent official was quite bewildered with the unwonted specimen of zeal before him, and hardly knew where or how to find a place for such eccentricity in the orbit of the operations of his Society. The good missionary referred to used to tell the tale, and joyfully thanked God for the altered tone and feeling conspicuous in quarters heretofore unconscious apparently of the responsibilities devolving upon them. It was in the midst of this dark and disastrous season of religious life in England that the very few Churchmen who cared for the salvation of the souls of the heathen welcomed the assistance which Germany proffered. The general condition of the Fatherland was not much different from that of England. The German Churches were as insensible as the different English religious bodies to the propagation of Christianity. It would be foreign to our purpose to animadvert here upon the Romish Missions of the period, beyond remarking that in the judgment of Popes and Parliaments they were of a most unsavoury character. Turning, however, to our present subject, it is due to note that from among the pietists of Germany, as they were contemptuously termed in their own country, sprang the noble pioneers of modern Evangelical Missions. They of course find no place in the German Valhalla, from which at one time the mighty name of Luther was excluded as one not fit to be among the worthies in the Hall of the Chosen; nor one to be accounted—

A saint who taught and led the way to heaven;

but, far above earth and earthly monuments in the city of the great King, names despised in their day and generation, truly dear to the true Church of God on earth and to the Church of the elect in heaven, find their everlasting record. The bead-roll is a glorious one—Ziegenbalg, Gruendler, Schultze, Sartorius, the “*virī pręstantissimi*” in the judgment of Archbishop Wake, head it, who first went to India, as is recorded on the tomb of the last at Cuddalore, “not for gain or good days, but to promote the kingdom of Jesus Christ.” More illustrious successors, if possible, were found in Schwartz, in Kohlhoff, in Pohle, in Gericke, in Jęnicke, and after them in Haubroe and Rosen. It is pleasant with regard to these departed worthies, who for so many years carried on with large success the Lutheran Missions of the Venerable Society, the S.P.C.K., to record the striking testimony of Bishop Middleton, starched and austere High Churchman as he was, when he declared that “in a Christian point of view, they might be considered” (even in his day) “the noblest memorial of British connection with India;” or in the words of Bishop Heber, that he deemed Schwartz “one of the most successful missionaries since the days of the Apostles.” We may note *en passant* the sorrowful lament of Schwartz, in 1796, over the Churches of his native land: “They have invented a Gospel to which St. Paul and the other Apostles were

entire strangers." What would have been the lamentation of the man of God over the dismal developments of the present century in his native land?

In a similar manner, when the Church Missionary Society entered into the field, we gladly and thankfully recruited its ranks with German auxiliaries, who were among its most effective labourers. William Johnson, the apostle of Western Africa, was a native of Hanover, with a goodly band of German brethren who jeopardized their lives in its insalubrious climate, and like their great leader, Johnson, were content to lose them there for Christ's sake. It must have been no ordinary career, which could lead Government officials so far out of their usual path as to report to their superiors at home: "The hand of Heaven is in this;" and, again, "We must feel and acknowledge a miracle of good which the immediate interposition of the Almighty alone could have wrought." Coming down to later times, need we once more recall the honoured names of Krapf and Isenberg in Eastern Africa, and, again, of Rhenius, of Pfander, of Weitbrecht, of Leupolt, and a host of others, to whom India is so largely indebted for the promulgation of the Gospel? Time and space would fail us to number up the full tale of these holy and devoted men.

It is a matter of thankfulness that in recent years the necessity for foreign help has not been so urgently felt as it used to be in English Missions. A larger missionary spirit has been poured out upon our native land, and although the number of candidates for employment is still miserably inadequate for the exigencies of the work, yet it is a marvellous contrast to the state of things at the commencement of the present century, and fairly keeps pace with the means provided for the sustenance of Missions. Sometimes more money is called for; sometimes more men are requisitioned; but we doubt not, that if it were clear that there was labour to be hired in the market-place, and that men were idling for lack of opportunity in the Lord's work, the requisite funds would be available for men like Johnson, determined as he was "to know nothing among men save Jesus Christ, and Him crucified." One reason which held Germany back from direct interference in missionary work, was that her sons had to pass as it were through other lands before they could find free access to mission-fields. But now Germans in all capacities overspread the world, eminent in many departments of science and exploration. The nation, too, has become a mighty and homogeneous one in the front rank among the peoples of the earth. We trust that the time is not far distant when German Missions will rival English Missions, and that there will be a holy rivalry between them who can do most for the Lord of hosts when fighting under His banner. Distinct German Missions have never yet assumed this attitude with an extent and efficiency commensurate with the greatness of the nation to which they owe their origin, but the Missions in Canara and among the Ashantis are deserving of all praise. Still, the land of Schwartz and Johnson ought not to be lacking in a vastly increased number of devoted men of pith and enterprise in the holiest of causes. The mainspring

of Missions, however, is the spirit animating the Church at home. Here and there isolated individuals are raised up to do mighty things, who seem to owe no aid to their fellow-men. Their call has been an immediate influence upon their souls emanating from the Holy Spirit of God acting upon them, apart from external influences. But this is not the rule. The agency of a spiritual and life-giving ministry usually quickens the dormant feelings, and the Word of God brought home with power stirs the depths of feeling and urges the future missionary to his appropriate sphere.

A perusal of the exceedingly interesting autobiography of the late Bishop Gobat has suggested the train of reflections which we have just penned. Few probably, if any, of our readers are ignorant that he was for many years a missionary of the Church Missionary Society, who, in an unusually trying and unpromising sphere of labour, exerted himself manfully to fulfil the task assigned to him. There is much of interest in the account of his career, as it is set forth in the recently-published *Life*. We propose, however, dwelling upon it at some length, because it will furnish our readers with some insight into the stuff of which the German missionaries of the Church Missionary Society have been fashioned, and will also give a lively idea of their relations to the Church of England, in whose service they have so devotedly laboured. What we propose producing will not be without the further benefit of setting before English aspirants to the mission-field with what sedulous pains and unceasing labour devoted men with limited opportunities and no extraordinary abilities qualified themselves for successful labour. Genius has somewhere been defined as an infinite capacity for taking pains. Schwartz made such good use of his opportunities, such as they were in those days, at Halle, that not long after arrival in India, he, and his colleagues also, could so preach in Tamil that they were "understood of the people." We have known well-meaning men who, after more years than these Germans spent months in India, have failed utterly in acquiring this indispensable qualification for a missionary. But it might be a question whether they worked as Schwartz and Gobat worked, or had laid the foundation that they laid.

But to revert to the autobiography. Strictly speaking, Bishop Gobat was not a German, but a Swiss, born in the Münsterthal in the Jura, French being his native language. His parents, as he describes, were religiously inclined, and strict in outward observances, but for many years enjoyed little comfort in believing. He too, as a child, had been a believer, but in his ninth year began to doubt the immortality of the soul, and even the divinity of Christ. He had tried hard, too, to persuade himself that there was no pure and righteous God, but in this he could never succeed. The immediate cause of this was a controversy into which as a boy he had entered with a Romish priest, for his success in which he was much flattered. But the controversial spirit is not the childlike spirit, and his boyish faith received a shock. He admits too, honestly, that love of sin had quite as much to do with this state of mind as his own ignorance. How much modern infidelity might fairly be attributed to similar causes? Up to his twentieth year

he was an infidel, not an avowed one to avoid grieving his parents. For the same cause he was orderly in conduct. We may note how richly in his case the blessing resting upon those who honour father and mother was fulfilled. "For several years he did not remember having felt the need of a Saviour, or any desire after God;" but the time of deliverance came at last. The account of his conversion is deeply interesting. It involved much spiritual struggle, described in a very vivid manner. The first instrument in it was the well-known M. Bost, who stirred up in him feelings of uneasiness which he did not shake off until he found joyous peace in believing. We refer our readers to the *Life* for the description of this turningpoint in the future Bishop's career. The change brought forth fruit in him. The first marked instance occurred when he became liable for the duties of the Landwehr. The custom was to perform military exercises for fifteen Sunday afternoons. Gobat attended, but declared he would take no part in this profanation of the Lord's Day. He withdrew and paid the fine for several successive Sundays. When he could do so no longer he went to the prefect to ask to be excused. The prefect was so much impressed, for Gobat even ventured to say that "if the Government persisted in legislating contrary to the divine law it would soon fall to pieces," that he said, as he had no authority to exempt him, he would pay the fines himself. In twelve years from 1830-31 that very Government fell, never to rise again. What may be done to promote missionary enterprise by a faithful ministry in a country village in Switzerland is exemplified by what occurred in Gobat's parish of Grandval. A faithless minister was removed; another, the reverse of him, succeeded, who laboured there forty years to be replaced by a son similar to him. For forty years that small parish of 600 souls, cultivators of small patches of land, has never contributed less than fifty pounds a year for missionary work, the sum being divided between the Basle and Paris societies; and latterly a part was sent to Bishop Gobat himself. May we not, when noticing this, express a hope and offer a prayer that a new spirit may be poured out upon the pastors of the parishes in Germany, and that, instead of wasting their time and intellects in vain and empty janglings and "oppositions of science falsely so-called," they may arise and send forth to the ends of the earth holy and devoted missionaries of Christ equipped for the service of the Lord? The work clearly is not an impossible one.

Shortly afterwards Gobat began to entertain thoughts of becoming a missionary, and, through the intervention of a lady, communication was opened up with the Basle Missionary Society. He was accepted, but until his summons came he employed himself at the request of his neighbours as schoolmaster to their children, who had been grievously neglected by the Government schoolmaster. In this he seems to have been singularly successful. On this portion of his career he makes the remark concerning the progress of the children, which was "rapid according to their respective abilities,"—"I say, according to their abilities, for I have ever observed that to task a child beyond his natural capacity is most injurious; and, if persevered in, will make an



idiot of a child who might otherwise have been satisfactorily developed." The parents earnestly wished to retain him, but the chief pastor and school-superintendent of the district declined, upon the sole ground, as he said, that Gobat was a pietist. Out of the forty children whom he taught for nine months, the greater number became in after-years, as he believed, truly converted to God.

In 1820 Gobat entered the Missionary College at Basle. Here his first duties were to learn printing, and to acquire German and Latin. He began his work at five o'clock in the morning, continuing till eight in the evening, saving time for meals and one hour for exercise. He remarks: "As far as I can recollect, I was almost exempt from temptation that year, probably because my whole time was fully occupied." He returned home at Easter; the then pastor of his parish was not only spiritually dead but a scandalous drunkard. The result of his return was a religious revival which attracted the notice of the late Haldane Stuart. Mr. Stuart could only speak very bad French, of which an amusing instance is given. In consequence he was most imperfectly understood, but enough was intelligible, combined with his earnestness, to make a deep impression. He urged upon them the necessity of praying in common to God that a faithful minister might be sent to them. They did so pray, and the prayer met with its fulfilment two years afterwards. During his stay in the College at Basle, Gobat's spiritual conflicts were great, but hard work and sundry humiliations which he experienced were much blessed to him. He made little progress with Latin, but delighted in Hebrew and Greek, and learned enough English to enable him to converse a little and to read English books. Besides this, he was trained in critical and practical exegesis of the Bible, in Church History, dogmatic theology, the composition and delivery of sermons, and in catechizing. He notes that his knowledge of the Bible from his earliest childhood gave him a great advantage over his fellow-students. Severe illness, the result of exposure to a storm, brought him to the verge of death. He was sent to Geneva for medical advice. Here he made the acquaintance of Messrs. Gaussen, Gerard Noel, Daniel Wilson, T. Erskine, and others. He was allowed by his physician to go to Paris, where he studied Arabic under M. Garcin de Tassi and Baron de Sacy. Here, with the help of a remarkable man, Professor Rostan, he held weekly meetings of Jews, forty or fifty of whom attended, proving to them out of their own Scriptures that Jesus was the very Christ. Professor Rostan, a very learned man, had been a zealous Roman Catholic. But as Luther was disabused of Romanism at Rome, Professor Rostan had been disabused at Jerusalem. He witnessed the squabbles and buffooneries at the Church of the Holy Sepulchre, and came back to France convinced that the Church of Rome could not be of divine institution. He had, therefore, begun to study the Bible in its original tongues, and, without knowing it, had been led cordially to embrace all the essentials of Protestantism, which he afterwards publicly professed.

We have drawn attention at some length to this early portion of Bishop's Gobat's career, when he was "making" himself, because we

are not without hopes that these pages may fall into the hands of some who may be qualifying themselves for missionary work, or before whom missionary work may now be floating as a vision probably to be realized. We invite these persons seriously to contemplate this five years of Bishop Gobat's life, and to bring themselves to realize what he accomplished in the period, with the drawback of serious illness. German, Latin, Greek, Hebrew, and Arabic, with some amount of English, were acquired, to which was subsequently added an acquaintance with Ethiopic, before he left England for the East. He could read and understand the Koran in the original, nearly as well as the Bible in his native tongue. But then for the space of five years he worked daily from five in the morning till late at night, deducting pauses for meals and exercises. It should be noted, too, that he had no early advantages, no special training in early youth, beyond thorough acquaintance with the Bible; nor was he a man of peculiarly brilliant abilities. Probably at no period was he ever a profound or a precise scholar, claiming distinction as an erudite man. But he had a good command for all ordinary purposes of the languages which he had cultivated. He had mastered them sufficiently to be able to make good and ready use of them, and of that portion of their chief literature which concerned his work. He could discuss and dispute and preach freely with knowledge of what he was seeking to confute or to impress upon his hearers, although he was neither a Dr. Lee nor a De Sacy. When, then, he went forth into the mission-field, the hardest part of his task was already accomplished; he could talk with every one whom he came across of Jesus and His salvation. We hold Bishop Gobat forth as a most excellent example for imitation, earnestly commending it to all whom it may concern. What he did others like-minded ought to attain to, or at any rate to follow after in fair proximity. We can recollect an instance of a missionary inconsiderately sent out to India, whose dismay was unbounded when he understood he had to acquire a native language. He made a feeble attempt, but quitted the country after a year's sojourn, quite as much to be pitied as to be blamed. This would not happen with any society nowadays.

We have now arrived at that period when the future Bishop first became connected with the Church Missionary Society. On his return from a tour in Switzerland the Basle Committee decided to send him to England. He was ordained with little formality in the United Church of the Grand Duchy of Baden. At first he was exceedingly unwilling to go, being much prejudiced against England and the English, but through life he acted on the principle that God would lead him by a better way than he could choose for himself. As he says, he never changed his position from the day when he quitted his father's plough till he was consecrated Bishop. It was always changed for him. On this occasion he did, however, remonstrate, but the Principal told him smiling, "Commit your way unto the Lord; He will guide you in the right way."

It may interest our readers if we furnish some extracts from the

good man's diary, narrating his first experiences in London, and furnishing a homely glimpse of how affairs were managed sixty years ago in Islington and Salisbury Square:—

It was towards the end of March when I arrived in London, in company with Herr Lieder. On alighting from the stage-coach, we hired a hackney-carriage and were driven for four hours through the streets of the vast, unknown city before we reached Islington. But when we inquired for the Church Missionary College, no one could tell us where it was. We were therefore in the greatest perplexity, having no other address but that of the College, which, having been but recently opened, was not yet known in the neighbourhood. At last I remembered the name of the Vicar of Islington, the Rev. Dr. Wilson, afterwards Bishop of Calcutta. We drove to his house, and there we found a guide to take us to the College.

We were received with brotherly kindness by the students, but with stiffness by the Principal, the late Rev. N. Pearson, who afterwards proved, however, a warm friend and brother to me. At the very first interview he requested me to write a sermon on Rom. v. 1, which was to be presented to and read by the Committee on the second day thereafter. It happened to be a text to which I had already devoted considerable thought, aided by some of the best English and German commentators, so that I found the task an easy one; and although my English was bad enough, the sermon impressed certain members of the Committee with a much higher notion of my attainments than I deserved. This caused me some uneasiness, for I was afraid that I should sink in their estimation in proportion to their closer acquaintance with my capabilities.

During the seven months spent in England, I much enjoyed the society of Mr. Pearson and his family, and also that of several of the missionary students, especially Cochrane, afterwards Archdeacon of Rupertsland, and H. Williams, subsequently Archdeacon of New Zealand. But my chief associate was the gifted and deeply pious Mr. C. Friend, who died in India on the very threshold of his missionary career. I have maintained cordial relations with his family to this day. I also from time to time spent profitable hours with several Christian families in the neighbourhood of the College.

Apart from these associations, my time in London passed in a very monotonous manner, as in a species of solitude. I spent the greater part of my days in my room in study, prayer, and the perusal of edifying books, such as *Baxter's Saint's Rest*, and Leighton on St. Peter, which latter I enjoyed very much.

It was evident to me that the Committee found it difficult to find properly qualified missionary candidates, for several of my fellow-students were very deficient, not only in knowledge, but also in intellectual capacity and true piety, in humility and self-denial, though their conduct was upright notwithstanding these serious defects.

It was my privilege to frequently see the Secretaries of the Society, Messrs. Pratt and Bickersteth, whose conversation was always edifying and encouraging to me. Under their influence my prejudices against the English soon began to give way.

My prejudice against the form and the length of the services of the Church of England lasted for a longer time, perhaps because I had permission to attend the German services of the late Dr. Steinkopf. Of this privilege I availed myself perhaps too freely.

I had been about two months in England when a trifling incident happened, which for a time strengthened my prejudice. It was my custom, when I did not go to Dr. Steinkopf's church, to attend St. Mary's; and the sermons of the Vicar always delighted me. But as the church was always very full, I was often obliged, though not strong in health, to stand during the whole service. Now, having observed that the persons who were best dressed were always the first to be conducted to seats, although not seat-holders, I yielded to the temptation of resorting to an artifice. I happened to possess a large and beautiful ring. One Sunday morning I put it on and repaired to church as usual. I stood for a minute or two with other people of divers classes near the door. Then, taking

off my glove, I raised my hand with apparent carelessness to my ear, and immediately I was led to a comfortable seat. I thought of St. James ii. 2, 3; and this revived for a while my fading prejudice against the English Church.

My prejudice, however, was not against her episcopacy or her doctrines, but against the repetitions and the length of her services, together with the dead formalism of many of her members, both lay and clerical, which I had already observed on the Continent.

As it was against the rule for the English students to attend Dissenting chapels, I never thought of infringing that regulation, though I wished to judge for myself of the services of Dissenters. Mr. Pearson, however, himself advised me on one occasion to attend the service conducted by a pious and experienced Independent. I went, and on entering the chapel was at once conducted to a seat. This made a favourable impression upon me.

The service began with a hymn, after which a portion of the Word of God was read. Then came what was called prayer, the whole congregation standing for about an hour. The minister was evidently under the impression that his prayer must occupy a certain long space of time. He began *talking* to God, telling Him with many details what He is and what He is not, what He has done and what He has not done, though He might have done it, and so forth. It was all true enough, but not calculated to satisfy the cravings of a hungry soul. The second part of the prayer, though wanting unction, was appropriate, containing confessions, petitions, intercessions, and thanksgivings; but, exhausted by the first part, I did not relish the second, and had no power left to throw my soul into the supplications. I thought I observed the same weariness in my neighbours, who, like myself, had been most attentive to the first part.

From that day I liked the Liturgy of the Church of England; and though the morning service may be too long for children and weak people, it is not tedious to those who have communion with God. I soon learned to thank God even for the repetitions of the Lord's Prayer; for whilst the officiating minister is reading it, my mind is often absorbed in one petition to the exclusion of the rest. Then, when it is repeated, I endeavour to realize another petition, and so on; thus it is to me as if in reality it were read only once, and in my opinion this is the most beneficial way of using it. It is as if it were read slowly, with a moment's silence after every clause.

As during my seven months' stay in London I had no outward duty imposed upon me except that of occasionally holding a German Bible-class for Dr. Steinkopf, and giving Greek lessons to several students with the exegesis of the New Testament, I spent almost all my time in the study of the Hebrew, Arabic, and Ethiopic languages, under the tuition of the late learned Professor Lee. My dear brother and future colleague, Kugler, shared the Hebrew lessons with me. In the two other languages I enjoyed the entire attention of the professor, wherefore I made considerable progress. When, one morning at breakfast, the Ethiopic grammar, with its alphabet of 209 forms of letters, of which I did not know one, was put into my hand, I remembered with shame that when I began the study of Arabic, a year and a half before, it had taken me several days to learn the alphabet, and I at once resolved that it should not be so with the Ethiopic. I therefore repaired to my room, shut the door, and wrote upon it, "I will not open thee until I can read Ethiopic." I had calculated that it would take me the whole day; but, behold! at the end of two hours I could read pretty fluently. But I lost my appetite and had a severe headache for two days afterwards. At an examination about five months later, I could translate the songs of Mary and of Zacharias, with two chapters of Hosea, from the Ethiopic into Latin without the help of any dictionary.

I had almost forgotten to mention that during my stay in London I followed a course of practical or family medicine, given to several missionary students by a warm friend of Missions, Mr. Fernandez. I did not much relish that study, yet the little that I learned proved of great utility to me afterwards, especially in Abyssinia.

About the beginning of November I received my commission from the Committee, together with fifteen of my fellow-students. Some were told off for India,

some for New Zealand, others for Western Africa, my dear Cochrane for North America (Red River), and five for the Mediterranean (Egypt and Abyssinia).

The instructions, general and particular, were imparted to us at a large meeting at Freemasons' Hall. The scene was a solemn and impressive one. I believe that all of us who were being commissioned deeply felt our weakness, and the weight of the responsibility laid upon us; but the tone of the instructions, the prayers offered up, and the sympathy of those present with the missionaries about to enter on their career, all was calculated to comfort and strengthen us, not on that day only, but for years to come.

The occasion was the more solemn for me, because I had been requested by the Committee to speak in answer to the instructions given to us. I was nervous, for it was the first time I had addressed a meeting of so high and refined a class of persons, and I was conscious of speaking very bad English. But the sympathy to be observed on many faces before me was so encouraging, that I felt quite at home at the time, whilst the remembrance of it has often sweetened the bitterness of the trials through which Providence has led me for many after-years.

Gobat's destination was, in the first instance, Malta, where he continued for four months, correcting Arabic tracts for Mr. Jowett, and assisting in printing them, the firstfruits of the knowledge of this art which he had acquired in the Basle Institution. His intercourse with the Jowett family at Malta was most pleasant and profitable to him. A delay of three years occurred before he could proceed to Abyssinia, the entrance into that country by way of Massowa being absolutely shut against Europeans, several great travellers having attempted it in vain. This was mostly spent in Egypt, where he employed himself in learning Amharic. With all his knowledge of Arabic he at first found himself unable to converse in the language of the Koran, which only a few of the better-educated could comprehend, but he soon picked up the vulgar pronunciation, and soon could preach every Sunday as easily as in his native language. His thorough grammatical study of good authors had been most precious to him.

In Palestine, which he visited from Egypt, some pleasing instances are recorded of a leaven of Gospel truth among Greek monks acquired from Protestant missionaries. In Jerusalem he witnessed the blasphemous exhibition on Good Friday among hundreds of pilgrims talking, quarrelling, and robbing one another in the Romish Church, and the still more horrible display on Easter Eve of the unholy fire, as he properly terms it:—

To see five or six thousand nominal Christians deluded into the belief that they were honouring the meek Lamb of God by frantic dances half-naked, by howling, pushing, and fighting, is the most melancholy sight that can be imagined. I could not but weep over those poor, ignorant pilgrims, who were attracted chiefly by the sight of that pretended miraculous light (the Greeks are forbidden to call it fire) to Jerusalem, where their earnings of ten or twenty years are swallowed up by the rich monasteries, to which it is computed that each pilgrim pays on an average about 20*l*.

This "Holy Week" he describes as the most melancholy week of his life, and though afterwards he was more than twenty years in Jerusalem, he never saw or wished to see again these abominations practised in the Church of the Holy Sepulchre. His heart being stirred within him he subsequently called upon the aged Bishop of Petra, the Bishop of the Light, and respectfully remonstrated with him, asking him "how he could at the day of judgment give an account

for thus wilfully and knowingly deceiving thousands of ignorant people. He shrugged his shoulders and asked mildly, 'What shall we do? If there were no light, the Turks would murder us.' The meaning of which was, 'If we have no holy fire, no pilgrims would come, and we should be destitute of the money necessary to satisfy the demands of the Turks.' The practices still continue, but more caution is observed. During his stay at Jerusalem he consulted with the Abyssinian priests, who, like the Coptic monks, think it a merit to be dirty. He once asked the Coptic Patriarch why he did not wash his face; the reply was that "it was unlawful for religious people to wash during Lent or fast-days." He made there so much progress in Amharic that he could converse fluently with the monks and three or four nuns, all living under the same roof. He had good hope that the Abbot and one of the nuns had been really impressed by the Word of God, but a few weeks after all the Abyssinians were swept off by the plague. On his return to Cairo he attempted to hold services in French and German, at first well attended, but when they found that he preached "Christ crucified," in whom, perhaps, not one of them believed, after a few Sundays his hearers ceased to come.

At length, in the latter part of 1829, the way opened for Abyssinia, which he entered by way of Massowa, a little before Christmas. Many are familiar with his account published by the Church Missionary Society. Those who have been interested in it will be glad of the supplementary details of a most interesting personal character contained in the present volume.

Of the qualifications of the Abyssinian priests as teachers of the souls committed to their charge, we quote the following striking instance:—

I was once speaking to about two dozen persons concerning the way of salvation, when a respectable-looking young priest several times interposed remarks which seemed to militate against what I was saying, "My friend," said I, "let us not quarrel; rather read a chapter of the Gospel for the benefit of these ignorant people." With this, I put a copy of the Amharic Gospel into his hand.

On opening it, he remarked that he could not read Amharic, but that he understood Geez (Ethiopic).

Upon this I gave him an Ethiopic Psalter and repeated my request.

He, knowing the Psalms by heart, began to read as fast as his tongue could articulate.

"This is not the way to read the Word of God," said I; "here, translate the 19th Psalm for the benefit of the assembly."

He then began fluently to talk in Amharic, as if he had been translating.

"Stop," cried I, "that is not the meaning. Translate this first line."

He was mute for a moment, and then said with great simplicity, "I do not understand the meaning."

I turned to the small congregation. "Behold, my dear friends," said I, "in what danger you are of perishing in your ignorance, by entrusting your souls to the guidance of ignorant priests. Our Lord says that if the blind lead the blind, they shall both fall into the ditch." Then turning to the priest I solemnly addressed him thus:—

"How dare you take upon yourself the care of immortal souls, and, through your ignorance, expose them to the risk of eternal perdition? How will you be able to give an account to God at the day of judgment?"

"Be so good as to teach me," was his naïve reply.

I gave him the Gospel, and asked a friend to teach him Amharic. When, about two months later, I saw him again, he had not only learned to read fluently, but had also made himself perfectly acquainted, if not with the letter, at least with the substance, of the four Gospels and the Acts of the Apostles, and he asked the interpretation of several passages in the Epistle to the Romans.

All students of Missions are acquainted with the dismal failure of Jesuit Missions in Abyssinia, among the most conspicuous of their constant failures. So soon as the temporal power failed them their work collapsed. Of his own brief work there carried on, in the face of much hostility from the monks, Gobat speaks modestly :—

As to the actual fruits of my work in Abyssinia, I cannot say much; all will be revealed hereafter. All that I can say is, that many Abyssinians changed many of their views for the better, and that I observed numerous individuals on whom the truths of the Gospel had made a deep impression, but I knew only four or five whom I could consider as truly converted.

Early in 1834 Gobat returned to Europe, and after visiting his friends in Switzerland and Germany made his way to England. Of this visit to England he gives the following account, which will, we feel assured, be perused by our readers with no ordinary interest and gratification :—

I remained only about two months in England, living the greater part of the time with the late Baptist Noel at Walthamstow, where, after many years of comparative solitude, I again enjoyed the delights and blessings of Christian family life, as well as the stimulating conversation and beneficial counsels of Mr. and Mrs. Noel. I frequently accompanied Mr. Noel to town in the morning to confer with the Secretaries of the Church Missionary Society, and to visit my friends, especially Dr. Steinkopf, returning in the afternoon to Walthamstow. This was indeed a period of rest and refreshment for both body and soul.

It must have been a great disappointment to the Committee of the Church Missionary Society to find that they could make no use of me to visit their auxiliary Societies and stir up a missionary spirit in the country; but during the last eight years I had almost forgotten the little English I had formerly learned. It was only towards the end of my stay that I was invited to attend a missionary meeting at the house of the late Samuel Hoare at Hampstead. But when I arrived, I found that I was to be the only speaker, under the presidency of the local clergyman. This perplexed me very much. Instead, therefore, of trying to make a speech, I proposed at the opening of the meeting that the clergyman should put questions to me, and I would answer as well as I could in my broken English. This was done for a little while, but perceiving that the worthy man was at a loss to put proper questions, on the one hand, and observing, on the other, that I was understood, I spoke unquestioned for about an hour. I was comforted by being told afterwards that the meeting had been a success and the collection a very good one.

This experience encouraged me so much, that when, two or three days later, Mr. Baptist Noel invited me to address a missionary meeting at his chapel in Bedford Row, I accepted the invitation, and succeeded better than I had expected. I even venture to believe that the bread then cast upon the waters was found after many days; for thirty-four years later, in 1867, I was sitting at table and looking at a gentleman opposite to me whom I did not know. He presently addressed me, and proceeded to relate that he happened one day in 1833 to be in the company of some light-minded young men like himself, when one of the party observed that a missionary from Abyssinia was about to address a meeting at Baptist Noel's chapel, and proposed that they should all go and hear what he had to say. "We went," continued my interlocutor, "and this proved the first step of my conversion to God." This gentleman was Lord C.

Having now attained all the objects of my visit to England save one, of which

more hereafter, the Committee having agreed to all my proposals and allowed me an extra credit for the sum of 500*l.* in case I should require it, it was now time to start for the Continent again with a view to returning to Abyssinia. It only remained for me to receive the instruction of the Committee for my further missionary operations.

The day and hour were fixed, and I went at the appointed time to the Church Missionary House in Salisbury Square, where were assembled many friends of the Society. After a short prayer, the (on that occasion) too humble Edward Bickersteth, who had been appointed to deliver the instruction, rose. "My dear friends," he simply said, "I feel altogether unfit and unworthy to give an instruction to our brother Gobat, and am conscious that we all need his instruction. I will now request him to impart it to us before he takes his leave."

I was thunderstruck by this unexpected turn of affairs; but crying inwardly to God for help, I began to address my superiors, the Committee and the meeting, scarcely knowing what I was to say. I never knew, in fact, what I did say; I only remember thanking God afterwards for not permitting me to be confounded. Thus I left England with the blessing and good wishes of many dear friends.

One object which Gobat had in view was marriage. It is well known that the arrangements of our German friends in this matter are more simple than ours. He made his wishes known to some of his friends, explaining, like a true missionary, that he wanted a helpmeet, not only for himself, but for Abyssinia. He had very properly determined not to marry till he had been at least two years in the mission-field, but eight years had elapsed and he now returned a stranger among his own people. Several ladies were suggested to him by his friends. One seemed likely to be peculiarly eligible, who had much wished to become a missionary, but Gobat, seeing her drive out in a sumptuous coach with two beautiful horses to visit the sick and the poor, said to himself, "This will not do for Abyssinia," and took the earliest opportunity of leaving the house. The details of his eventual marriage, a most happy one, are supplied at length. With his wife, Mr. and Mrs. Isenberg, and a goodly supply of Amharic Scriptures, a fresh expedition to Abyssinia was undertaken. Cholera was rife, and Mrs. Gobat was attacked. He returned in two years, after experiencing much hardship and many sufferings, mourning the loss of his first-born child.

In 1841 Gobat visited the Druses of Lebanon at the request of the Church Missionary Society. Little came of it, however, as, owing to the state of its funds, the Society could not enlarge its operations. On his return Mr. Coates, then Secretary of the C.M.S., suggested whether it might not be well for him to seek episcopal ordination. He liked Episcopacy, and had he had a choice originally would have been led to seek episcopal ordination; but while placing high value upon it, he considered it "distinct from the divinely-appointed ministry in general," and could not unchurch Churches which had not episcopacy. He therefore determined for the present to remain as he was; but in 1845, when the Vice-Principalship of the Malta College was offered him, he consented to ordination, and was ordained deacon by Bishop Blomfield, who treated him with marked kindness. The year following the offer of the Bishopric of Jerusalem was made to him by King Frederick William IV. through Chevalier Bunsen. At



first he was not disposed to accept it. "O, my Lord," was his thought, "send I pray Thee by the hand of him whom Thou wilt send;" but many friends, including Lord Shaftesbury, urged him to undertake the anxious charge. On his arrival in England a curious incident occurred. A number of influential persons, who had not the courage of their convictions, sent an anonymous protest to the Archbishop of Canterbury against the appointment, on the score of the future Bishop's views on Baptismal Regeneration. We leave him to tell the story in his own words:—

There was only one point which puzzled me. I knew that the Bishop was very decided as to Baptismal Regeneration, whilst I could not admit that doctrine in the meaning of the word *regeneration* as I find it in Scripture; and I thought that if my views were opposed to those of the Bishop, I must be rejected. Wherefore, before beginning my answer, I went to the Bishop and asked him what he understood by regeneration. He at once said, "A change of position; that is, a passing from an uncovenanted to a covenanted state, by the person baptized being thereby introduced into the visible Christian Church."

To this I had no objection; I could even have gone a little further.

The Bishop of London expressed himself perfectly satisfied with my formal answer. Two or three days later he came to me and stated that my opponents were, upon the whole, satisfied with my explanations; but that they complained that I seemed to attribute unfairness to them; he therefore asked me to change a few expressions in my answer. I replied, that as he had himself approved the original, I would willingly make such changes for his sake.

All difficulties seemed now over; but this was not so.

I was to be ordained priest at a general ordination at St. Paul's; but a few days before that appointed for the ceremony, the Bishop sent me word that a party (unknown) had appointed a lawyer to protest at the cathedral against my being ordained. His Lordship therefore advised me not to present myself, stating that he would ordain me on another occasion. I learned afterwards that a lawyer had indeed been at St. Paul's watching the ordination.

A few days afterwards I was ordained at Fulham, with several other candidates, and a few days later I was consecrated Bishop at Lambeth by Archbishop Howley, the late Bishop Wilson, of Calcutta, preaching the consecration sermon on the text Isa. lxii. 1. In the afternoon of the same day I preached at the chapel of the Society for Promoting Christianity among the Jews, at Bethnal Green, on the text which I had chosen as the motto of my life, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

With his arrival in Jerusalem the Bishop's most pleasant and profitable autobiography closes. A narrative follows of the events of his episcopate till the period of his death, thirty-three years afterwards. It is full of important details affecting many much-vexed questions, but for the present, at any rate, we proceed no further. We have no wish to enter into controversy, treading over lava yet hot under our feet. We prefer presenting the simple, kindly portrait of a good and faithful servant of the Lord Jesus Christ, who, with simple faith, by laborious industry, through much toil and many hardships, raised himself to an exalted position in the Church of Christ, without ever coveting or struggling after or intriguing for high office. We do so the more readily because, although of course the Bishop of Jerusalem was throughout his episcopate on friendly and intimate relations with the Church Missionary Society, there is little notice of their mutual action in the narrative, mainly supplemented as it is by letters to the King of Prussia and the Bishop's circular letters. It will suffice to say that all

personal slanders against his character and behaviour were fully investigated when the matter was brought before the Archbishop of Canterbury, and his accusers put to shame. Lord Shaftesbury, in his preface to the work, says:—

He was a man misrepresented by some, and misunderstood by many more. Few have had such obstacles to overcome and such trials to undergo. Calumny, and even actual indignity, were heaped upon him.

Of all this a good deal has been suppressed, and perhaps wisely. Little would be gained by reviving the memory of bitter conflicts when all the parties are dead and gone. He himself, were he alive, would be the last to desire it; and he would no doubt rest satisfied with the verdict of the public, that the Bishop in the Holy City was not, in wisdom, piety, and truth, inferior to the missionary in Abyssinia.

In this verdict we heartily concur, dismissing the subject with earnest counsel to our readers to make acquaintance for themselves with a most valuable missionary narrative. K.

## THE FREED SLAVES AT FRERE TOWN.



OUR last number contained a brief notice of the reception at Frere Town of the newly-rescued slaves handed to the C.M.S. Mission by Sir John Kirk. We can now give further particulars; and we begin by putting on permanent record the letter from Mr. Wigram which appeared in the *Times* of January 23rd, just too late to be printed in our own pages for February:—

### THE SLAVE-TRADE IN EAST AFRICA.

*To the Editor of the "Times."*

SIR,—The *Times* of Tuesday contained an interesting letter from Zanzibar, describing the capture of a cargo of slaves by Her Majesty's ship *Osprey*, and speaking in high terms of the Church Missionary Society's station, Frere Town, near Mombasa, at which 240 of the poor creatures have been received at the request of Sir John Kirk. From our own letters it would appear that 200 more, left to die on the beach by the slave-dealers, who could not ship them, were about to be received at the request of the Vice-Consul at Mombasa, Captain Gissing.

The care and maintenance of these slaves will be a heavy drain on the resources of this Society, as regards both men and means. It was so on a similar occasion nine years ago, and it will be so now. A large special fund was then raised to relieve the Society's general funds, which are not able to bear the sudden strain. May I hope that the liberality of your philanthropic readers will now enable the Society to carry out the work of charity and mercy entrusted to it by the British Government?

Yours faithfully,

FRED. E. WIGRAM,

Honorary Secretary Church Missionary Society.

Salisbury Square, E.C., January 21st.

In presenting Mr. Handford's most graphic and interesting letters—which remind us of Mr. Price's when Frere Town was started nearly ten years ago—we take the opportunity of giving his general review of the East Africa Mission during the past year, as it is long since any detailed account of its proceedings found place in the *Intelligencer*. Nothing could be more significant—nothing could more strikingly show the blessing which God has graciously vouchsafed to the work—than this juxta-position of the general report on the station and the account of the new burden thrown upon those in charge. The congregations referred to as attending the various services

consist to a large extent of the very freed slaves received by Mr. Price in 1875, and their children, now leading "quiet and peaceable lives in all godliness and honesty;" and the excellent young catechist and schoolmaster, James Deimler Rosengrave, who is mentioned more than once, was one of those slaves, and has been trained from the first by Mr. Handford himself. Mr. Handford begins by describing the new (or rather restored) church, and the services held in it:—

*From the Rev. J. W. Handford's Report.*

*Frere Town, 1884.*

To summarize the events of such an eventful year in the East Africa Mission is to me no easy matter. From January to December the good hand of the Lord has been upon us; trials, difficulties, and perplexities have met us on every hand, but the Lord has guided us through all, and, with an overflowing heart of gratitude, I can truly say that the end is better than the beginning.

Until this year *Frere Town* could not be said to have possessed a church. The large, airy building, which was reared mainly by the efforts of the late Mr. Lamb, had until the early part of this year done service for daily school, Sunday and week-day services, and all other meetings. As a school it was all that could be desired; but there was nothing to give it the appearance of a place of worship, and being used daily for the above purposes, it was impossible to keep it even decent for long together. Having good houses ourselves to live in, I was pressed in the spirit until I could say, "This is God's house." After several alterations, and transferring the school-children to other quarters, I was enabled to open it on October the 5th, entirely renovated internally. The east end was raised, an apse thrown out; communion-table, chairs, choir-seats, &c., were made on the premises, and the whole building painted and whitewashed; while externally, trees, flowering shrubs, garden beds, and beaten paths testify to the fact that this is a building set apart for a peculiar purpose.

The reopening service was originally fixed for September the 28th, and the time of the year fitted in with the Harvest Thanksgiving, which made it doubly effective. In order that we might all join together in praising God in His house, I had invited the two catechists, William Jones and George David, down from their stations. But in the midst of our rejoicings the messenger of death came suddenly to the latter catechist.

The church was decorated for the occasion, the people were already bringing festive offerings, and every heart was beating with joyful expectation, when suddenly one universal mourning filled the settlement—George David had been called to swell the number of in-gathered fruits in the temple not made with hands. Struck down in a moment, he never spoke again, and it was with feelings of unspeakable sorrow that our *Frere Town* church was opened with his funeral service.

The effect of that solemn assembly will never be effaced from my mind; the building was crammed to overflowing, and the dark faces of the congregation seemed to add solemnity to the scene. Every heart silently mourned, and as I commenced the impressive service, my faltering voice brought forth their pent-up sobs, which made it extremely difficult for me to proceed. The poor widow was so prostrated with grief that she was quite unable to follow the corse to the grave, my wife and Mrs. Baxter remaining behind to support and comfort her. "God speaks in a mysterious way," and on this day, and in this mysterious way, I believe He spoke to many careless souls, and I have reason to believe that the effect remains to this day.

By the following Sunday we were able to hold the service according to the programme, which, in the morning, consisted of two sermons from myself, one in English and one in Swahili, followed by the Holy Communion; and in the afternoon, William Jones preached a very impressive sermon in Swahili. The choir sang appropriate anthems in English, and a great part of the congregation were able to join in the Swahili hymns suitable to the occasion. Numerous offerings of all kinds of fruits and grains were laid about the communion-rails and pulpit, and beyond the sad connection with the previous Sunday, it was a day of unfeigned

thanksgiving. The whole collection, including one special donation of \$5, offertories, and sale of offerings, amounted to Rs. 85, the largest collection ever realized in Frere Town. In fact, it is a subject for much rejoicing that the whole of the expenses connected with the various alterations of this building, amounting to over \$200, have been defrayed by the offertories and special donations.

In the face of the dire famine which was raging at the time, and the worst known for more than thirty years, I had hesitated whether I should combine a Harvest Thanksgiving with the reopening service, but Frere Town had been so specially favoured by God that I felt we should be neglecting a great duty if we left it out. The sale of offerings alone amounted to Rs. 15.

The attendance at the Sunday services have been on the gradual increase, until we have not been able to afford sitting accommodation. The people of the settlement have improved wonderfully in their attendance upon the means of grace; but the cause of the great and sudden increase, swelling the congregation from an average of 250 to 400 has been the influx of strangers from famine; and during the last few weeks, owing to the importation of over

200 freed slaves, we have numbered over 600 at our morning services.

Last year an evening service was held every Wednesday. But the obstacles in the way of successful evening meetings have always been insurmountable, and this service in particular was so poorly attended—about twenty in all—that the late superintendent and I agreed to let the people cease work an hour earlier, and meet for service in the church from 4 to 5 p.m. By this means we have secured a congregation of upwards of 200; and after the work and anxieties of the day we have always found this service most helpful and encouraging.

The daily morning prayers at 6.30 have been unfailingly maintained, and except on three occasions, and when I have been away on a journey, I have been enabled to be present. This service lasts just half an hour, consisting of an opening hymn, one or two Psalms, a consecutive passage of Scripture with exposition, and selected prayers.

Immediately after this service the various classes are held every morning:—Monday, reading lessons; Tuesday and Wednesday, catechumens, numbering nearly 250; Thursday, candidates for confirmation; Friday, communicants, who number 105.

After the week-day early morning work of the people, the schools, &c. :—

At 7.30 the bell is rung again to summon the people to work. About seventy men are employed half the week, and the women all the week, the former at fifteen pice (about sixpence), and the women at ten pice (about fourpence) per day. With such a large area to cultivate and keep in repair, there is never any lack of employment. Agriculture does not pay, but if practically attended to we can greatly reduce the expenditure. At the same time we are entirely at the mercy of the rains. Plant too soon, and the seed will become burnt up and produce nothing; plant too late, and the result is much the same. Again, we may plant under the most favourable circumstances, the crop may spring up, and everything look most promising, but later rains fail, and everything is lost. During the last six months, while the parts round about us have suffered from want of rain, Frere Town has had an abundance, and I have

services, naturally comes the daily been able to plant a larger area than I ever remember since Frere Town was established. In fact, within the last half-year I have been able to sow and reap twice a plant very rapid in growth and exceedingly prolific. While this has been coming to perfection I have planted the whole of the same area with muhogo, which will remain throughout the dry season, and be ready for plucking about the end of March next year, when we expect the heavy rains. But our prospect for the future is in the thousands of cocoa-nuts which were planted some five or six years since. In about two years we ought to have sufficient nuts, not only to supply the settlement and Mombasa, but for export to Zanzibar. At the present the supply is just sufficient for the dormitories and the store. They are sold at about one halfpenny each, but in Zanzibar they realized more than as much again. Our supply this year would have been much larger but

for the hundreds of famished strangers who have swarmed in the place for the greater part of the year, and these, in spite of every precaution, have robbed us very heavily. But God has at last opened the windows of heaven, and the whole country, north and south, east and west, has been refreshed with heavy showers, and my visits to the Giriama country, some four months back and this month, showed a total change, for the greater part of that which was then barren or deserted is now under cultivation, and there is every prospect of an abundant harvest.

*The Schools.*—The original dormitory children having become much smaller in number from continual drafting out of working-boys and others, I was able to accommodate the upper classes, five, in one of the boys' dormitory buildings. A large Native hut in the same compound was utilized for four other classes, while my wife's infants were kept in the small iron building within our own compound, the same being used in the afternoon for the sewing-classes. This latter and the infants' school are entirely under my wife's superintendence. There are twelve teachers and three monitors for the three schools, all of them being of my own training, and James Deimler Rosengrave, of whom I have had occasion to write on previous occasions, is in charge of the two upper schools. He has proved himself so thoroughly trustworthy, and so able a master, that I have for the last few months left him in entire charge of this department. Besides the school work, he leads the singing at every service on the American organ (the gift of so many kind contributors), and also preaches and conducts the morning prayers in turn with myself and catechist Ishmael, besides taking a part in all the morning classes mentioned above.

The schools consist of about 170 children, but only forty are of the original stock, the remainder being those who have grown up on the settlement within the past eight or ten years. School has been held only in the morning, the boys being employed in the afternoon in agricultural and other work, the girls in sewing and washing. At the same time, until my numerous duties left me no spare time, I met the catechist and six male teachers for special teaching, chiefly theological.

My wife, in addition to the infants' school and sewing-classes, has a weekly prayer-meeting for the married girls and a Bible-class for the same on Sundays, and at the same time takes a district with twelve others.

*Reading-rooms,* both for girls and boys, have been re-organized. Ishmael and the teachers are responsible for the boys and my wife for the girls, and she closes with singing and prayer.

A circular letter I sent home some few months back brought us last mail, through the Missionary Leaves Association, several cases of valuable clothing and numerous games for the reading-room, besides quantities of illustrated papers and numerous most beautiful scrap-books, while one lady has given a magic-lantern.

*Sunday-school.*—For the first half-year this was conducted by Mr. and Mrs. Lane, who took much interest in this work. Upon their return to England, Mr. Jeanes kindly undertook the superintendence, and, according to Mr. Lane's custom, met the teachers every Friday evening for preparation of the set lesson. We have [ ] names on the books, and these have been just lately increased by about 100 boys and girls just put into our hands. Since Mr. Jeanes' departure to Mwaeba this has fallen to my care, but during their stay here both Dr. and Mrs. Baxter gave us their kind help, and as Mr. Wray is now down from Taita for a month or two, he has very kindly undertaken the superintendence. At the same time catechist Ishmael (who takes part in this work once a day besides church duty) is always ready to supply a vacant post. Indeed, I cannot speak too highly of his readiness to help in everything: he never shirks a single duty, and is as regular as clockwork in everything. His knowledge upon almost every conceivable subject purely African is most invaluable, and whether he be tired or not, Ishmael has always the same happy smile.

*Medical.*—Our Native doctor, James Ainsworth (who received most of his training from Dr. Forster) is invaluable to us. He takes the deepest interest in his work, and dispenses, not only for our own people, but also for Rabai, Taita, Mwaeba, and numerous strangers from Mombasa and the surrounding districts.

Next Mr. Handford mentions the Easter baptisms, and notices the religious condition of the people :—

*Easter Day.*—Forty-three men and women were admitted into the visible Church by baptism. The interesting feature about these was that twenty-five were new-comers into the place, and who are entirely independent of the Mission. They consisted of various tribes from roundabout and from farther inland, and have settled in the settlement, building their own houses and cultivating the ground. All these were extremely satisfactory, and I am thankful to report that I have had no fault to find with any of them since. The remainder consisted for the most part of those who had been kept back from the original stock of freed slaves from various causes, chiefly inability to learn answers to the most simple questions; but after having carefully watched them, I felt that they were sin-

cere in their desire to join Christ's army, and I felt justified in waiving their inability to answer as I could have desired.

There is nothing so difficult to ascertain for certainty among these people as their Christian status. There are a few bright examples among them, but as a body they do not manifest that unmistakable walk that we pray for. But then, can we reasonably expect it? When we consider what these people were ten years ago, and now see their quiet behaviour, their civilized appearance, and their regular attendance upon the means of grace, we have every reason to rejoice and take courage. Drunkenness and crime, which were so frequent not very long since, are so greatly diminished that it is very rarely that a case is brought before me.

We have more than once mentioned the terrible famine which has been desolating East Africa. It appears now to have had for one result the accession of poor starving people to the Mission, who are thus brought under Christian instruction. It has also caused a revival of the slave-trade, hundreds having sold themselves for food; and hence the recent captures by H.M.S. *Osprey*. Here also Mr. Handford mentions the good influence of the new resident Consul at Mombasa, and his kindly interest in the Mission :—

*The famine*, besides teaching our people here to value more highly their privileges, has been the means in God's hands of bringing hundreds within the sound of the Gospel. Wa-Digo, Wa-Nyika, Wa-Giriama, Wa-Taita, have come into the place by droves for no other purposes than to obtain food, and to pick up the fallen mangoes, which I allowed to become common property for the time; but we felt that God had directed them here for another purpose, and we gathered them together in the church, and made every possible arrangement for their instruction. Husbands had lost their wives from starvation, and wives their husbands; others had fled their country to escape capture from the prowling Swahilis, who, taking advantage of the present distress, have reopened their nefarious trade with impunity. It would take too long, and require greater powers of description than I possess, to picture the scenes that we daily witnessed, and at the same time we knew that what came before our immediate notice represented only a drop in the ocean as it were of the universal

distress. Our greatest difficulty was to support them, and at the same time to make them understand that the relief would not be permanent. In relieving really needy cases they would go and tell others who were not so poor, and we were bound to refuse help to many whom we judged were able to help themselves. I judged it better not to employ them and then pay them in food, otherwise it would have been more difficult to send them back to their country when the rains came; but in numerous cases we gave them sufficient to support them while they prepared their ground against the rains. Others, Wa-Digo and Wa-Nyika, who were unable to return, I have been able to settle on uncultivated ground, and provided them for a time with food and seed, and they are now getting on well without any support. About thirty of their children come regularly to the school, and until they have got in their crops, they have one meal a day with the dormitory children.

The telegraphic message from Bishop Hannington, granting 100*l.* towards the

relief of those poor creatures, removed a great burden from my mind. We had contributed largely ourselves towards a Famine Relief Fund, and without sanction from home, I felt that I could not draw upon the Society's funds; but the above grant not only enabled me to dispense more food here, and send supplies to Rabai, but I was able to send large supplies to Taita, where the poor people were dying by scores every day, and Mr. Wray himself was in continual danger from the people surrounding him, who accused him of being the cause of their distress. He nobly stayed on until sickness and anxiety compelled his return to the coast. Just before his departure the rains, which have been almost universal, had reached Ndara (Taita), and by supplying a number with food and seed, we hope that Taita will, by God's mercy, be relieved in the course of a few months.

*Slavery*, with all its horrors, has been revived mainly from the above cause. Hundreds have deliberately sold themselves to save themselves dying from starvation. Parents have sold their children for a few handfuls of corn, and runaways have returned to their masters. Numerous captures have been made by H.B. Majesty's gun-boats, and early in the present month we took in over 200 men, women, and children. There are sixty men, fifty women, eighty boys, and forty girls, besides a few children in arms. They are chiefly Wa-Zaramo. The greater number of

the children were caught near Aden, and brought down in the mail; the remainder were caught by a gun-boat of H.M.S. *Osprey*, off Pemba, and brought direct here. More than thirty of them were so emaciated that they had to be taken at once to the hospital, and in spite of every care seven have succumbed to dysentery and other causes. The rest, after a few days' good feeding, were able to take up their jembes and work, opening up an uncultivated part of the country, where in time I hope to settle them. Meantime, feeding and housing such a large number has been no easy task. But my wife, with Native agents, has successfully overcome the commissariat difficulty, and they are all looking cheerful and happy, and for the most part well-favoured. About a score voluntary workers have come forward at my wife's call to sew sheets, &c., for this large family. They work for two hours every afternoon, and are then refreshed with a cup of coffee and biscuit.

The presence of a Consul, Commander Ch. Gissing, R.N., in Mombasa, is a new feature on the East African coast, and a check upon slavery. During the year that he has been resident here, I have always experienced the greatest kindness and assistance from him. From the first he has taken the liveliest interest in the work of the Mission. He is a regular worshipper on Sundays, and he has helped us with a liberal hand in the famine distress, church repairs, &c.

So far Mr. Handford's general Report. We now turn to his recent journal-letters, which give the incidents of the last two or three months more fully. Our first extract mentions various visitors to Frere Town:—

*November 26th.*—The mail brought Archdeacon Farler, Rev. Charles Gordon, Superintendent of the Free Kirk, South Africa, G. S. Foljambe, Esq., Mr. Johnston (who is returning home after a successful time at Kilimanjaro), and several others, and my whole morning was taken up with showing them the place.

The following day I had a visit from the new Liwali of Mombasa, who brought over with him about twenty as his suite. It is several years since he visited Frere Town, and he was much pleased with the many improvements. It took me just four hours to entertain him and show him over the place, but there was some satisfaction in feeling

weary on his behalf, for every one speaks well of him, and he has always been the friend of the Mzungu (European). He was formerly Liwali at Malinde. The former Liwali of Mombasa was put in irons and dismissed the country, for having, it is said, misappropriated a quantity of rice which the Sultan sent up for the benefit of the poor.

*November 28th.*—Just as I was preparing to go out with Ishmael to arrange for the settlement of some strangers at Mbuyuni and Maweni, the English mail came in, and as the Consul was still away I was obliged to go off and meet it; thus three days have been almost entirely taken up with

steamers. I expected Mr. Wakefield down the following morning to meet Mr. and Mrs. Baxter and Mr. and Mrs. Houghton, for his Mission [the United Free Methodists], but as the mail came in a day earlier, it fell to my lot to meet them and bring them ashore, as the mail was leaving early the next morning; and at 8.30 p.m. the captain brought off Captain Grimes (proceeding to Natal against the Boers) and six others. The fact is, Frere Town is becoming popular, and every one wants to see the place, and hear the wonderful singing; but as I could do nothing at so late an hour, I invited them all to come to prayers the next morning, and my invitation was gladly accepted, so that our congregation was suddenly swelled by eight Europeans. They were charmed with all they saw and heard, and I trust this throng of visitors from month to month may eventually prove a great blessing to us, though I often wish the mail would go straight on to Zanzibar.

*Advent Sunday, Nov. 30th.*—We had a most remarkable attendance to-day. In the morning I had to send over to the school for more seats, as the church was crammed. This is owing to the large influx of strangers, and the policy I have adopted of keeping them here, being enabled to do so by the Famine Fund placed at my disposal. After the reading of the first lesson—Isaiah i.—I stopped and took the middle of the chapter for my text, and gave an extempore address, appealing to the old inhabitants to show by their conduct what true-worship meant, and besought them to pray with me, that those among them, Wa-Digo, Wa-Nyika, Wa-Duruma, and Wa-Taita, who were taking shelter with us for the sake of protection from slavery

or death by famine or the cruel Masai, may not only obtain food for their famished bodies, but finally obtain the Bread of everlasting life. An unexpected address in this form had a marked effect, and I trust it may bear fruit to the praise and glory of God.

While I administered the Holy Communion, I sent all the strangers down to my house, where their names were taken down, and then I sent them all away with a quantity of food sufficient for two days, for I knew that the bulk of them had tasted nothing that day, and perhaps for two or three days previous.

In the afternoon I baptized my daughter by the name of Alice Beatrice Annie, seven Native children being baptized at the same time.

James Deimler Rosengrave preached, taking for his subject Christ washing His disciples' feet, which he applied in a most powerful manner.

*Monday, Dec. 1st.*—Our Monday evening prayer-meeting was increased this evening by the return on Friday of Mrs. Polly Nyondo (from Bombay), and also Mr. Wray (from Taita), for whose return and preservation from danger we returned grateful thanks.

Captain Gissing, who returned last night, paid us a visit in the afternoon. He asked me how many of the 150 children that went down in the mail I could take, so I asked forty girls and thirty boys. He spoke in such a way, that if I had particularly wished I might have put in a claim for all. But an importation of seventy will tax me greatly to accommodate them. During the past week I have been very busy building on an iron house to the girls' dormitory; while a vacant house close to the boys' will do for the present for the thirty boys.

Then arrives the *Osprey* :—

*Dec. 3rd.*—Just as I finished the above the *Osprey* came in, and I judged at once that she had brought the slaves, especially when, instead of anchoring opposite the Consulate, she came straight on to Frere Town. Going off, I found that not only had Sir John sent me fifty-eight of those caught near Aden, but in addition nearly 200 men, women, and children—the largest proportion children—who were caught and put on board the *Osprey* just as she was leaving, and the verbal instructions of Sir John were,

that I might take all if I wished. After due consideration and prayer for help, I decided to take every one, for I felt sure that though this number will involve at least \$3000 per annum more, I felt sure many friends would be forthcoming to raise the required sum, and especially since Sir John writes to say, that in the event of my not taking them he shall be compelled to hand them over to the French Mission, and that both on religious and political grounds, he preferred handing them over to us.



I was engaged most of the day in paying a visit to the captain of the *Osprey*, Capt. H. W. Dowding, and in showing him and others over the place. He took a deep interest in all he saw, and as usual was astonished at the singing, so much so, that he sent me off a sovereign to be expended for the benefit of the choir.

*Dec. 4th.*—I sent off the *Alice*, and brought all the slaves off, numbering—with those already sent to the hospital yesterday—216.

The women and their young children I put in one tent by themselves, the boys in another, and the girls in the girls' dormitory, though they will have to sleep meanwhile in the infants' school-room. The men were put in a group until I had got a vacant house ready for them.

No better place could have been found for their immediate accommodation than my compound, for the splendid mango-trees afford shade for several hundreds, while I was able to group them, and keep watch over them at a glance.

When on board I had noticed how many of them fought for their food, and the sailors had only laughed at them. I felt that I must begin as I meant to go on; accordingly, when their evening meal was ready, consisting of rice and kundi, I had them all placed in double files, according to their groups, and one large plate of food was placed between every two. Before the food was served out, I gave them to understand that they must wait until all were supplied and permission given to eat; and it was most gratifying to see the readiness with which they obeyed. As each group was ready, I told them that since everything was given by a bountiful God in heaven,

it was our duty to thank Him for the food they were about to partake of. Then they held their hands before their faces while I asked a blessing, after which they partook of their meal without any disorder.

Perhaps you wonder how I provided for so many at such a short notice. In the first place, we had a good stock of plates in hand, of food, too, there was plenty, and my wife, with the assistance of Polly Nyondo (Mrs. Isaac), who returned last mail, had set the girls and women to pound and cook the food early in the morning. Then, again, I had sent a bag of rice on board, so that each one might have a good meal before coming ashore.

A more lively scene you can scarcely imagine. More than a dozen pounding, about the same number cooking in large cooking-pots (which I had obtained in the morning from Mombasa), a dozen or more drawing water from the well (thanks to dear Mr. Menzies for his perseverance in sinking the well), boys having a romp together, girls and women sitting together in groups comparing notes, I suppose, and the men lying about in every conceivable position; while my wife, teachers, and overseers were flitting about directing everything. Luckily, I had just recently replenished the store with all kinds of food; but with Taita, Rabai, Frere Town, and 200 new-comers to supply, I am afraid I shall see it emptied in less than a week, while it requires the greatest care not to get confused in the accounts.

Having seen them all safely and comfortably lodged for the night, we were glad to accept Capt. Dowding's invitation to dine on board.

More about these slaves follows, with further reference to the famine:—

*Friday, Dec. 5th.*—Mr. Wray having speedily recovered, with good food and medicines, he was able to take down the names of all the freed slaves, and later on I will give you the number of men, women, and children. Twenty men and about thirty boys, who are in good condition, I was able to put on to work at once, while several of the women pounded and prepared the food.

Since it is impossible to accommodate all in the church, I have arranged that immediately after our own morning prayers, Mr. Wray should call over their

names and hold a service for half an hour, since nearly all understand Swahili.

At last, a quantity of rain has fallen at Taita, and both those who came down with Mr. Wray and those who have been here several months desired to return; and we thought it better to give them food for the way, and send up seed for them to plant, otherwise there will be nothing but famine for the time to come.

As regards the famine, it is practically at an end. Rains have been abundant

all over the country, and Rabai is looking its best, the ground being quite saturated, and if the people will only be careful and not eat their corn and seed as soon as it comes up, they may be able to survive the dry season and have something in hand for planting.

The rains have been so heavy at Mwaba that the sides of the well have fallen in, filling it up with sand to within six feet from the top. It is a pity that so much time and money is thus lost, but a great mercy that no one was working in it at the time.

*Monday, December 8th.*—The whole day was an exceedingly busy one, for, just as I expected, these freed slaves feeling their freedom, and becoming stronger from their good feeding, seem to do all they can to try one, and nothing but the greatest firmness has any effect upon them; but, by God's gracious help, I have been able to keep them all submissive, and set a large number of them on to work, the women to prepare the food for all, the able-bodied men to work, and the children to half-day school and half-day work. The teachers have been most unremitting in their attention to them, keeping them in order, taking them to bathe, drilling and marching them in order to church and school, where they were intensely delighted with their first exercise in tonic sol-fa.

*Monday, December 15th.*—Sent off the *Henry Wright* to Zanzibar for supplies, Captain Gissing being a passenger. The same afternoon I got Mr. Wigram's reply to my telegram granting permission to take in more slaves. This is a great relief to my mind, for I had commenced to doubt whether I had acted wisely in taking so many. We have lost several from dysentery and emaciation—six in all; but the rest, especially the boys, are in good condition, and we have already got an immense tract of country opened. These are busy times, I can tell you. Long before midday I feel that I must give in, but there is positively no time to be ill. Only to-day I felt that I should be

obliged to go upstairs, but something called me out, and I did not get into the house again under three hours; but I had quite overcome my weariness, and the prayer-meeting which followed refreshed us all.

*Friday, December 19th.*—You will think me very changeable in my account of the famine. The caravan just returned brings sad news from Taita. The Wa-Taita who went up have consumed all the food we gave them, and the twenty loads I sent for food and seed have been swallowed up like a drop of water in the Sahara, and it is a strange and sad fact, that most of those who have been relieved have died. Seed has been given them, but hunger has overcome them, and instead of planting they have ate it. Cecil sends down a list of those who have died since Mr. Wray left, so that now there are no elders left. Although I have far overdrawn the famine fund, for the sake of the young men and women who remain, I felt that I should be justified in sending up a still larger supply, and by Tuesday next I hope to send seventy-five loads. What troubles me most is the heavy expense connected with sending it up. The seventy-five loads of food will cost over Rs. 300, and the cost of carriage will be not less than Rs. 450, and yet this is less than half what it cost before my own journey to Taita. With the arrival of the Bishop and more help we must reconsider the question of cutting a road, and obtaining other means of carriage. Things move so slowly in Africa, and with a thousand cares, I have not as yet been able to solve this difficulty, but with Mr. Wray here, we shall, I hope, be able in Finance Committee to decide upon the best means of transport.

Captain Gissing was over yesterday, and he says hundreds of Wa-Zaramo are dying on the beach, having been brought down to the coast by Wa-Swahili who are not able to transport them. He proposes that they should be brought over, and I have offered, on the strength of the telegram, to take in about 200.

It will be noticed that the Sunday, December 7th, is missed in the foregoing. On the Saturday Mr. Handford went up to Rabai (Kisulutini), to spend the Lord's Day there, and baptize a large number of candidates. This is the station of the Rev. A. D. Shaw, but during his absence in this country it has been in charge of the Native catechist, William Jones:—

The services at Rabai have maintained a very fair average, and the classes

for reading, catechumens, and church members, have been regularly attended,

and on Sunday, Dec. 7th, it was my happy privilege to admit into the visible Church of Christ fifty-four members, many of whom have been under instruction for several years. Upon examination I found that they had been exceedingly well taught by the energetic catechist in charge, William Jones, and from his own testimony, and my own personal knowledge of them, I have reason to believe they have been taught of God, and earnestly desire to walk in His ways. They consisted of

One other department of the Mission has still to be noticed. The interesting little Christian community in the Giriama country will not have been forgotten; and it may be remembered that in a slave-war which broke out a year or two ago, the people were scattered, and their leader, Abe Sidi, lost sight of, probably killed. Mr. Handford now reports as follows:—

#### MWAEBBA (GIRIAMA).

When I arrived here last December, David Abe Sidi was in the hands of the Swahili, and no one knew whether he was alive or dead. Throwing in his lot with those who had run to him for protection, he was betrayed into the hands of his enemies, and if report is true died a horrible death. My mind was at once carried back several years, when I first went to Fulladoyo, and found him and two other families living in small grass huts, and then again about a year later, when I found him strongly entrenched in the woods, living in a larger house, and surrounded by about twenty families, chiefly runaway slaves, who were living quietly under him, regularly attending the services which he held, and many of them making good progress in reading. He was warned by me at the time of the evil consequences of allowing these poor people to settle with him, but they kept coming in until they were too strong for him, and then, when it came to war, he threw in his lot with them, and, I think it may be truly said, died for them. Would to God that every African were an Abe Sidi! I never met him but what I felt I was in

Wa-Yao, Wa-Nyassa (many of whom are runaway slaves, but now no longer claimed), two Wa-Galla, and one M-Nyika.

William Jones is untiring in his efforts for the welfare of the people left to his care, never leaving his post for a single hour, and every time I have visited the station, which has been on an average once a month since Mr. Shaw's departure, I have been very much impressed with his earnest and soul-stirring addresses.

the presence of one of God's saints, and that instead of teaching I could sit at his feet and be taught.

Since the Fulladoyo war, as it is called, we have refrained entirely from visiting it, there being upwards of 600 Watoro (runaways) living there, and by keeping up any connection with the place we laid ourselves open to the charge of conniving at slave-hiding. Consequently our efforts for the evangelization of the Giriama country have been confined to the hill Mwaeba, where catechist George was in charge.

I have already referred to the sudden death of George. Mr. Jeanes, as soon as I made the proposal, was ready to fill up the vacant post. I have just returned from a visit to the hill, where I found him in good health and taking a deep interest in those around him.

Abe Sidi's wife and her two children are now on the hill, so that there are now three families remaining of the old Giriama Christians, Jeremiah and his family being stationed at Fimboni, in the Rabai district.

Though but a little band, Mwaeba is like a beacon which cannot be hid.

It only remains to state the numbers connected with the Mission. Baptized Christians:—Frere Town, 394; Rabai, 130; Mwaiba, 13; total, 537. Unbaptized adherents:—Frere Town, 339; Rabai, 380; Mwaiba, 20; total, 739. Grand total, 1276. The communicants are, Frere Town, 105; Rabai, 67; Mwaiba, 6; total, 178. The baptisms during the year were, adults 100; children, 43. There are 146 boys and 112 girls at school. The contributions of the Native Christians during the year amounted to \$95.50.

## CHARLES BENJAMIN LEUPOLT.

An ~~Memorial~~ Memoriam.

BY THE REV. WM. J. BALL,

*Formerly C.M.S. Missionary in North India.*

WHO has not heard of Benares? And what reader of the *Intelligencer* has not heard of that great city's two veteran missionaries, Smith and Leupolt? A few years ago Smith was called suddenly to his heavenly rest, after about forty years' missionary toil, and now we have to unite with the widow and family of our Brother Leupolt in mourning over his departure from this earthly home. For he entered into the joy of his Lord on the 16th of last December.

But can we mourn long? Does not our faith point us to a very bright star? It is the star of Him who had one desire chief above all others—to turn many to righteousness. And what “a rest” his must be after such long-continued, earnest toil! We must not, however, gaze too long on that vision. We are now rather to look back on the wonderful earthly life of this faithful servant. Such a life deserves a special memoir. This sketch of our brother missionary's career is hastily written in the hope that it may answer some few of the anxious inquiries which are being asked throughout our Mission circle. And the writer feels that if the spirit of Leupolt, the missionary of Benares, could speak, it would say, “Write not one word in praise of *me*; write only that which may draw other brethren to a greater devotion to their work, and be a guide to them in their many missionary difficulties.”

Charles Benjamin Leupolt was born on the 21st of October, 1805, in Reichenau, near Zittau, in Saxony. His father was a *fabrikant*, or manufacturer, in very good circumstances, though he lost heavily through the commercial changes which were among the results of Napoleon's wars. His mother was the daughter of the medical man of his native town. Her family had for 200 years been the doctors and apothecaries of the place, and the son ever spoke lovingly of her piety, intellectual ability, and kindness to the poor. She also had a special gift which enabled her quite to entrance large gatherings of listeners by her graphic method of telling stories. Those who have heard the son preach to large gatherings of Hindus will know whence his very special gift had its earthly source.

As a matter of course, young Mr. Leupolt was intended for the medical profession. But when the time came for him to finally make up his mind, his tender heart seemed to shrink from some of the necessary studies, and he gave up the idea. Then he entered upon business. But here again he found no sphere that would satisfy his new longings. At Basle he met with an earnest man of God, who had the joy of leading the future missionary to Christ; and now a new idea filled his whole soul. The mind, before engaged in worldly concerns, was changed by the power of the newly-given Spirit of God, and became absorbed in the contemplation of “God's wonderful love to man.”

To be a missionary—to go forth into distant lands and “tell of that love” was the new power which was henceforth to influence all his life. He consulted with his parents. At first they refused their consent. They knew that a young man may sometimes deceive his own self, and fancy that he has a special call, which may perchance be only the result of some passing excitement. At last they saw that their boy was really in earnest. No longer did they dare to put any obstacle in the way of what might after all be the special leading of God Himself. A formal application was made at Basle College, and soon the favourable answer arrived.

Not knowing the very high position for which he was to be prepared, he set his heart on Africa. He studied architecture, technical drawing and building, and with one other missionary student he attended the University of Basle. Being one of those who early knew the power of prayer, he earnestly waited upon God for guidance and help, and soon the clear answer came.

In the year 1830 the C.M.S. was looking to Basle for men, and Leupolt, with several others, was selected and sent over to London. He was directed to appear before the Committee, along with his fellow-student, Mr. Knorpp. He went with his heart as full as ever of his favourite Africa. He never thought of any other field of labour. A member of the Committee, turning to the two young Germans, asked them if they were willing to go to India. Mr. Knorpp answered “Yes.” But Leupolt answered not, and hardly realized the nature of the question. Then after a pause, the speaker turned to him, and said, “You are appointed to India!” Hence he often said in after-life, that “he was never asked his choice, but that he was willing to go where the Lord sent him.” And this is just one of the lessons he would have wished to impress on young missionaries. How can they possibly know the place for which they are suited? How much wiser it would be for them to keep their own feelings on this point in abeyance, and to put confidence in the wisdom of those who are much older than they, and who for years have made such a point the study of their lives. Those who wish to understand how this special call to India and to Benares was manifestly of God can turn to his *Recollections of an Indian Missionary*, lately published. Even these “Recollections,” deeply instructive and comprehensive as they are, can give but a limited view of a life so full of missionary experiences and important results. To pass in review even the most salient points of a forty years’ missionary career would be a task for a biographer, and is quite impossible in the present short sketch. It may then be best to say a few words here on those special points which the writer knows to be needful as examples to our present and future staff of North Indian missionaries.

Mr. Leupolt being then dead, he yet speaketh to us of (1) what a missionary’s feelings ought to be regarding his sphere of work; (2) how he ought to study and master the vernacular; (3) the manner he ought to acquire in dealing with Indians; (4) his complete devotion to Native work as contrasted with work among the English; (5) his

special style of preaching, and his fixed habit of communion with God.

Most of our missionaries on arriving at their station begin to have a feeling of affection for that particular station, and to think it their duty to study its history, and to become personally acquainted with its inhabitants. It becomes for the time their parish, and they cannot avoid thinking it, in some way, more important than any other place they know. Mr. Leupolt's ideas of Benares were most decided and special. He felt when preaching there that he was bringing an influence to bear on the whole of Hinduism. He had a fixed assurance that if that great city should fall before the soldiers of the cross then Hinduism as a system was at an end; and knowing the enormous importance of getting possession of such a place, and handing it over to his Lord, he had just the proper spirit of a true missionary. His own words were, "Lord, Thou knowest Benares better than I do; I will cheerfully toil on; only be Thou with me, and let me be faithful." The missionary who is sent to Delhi, or Lucknow, or Peshâwar, or Baghdad, must have a feeling somewhat similar to that of Mr. Leupolt, that the city where he has to work is a most important sphere, and that it may be the key to some possession of priceless value; and such was the feeling with which Mr. Leupolt went in 1858, just after the Mutiny, to assist in opening a new Mission at the important Mohammedan city of Lucknow.

Then, what an example Brother Leupolt was as regards the study and mastering of the exact dialect of the people among whom he laboured. He was not satisfied with merely learning Hindustani as set forth in the text-books. He determined to master the exact style and accent of the Benares people. No matter what quarter of that city he might preach in, or what class of people stood to listen to him, he had the power of adapting his language to the congregation he saw before him, so that they could understand every word he spoke; and he had the happy art of putting his ideas in the very point of view which best suited his hearers. The result of all this was that while the Hindus who lived around him did not, in any large numbers, consent to become baptized Christians, still they understood exactly what the message was which the missionary had brought to them; and often when Mr. Leupolt was going about through distant villages he met Hindus who showed by their remarks that they knew all about the story of the Gospel, and told him that they had heard him preach in the streets of Benares. His very accurate knowledge of the vernacular enabled him when itinerating to change his dialect almost from village to village, and the simple villagers often exclaimed, "Hear we not every one in his own tongue?" as they heard the "white man" speaking to them in the words which they thought were known only to themselves.

This power of speech came in very useful during the Mutiny. During that awful time Leupolt remained at his post, and Lord Lawrence has borne high testimony to the important influence for good which he had among the Natives. Every missionary ought to strive, as Mr. Leupolt did, to speak exactly like a Native.

But it was not only the language of the people he had to learn. Their manners, their modes of thought, their inner life, had all to be studied and completely understood. It was a most instructive lesson for a young missionary to be present while Brother Leupolt was engaged in conversation with Hindus. His whole manner would change, and he would assume the exact look and gesture which a venerable and learned Hindu might display. Many missionaries find it hard to forget that they belong to the conquering nation. They speak to the Natives as their inferiors, and the result is most sad. They find it hard to remember that in this matter their example must ever be the meek and lowly Jesus, "who, when He was reviled, reviled not again." The missionary requires to put on an expression of cheerful love and confidence towards the people to whom he preaches. Who that once saw it can forget the beaming countenance of the Benares veteran Leupolt? When he walked about among the Natives, whether Christian or heathen, there was a look on his face which one expects to see on the face of an affectionate father when looking round upon his children. It ought ever to be remembered that the Hindus and Mohammedans of India have among them teachers of their own who are really very venerable men; and if the missionary, instead of surpassing such teachers in the meekness and gentleness of his manner, shows a marked contrast for the worse, how can he hope to win souls to Christ? Perhaps there is no point in which the English missionary fails so frequently as in this learning of the true manner of the Christlike preacher.

The next point in which our departed brother has left behind him a grand example, is his entire devotedness to purely missionary work among the Natives, while he felt the greatest respect for those who followed other methods of missionary work he knew that *his* work was to preach, that a woe was on him if he preached not the Gospel.

Mr. Leupolt was a complete worker among the Natives. He felt that they, and they only, were his field. He had to cast the seed among them. He left to others the preaching to the English, and gave his whole heart to the direct work of a missionary. He knew that the most earnest missionary can do but a very small portion of the enormous work of evangelizing India.

This leads us to consider the next point, namely, the very peculiar style of his preaching. Some persons may be under the impression, that when a missionary has mastered the language he can then translate his ordinary sermons into the vernacular, and preach them to the Natives. This is a great mistake. The Hindu mind is very different from the European mind; the power they have of taking in the drift of a parable is almost inconceivable to an Englishman. They speak, they write, they think in parables. If you have to explain a parable to them you must do so by inventing several other parables. This was just the faculty which Mr. Leupolt attained to by constant practice and earnest study. Again, when giving answers to inquiring Natives, the power he had of answering them in their own style was truly wonderful. Gentle and kind as he was, he was still quite an object

of terror to the mere caviller. He was certain to lay hold of the weak point in any argument, and by some happy illustration make its weakness so visible that the opponent who had brought it forward was obliged to give up and retire in confusion. Here, then, he stands before the young missionary as a perfect guide and example. Until this habit is acquired the missionary must look upon himself as a mere child, and when he has quite mastered this difficult art then he will become a missionary giant, such as our departed brother was. If any one had asked Mr. Leupolt how he attained to such power as a preaching and itinerating missionary, he would no doubt have given all the glory to God, and said that all he had done or could do was to continue instant in prayer for the special help which he needed. He was one of those who felt his God very near to him in prayer; and there could be no mistake about his having help given to him from above, and he would have us believe that other missionaries, by the same instant prayer, may attain to like gifts with himself.

On Mr. Leupolt's return to England, after nearly forty years' labour in Benares, he took up deputation work for two years, always hoping to return to his beloved Sigra, the missionary quarters at Benares. In May, 1874, he accepted the living of Brampton, offered him by the Rev. H. Marsham through the Bishop of Norwich. There he was greatly beloved. His English sermons partook something of the character of his Hindu preaching; they were very plain and easy to be understood. He seldom used long words, and if obliged to do so, would try to explain their meaning. His last two sermons were preached on December the 7th. His last text was Eccles. xi. 1-6, the words of which passage might be taken as a description of his own life. The following Thursday afternoon he visited as usual, though he complained of feeling ill. That night he was seized with shivering fits. Fever set in. On the following Sunday he was asked if he felt Christ's presence near to him. He answered, "Ever near!" and on the Tuesday, at 10.35 p.m., his spirit passed away.

Who will now lay hold of his falling mantle? who will go forth with equal devotion? and who will be spared to labour so long and so faithfully in Benares or some other mighty city in heathen lands?

## RECOLLECTIONS OF SOUTH INDIAN MISSIONS.

BY A VERY OLD INDIAN.

(Continued from p. 102.)

### III.—BANGALORE AND NEILGHERRYS (1828).



EARLY in 1828 I left Madras on sick-certificate for Bangalore and the Neilgherrys, with an appointment in Tinnevely. At that time private hospitality had not been superseded by inns and hotels, but at our stations a hearty welcome was given to the traveller by some one of the residents, with or without a note of introduction, and at the intermediate stages, at distances of ten to fifteen miles, travellers' bungalows



had been built by Government on the principal roads. In the present case, on my first halt at Arcot, seventy miles from Madras, I was received by the Rev. Mr. Smith, Government chaplain, and with him I stayed over Sunday, greatly enjoying the kindly hospitality of the family and his sound and valuable teaching. To show how his ministry was valued, I may mention that a party of young officers rode over from the cantonment of Vellore, distant some ten miles, to the evening service at Arcot, riding back after being entertained in the chaplain's house, some of whom continue to this day zealous champions of Church Missionary principles. The next halt was at Chittur, where an excellent missionary of the London Missionary Society was stationed, and received the traveller. One of the judges at this station had taken a very active part in trying to instruct Natives in Christianity, and had disappointed his friends by marrying one of them, whom he supposed to be a sincere convert, but who, after his death (not very long afterwards), went back altogether. On entering the Mysore frontier, after leaving Chittur, many striking differences were observable between the Native Rajah's territory and the Company's older provinces; male travellers on the road were generally armed with a sword, a few with a shield also, and now and then one had a matchlock. Many of the villages had a mud tower in the centre, with an entrance high up in the wall, as a place of refuge against Pindarees and other freebooters; the larger towns were defended with stone walls and a trench, the smaller with mud walls and a ditch and a thick thorn hedge. At each stage bearers were provided at the rajah's cost, and every honour was shown to one of the Company's servants.

At the large cantonment of Bangalore at this time there were several of our officers of distinguished piety, with one of whom, living in the fort, I remained over three months as a guest. There was a good church and a military chaplain. Two valuable London missionaries, Messrs. Reeves and Campbell, were stationed here, and used to conduct Bible-readings in the house of Major O'Brien, Deputy Judge Advocate, whose praise was in all the Churches in South India for his kindness and consistency.

Mr. Reeves was at this time engaged on the first Canarese and English Dictionary. Whilst spending a few days with Major and Mrs. O'Brien, I was surprised in a Sunday morning walk before sunrise by hearing English voices from behind the shrubs in the garden. On going nearer I found a little group of soldiers of the Rifle Regiment who had here sought privacy for prayer. A sad contrast to this soon after occurred in the same regiment. Some extra *batta* was distributed, and I believe the men were excused from some of their parades. For three days many of them spent much of their time in the canteen, and one, a Scotchman named Boag, after this long carouse, rose from his cot in the barracks in a fit of the horrors and shot his sergeant. During the interval before his inevitable execution, he was constantly visited by the missionary, Mr. Reeves, and Major O'Brien, and gave every evidence of deep and true repentance. His early but long-neglected knowledge of the Bible seemed all given back to him

at once. I accompanied Major O'Brien and saw him in his cell, and heard his prayer the night before his execution. That his repentance was sincere none could doubt, and a narrative of this solemn tragedy was published as a tract. What thanks should we give that this practice of encouraging or even facilitating drunkenness among our soldiers is not as then authorized in the army !

After seeing many bright examples of the good done by Major and Mrs. O'Brien among all around them, I left for the Neilgherry Hills in the month of May. Here also I again enjoyed the privilege of Old Indian hospitality, staying first at Ootacamund with the pious family of the collector, and there meeting for the first time Arthur Cotton, now as well known for his zeal and that of his daughter in distributing the Water of Life, as formerly for his grand irrigation works on the Indian rivers. My next stay was at Kotargherry, with a very godly but shy major of the Madras Artillery. He had a Native Christian butler who daily read the Tamil Bible and had prayer with the other servants, and his own family. He was a simple and sincere Protestant, but where he had been instructed I do not remember, except that he, like his master, did not belong to our Church. During this time a spiritually-minded and holy man, the Rev. Mr. Woodward, came in delicate health from the American Board Mission in Jaffna, bringing with him one of the converts, named Kandan, as a servant. For some time we lived together, and I was impressed by the spirituality and simplicity of Kandan's Tamil prayers, as well as of Mr. Woodward's, whose Tamil was equally idiomatic and easy. He gave me a well-worn copy of Bunyan's *Holy War*, which he valued even more than the *Pilgrim's Progress*. In 1816 the first batch of these American missionaries, four in number, who had previously essayed to settle in the Company's territory, but had been refused permission, had settled at Jaffna. Their success had been great, especially by means of their schools, where they had had several remarkable revivals, and by introducing Western knowledge and science, so as to confound the Brahmin astrologers by teaching the scholars to calculate eclipses and other astronomical problems. At Kotargherry also I met with the Rev. Dr. Doran, C.M.S., who had come up to the hills for his health from Cottayam, where he had been in charge of our Church Missionary College. After five or six years' work in India he served the Society at home as an Association Secretary.

Leaving the hills in October I found a Mission of the London Society at Coimbatore with a considerable number of Protestant Tamil Christians, some of whom were employed under the collector. Travelling west, through the very remarkable gap in the mountains, called Palghat Pass, we come to the Malayalam country, a climate, people, and scenery strikingly differing from the eastern plains. Its northern and largest part is our district of Malabar. The south is the kingdom of Travancore, and a small strip between the two belongs to the Rajah of Cochin. As wild elephants abound in the primeval jungle, a guard of four peons with matchlocks was sent to accompany the palankeen, but though accidents have often occurred on this road, no elephants

appeared on this occasion. After being entertained by the collector of Malabar in his commodious encampment in Palghautcherry, and spending a day with three kindly officers of the 15th Madras N.I., in which Charles Alfred Browne was then a subaltern, on detachment in Trichur, the palankeen was transferred to a boat, and from this time, travelling on the back-waters, I was in the range of our Church Missionary operations in Cochin and Travancore, and saw all our stations. But before detailing my further experience I may tell what I had by this time learned.

I had learned that the religion taught and held by our Church missionaries, which I had found in the Epistle to the Romans, and Scott's references on it,—which I had also found in Bunyan's *Pilgrim's Progress*, first read by me in a Tamil translation whilst studying that language,—was a reality, and was still to be found here and there with the very same features in which it appears in the Gospels and Epistles. But I also learned that its source was not in Salisbury Square, not even in the Church of England, but, like the sun in the heaven or the air we breathe, in the kindness and love of God our Saviour, which had prevented and followed our Society's operations, had raised up witnesses, prophets, and teachers, not only among ordained clergy, but among civilians, soldiers, and merchants, and had called into the great work of preaching the Gospel in India, Lutherans, Presbyterians, Independents, Baptists, and Wesleyans from Germany and America as well as England, who all, with the exception of ecclesiastical organization, preached the same Gospel from the same Bible as their one authority, and who were all prepared to receive one another in the same fellowship as they themselves had been received to the glory of God. There were many things still to be learned by me also, to the shame of all human pride as to the power of resistance to this Gospel in the deceitfulness of the human heart, the fascination of the world, and the subtilty of the temptations of the devil.

H. S.

## THE NEW THEOLOGICAL COLLEGE AT OSAKA.

LETTER FROM THE REV. C. F. WARREN.

*Osaka, November 24th, 1884.*



HAVE much pleasure in sending you an account of the ceremony of laying the foundation-stone of the new Central Theological College for the Japan Mission, at Osaka, in March last; and of the opening ceremony in the September following. In conjunction with the Bishop, a form of service was drawn up for the stone-laying ceremony, based upon that used on a similar occasion in connection with Ridley Hall at Cambridge. This was translated into Japanese and printed. Unfortunately, March the 3rd was a wet day, but in spite of the weather a large number of our Japanese friends, and many of our missionary brethren of other societies, were present to take part in the service. The Bishop wore his robes, and Mr. Maundrell and myself were in surplices. The first part of the service took place under a temporary shed erected by the stone-masons as their workshop. A hymn was sung, a

metrical version of Psalm xcvi., after which Mr. Maundrell read the first part of the service prepared for the occasion, consisting of the versicles in the Confirmation Service, "Our help is in the name of the Lord," &c. ; the collect in the Ante-Communion Service, "Almighty God, unto whom all hearts," &c. ; the Post-Communion collects, "O Almighty Lord, and everlasting God," &c., and "Prevent us, O Lord," &c. ; and the Lord's Prayer. Mr. Evington, *pro tempore* Principal of the College, then read Ephesians iv. 1-16, and made an address on the objects of the College. I then read the special prayer to be used before the laying of the stone, which contained a special petition for the donor of the Fund (the William Charles Jones China and Japan Native Church and Mission Fund) from which the building grant was made. The Bishop then laid the stone, and said, in Japanese, "In the faith of Jesus Christ, and in the name of God the Father, God the Son, and God the Holy Ghost, we lay this corner-stone. Amen." "May true faith, sound doctrine, the fear of God, and brotherly love ever be in this place! And may this College be a place where the glory of God, and of our Lord Jesus Christ, who with the Father and the Holy Spirit ever liveth, one God, world without end, is promoted! Amen." The simple inscription on the stone is:—"To the glory of God this corner-stone was laid, March 3rd, 1884."

After laying the stone the Bishop made a short speech, in which he alluded to this inscription, saying that the College was to be erected, not for the glory of the Church of England or of the Church Missionary Society, or of the munificent donor of the Fund from which the building grant was made, but for the glory of God. After translating the Bishop's speech, I read the concluding prayers—translations of those used at Ridley Hall—and the Bishop pronounced the Benediction in Japanese.

The opening ceremony, on September 29th, was of a very interesting character, but solemnized by the presence of our dear Bishop amongst us, on the eve of his departure for South California under medical advice. The Bishop occupied the chair, and the proceedings were shortened as much as possible so as not to fatigue him overmuch. The proceedings were commenced by singing a Trinity hymn, one we have long had in use, founded on the answer in the Catechism, "First I learn to believe," &c. This was most appropriate, as the College is called Holy Trinity College or Divinity School. After the hymn Mr. Pole offered the opening prayers, commencing with the Lesser Litany and the Lord's Prayer. Mr. Evington, as *pro tempore* Principal, then read a portion of Holy Scripture. After this the Bishop rose, and said that he had written his speech and handed it to Mr. Warren, who had prepared a translation of it, which he would read. It was as follows:—

MY CHRISTIAN BRETHREN,—We are met together here to-day for an interesting and important ceremony. In the spring of this year we gathered together, asking God's blessing upon the building just begun; now we are met to thank Him for the completion of that work, to dedicate to His service this institution, and to ask that He will continually bless the efforts that shall be made to instruct and to train those who are intending to be set apart for the sacred work of the Christian ministry.

I said a few words on the former occasion on the great importance of having as your clergy your own countrymen.

I think you can need no further arguments on that point; it is one on which we missionaries are always insisting, that our desire is to see the foreign clergy gradually outnumbered by the Japanese, and to see a well-ordered Scriptural Japanese Church in connection with the wide-spread Protestant Episcopal Churches throughout the world. To-day I will shortly put before you our hopes as to the character of the future Japanese clergy who shall be trained here and elsewhere. In the first place it is our earnest hope that they may be men in whom the Spirit of God very evidently dwells; men whose

lives are a sermon before they are called to preach with their mouths; men who are not only thirsting for knowledge, but hungering and thirsting after righteousness; men possessed by that love of which St. Paul speaks, without which all knowledge and all faith is of no more value than a clanging cymbal. I can well imagine some thinking, as they hear me, "If a man is such already, what need is there of these years of study to fit him for his work? Why cannot he preach and teach at once?" I answer, such men have sometimes been permitted to do wonderful work for God, and to do more for the advancement of His kingdom with a few simple truths than men much more learned; just as David slew the giant with a smooth stone from the brook, while thousands of Israelites, equipped for war, looked on; but we do not read that David, when he became king, told his armies that a sling and stone was enough for them too. "God has no need of our knowledge, but he has no need of our ignorance;" and though He can and does often use ignorant believers, "poor in knowledge, but rich in faith," that is surely no reason why we should be content with no knowledge, when in "Christ are hid all the treasures of wisdom."

Our second need then is a well-instructed clergy, knowing well what they believe, and why they believe it; ready, like the brave knights of history, to meet all comers in defence of the doctrine of Christ. For this they will need to be careful Bible students. A text quoted by an adversary will often puzzle if we forget the context. The Bible is a sharp sword, but it has two edges; and if we are unskilful, we shall perhaps hurt our own cause more than our adversary's. They will need to know something of history, to understand how slowly the darkness rolled away, and Christ came, like the rising sun, neither too soon nor too late. They will need to know something of geography, to understand the wonderful wisdom of God in sending the revelation to that little spot which stands between three continents; and that it was not the failure of God's wise purpose, but the corruption and idleness of the Churches of Syria in after-years, which permitted that great withering system of Mohammedanism to come in

like a great wall, and shut off the Christianity of Europe from the millions of Buddha's followers in Asia, and has kept Japan, these fair isles of the East, waiting till now for that Gospel which was meant for them as much as for the fair isles of Britain in the West.

These are some of the studies one who aims at being a well-instructed teacher must pursue. Above all, he must study Christian *doctrine*, not as a study of dry bones, but as bearing on his own life and his own knowledge of God. Therefore I would say, in the third place, we want prayerful students. Lord Bacon spoke of the dry light of science, and we want all that to interpret the language and the allusions of Scripture; but the light contained therein is "the light of life," and we must turn each fresh discovery in the mine of divine truth into an offering of praise. I rejoice that in this College there will be daily services for the students, that worship may balance study. Lastly, they will, we hope, be practical men; men of active zeal as well as men of reading and men of learning; men who know by experience how to apply what they know, and to break to others the bread of life that has been placed in their hands. Arrangements have, I understand, been made for all students to take a part in practical Christian work.

There are two faults very commonly met with in Japan, which it is hoped will be avoided here: (1) Noisy knowledge which is very shallow, a big bubble which talks loudly of sciences and philosophies and ologies, but which a prick from a pin of solid information will burst; and (2) a too great spirit of impatience of foreign help. Of the latter I would say, God grant the time may come when you can really do without it! but a patient study of the history of the Church will show that no part can say of another, "I have no need of thee," any more than the hand of the foot; and students here will, I trust, learn to speak humbly, remembering St. Paul's admonition to self-satisfied Corinthians, "Came the Gospel out from you, or came it unto you only?" and I am quite sure that those who see how large is the inheritance of Scriptural privileges which England enjoys will be the last to say for a long while yet, "We can teach ourselves." Of the

former I would say, it is the intention of those who teach in this College that the teaching shall be thorough; it may not aim as high as some, but it will hope to be solid and good in its work. May there never be wanting a supply of men called of the Spirit, taught to know what they believe, why they believe, why they adhere to our Episcopal Church, what are the secrets of the

beauty of our liturgies,—men able to preach Christ, mighty in the Scriptures, and men who, for sound judgment and diligent and faithful work, shall be conspicuous among the Native ministers of all communions in Japan! "They that be wise shall shine as the sun, and they that turn many to righteousness as the stars for ever and ever."

After the Bishop's speech I, as Secretary of the Mission, read a statement in regard to the College, and the Rev. H. Evington, as Principal (*pro tem.*) of the College, gave a very stirring and earnest address on the progress of God's work in Japan. The Rev. H. J. Foss, of the S.P.G., at the Bishop's invitation, spoke a few words on behalf of the visitors present. He congratulated the C.M.S. missionaries on having such a substantial building, and wished us success and prosperity in our undertaking. A translation of "Jesus shall reign where'er the sun" was then sung, after which I offered a special dedicatory prayer. Two of our Japanese Christians then spoke, Mr. Nakanishi, one of the first six converts baptized in Osaka, as the representative of the Native Church, and Mr. Terasawa, the senior student, on behalf of the students. Prayer was then offered by the Rev. P. Sawayama, the senior pastor in connection with the American Board Mission, and Mr. Yanashita, a former student of the class when I had charge of it, who is now working as an evangelist in Tokushima. After these prayers the Doxology was sung, and the Bishop pronounced the Benediction in Japanese, and the proceedings were brought to a close. Refreshments were then served in Japanese fashion, and the building was thrown open for inspection.

After inspecting the building the Bishop expressed himself as much pleased with it and its arrangements, and before he left Osaka he made the following entry in the visitors' book:—

On September 29th, 1884, St. Michael and All Angels' Day, I presided at the opening ceremony of the Holy Trinity Divinity College. There was a large attendance of Japanese Christians, and their hearty singing and the readiness with which they joined in the responses, as well as their attention to the speeches, was very striking. At the conclusion of the meeting, Mr. Warren conducted me through the building, and it is pleasant to record that it is substantial, well-fitted, and admirably arranged for its purpose. It reflects great credit on the Hon. Architect, the Rev. G. H. Pole. The term, I understand, will begin with six or seven students. If their training is as substantial and thorough as the building, they will be a great power for good in the Native Church.

(Signed) ARTHUR W. POOLE, *Bishop*.

I may add, that we little thought when we met together on that day that Mr. W. C. Jones, to whom, under God, we owe so much, was no longer in the flesh. Well may we say, as we call to mind his deep interest in our missionary work, and the consecration of so much of his substance to promote it, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

# LETTERS FROM GENERAL GORDON TO THE CHURCH MISSIONARY SOCIETY.



ALL who know the history of the C.M.S. Nyanza Mission will remember that in 1878, when news arrived that Lieut. Smith and Mr. O'Neill had been killed, and that Mr. Wilson was alone in U-Ganda, two parties were sent out as quickly as possible, one by the old route *visâ* Zanzibar and the other up the Nile.

The latter way was open only because Colonel Gordon was Governor of the Soudan under the Khedive of Egypt. He was in England in the winter of 1877-8, and offered his help freely if ever it should be needed; and the need came before he had got further than Cairo on his way back to Khartoum. The following letters were received from him during the next few months. They can be published now that, to the grief of all Christendom, he has fallen in the service of Africa. They will be found most characteristic of the man. We print them almost as they stand, with their occasional misconceptions of the Society's objects and motives untouched. We will only observe that the Society's policy of clinging to the Zanzibar route, and of firmly planting the standard of the Cross in U-Ganda itself, has been abundantly—we may say painfully—justified by events. Gordon's single-eyed devotion to his Master is conspicuous in these letters; but the Society may be thankful that it was led to follow other counsels:—

Cairo, 30th March, 1878.

MY DEAR DOCTOR WRIGHT,\*—Since I wrote, my sister sent me an extract of *Times*, in which you relate the death of Lieut. Smith and O'Neill. . . . I hope to be at Suakin in forty days, and I will engage to send up safe any persons you may wish to send; to secure you free passage for letters, &c., and to do this free of cost within my government. Good-bye. . . .

Yours sincerely,

C. G. GORDON.

P.S.—If you like, I will be responsible for your Mission, but do not seek it. Do not be afraid for Wilson. At Dubaga (Mtesa's capital) is an officer of mine, a German, who has written orders to see after your people, as also have all my officers *en route*; they are ordered to do all they can for your people free of cost. Emim Effendi, my *ambassador*! is now at Dubaga, and will look after your people. Do not send "lukewarms."

Cairo, March 30th, 1878.

DEAR DOCTOR WRIGHT,—Your January 25th letter received to-day. I had already written to my sister to tell you "I would take up any gentlemen free, from Kartoum, who wished to go to Uganda," and now repeat my offer. Also I said, if you sent packets or letters, I

\* We need hardly say that Mr. Wright was not "Doctor."

would see to them being sent up free and safe, from Kartoum, while from this place, Cairo, to Kartoum there is easy communication, *visâ* Suakin and Berber. There is good Doctor Emim Effendi at Mtesa's. He will (having my orders) treat your people well. He is a German, and a very good fellow. I tell you this, my impression is that Mtesa will not long continue civil to your people or to any one. He is very capricious. However, God rules, so let us trust Him.

Yours sincerely, in haste,

C. G. GORDON.

P.S.—You may count on me as you would on yourself to aid, protect, and in every way help your people. Emim Effendi is a good doctor and a gentleman, and has plenty of newspapers sent him.

Massowah, 16th May, 1878.

MY DEAR MR. WRIGHT,—I received your letter to-day, and have telegraphed to Suakin to see the four gentlemen† are looked after, and there is a chance of my meeting them as they go up. At any rate, they will want for nothing that I can do for them. Mtesa has many letters of mine, and four copies of my proposed treaty. Dallington,‡ of

† Four men left England, but one was sent back sick from Suakin.

‡ This was the Zanzibar boy who read the Bible to Mtesa before the C.M.S. men arrived.

course, knows that this is the case, and also that Mtesa has a letter from me to the Mission. However, never mind, it will all turn out for the best. At Dubaga now is my officer, a German, Dr. Suetzer, known as Emim Effendi, a quiet man, and he has my orders to look after the Mission. I will write to you any news I have from him. You are quite right in what you say about the effect of coming up the Nile would have on Mtesa, and I feel sure that I was one of the first to point out that fact through my brother. You misunderstood me in thinking that the Mission could ever be under the Egyptian Government. Such a thing would be impossible, and out of the question. How could a Mussulman Government protect a Christian Mission? I must have said, I think, "I would look after it," meaning by that, if any hitch occurred I would advise and help them. As for anything more than that, it would be impossible. I met at Aden a lot of French missionaries, and talked to them. The Superior told me they meant to go to Rumanika's and Mtesa's, and evidently were well up in the knowledge of what has passed. My dear Mr. Wright, it makes me smile to think of the bother and expense you and all the Christians would go to for Mtesa, when there are better fields, much more fertile, and without the drawbacks of this stuck-up savage. Do not think I am by this desirous to discourage you, or wish the Mission away. It will be years before I move, if ever I do move, to Lake Victoria, and so it is not for that that I allude to this. Let us wait, and we will see what will be the issue of Mtesa, and what will be his conduct; then if I am here, and you want a mission-field near the Lakes, I will advise you. With thanks for your kind letter,

Believe me,  
Yours sincerely,  
C. G. GORDON.

*Khartoum, Aug. 11th, 1878.*

MY DEAR MR. WRIGHT,—The three gentlemen arrived here safely, and are in very good health and spirits, they had a very long steamboat voyage from Berber here, but it is a good thing, for the delay enables them to get to Lardo at the tail end of the rainy season, and it is as well they spent the time in the

voyage than here at Khartoum, which is not very healthy. I have no doubt but they will get on well together, and they seem to have proper feelings as to the work they have to do and the troubles they will have to meet with, not too sanguine, and a belief that all will work out well, though different to what they may have expected.

Mtesa had sent an embassy here, and these men will go up with them to the Equator. I have told them my views and my idea of the line they should adopt with Mtesa, i.e. to let him clearly understand their stay depends on his trusting them properly, a thing, however, which he has never done yet to any traveller, *malgré* all Grant may say. *En passant*, I remark that in no case do we hear of the great men of the earth being aiders of the propagation of the Gospel; it is a movement which always begins among the lower classes, and therefore leads their governors to adopt or to protect the faith. From this I maintain that the work must be done away from Mtesa, if he will not aid it. I think you ought to consider the question thus: "What is our object?" It is to benefit, civilize, and evangelize Central Africa. What is the best means of doing so? By placing our Mission in a country where it would be safe, where all classes of people have access to our missionaries, which is not unhealthy, and where they can obtain food; and whence they could communicate with their homes. And the ranks or position of the converts are of no importance. You want access to willing ears of the many, if possible in places where the questionable Christianity of Europeans and where Arabs have not been. Does Mtesa present those necessary acquisitions? Figure to yourself Mtesa, his head turned with adulation of foreigners, wanting nothing of the things of this life, threatened by the restraints a true Christian would surround him with; it is possible he might become changed, but how long will it be before the time comes for "shaking the dust off your feet and going to the Gentiles"? There is a limit to your efforts. Pray do not think I am in the least interested in pointing out this to you, what is written in the scroll of the future is written and has only to be unrolled. But I say, to attain the object that sincere Christians



have in view, divested of the clap-trap glory which attaches to its explorers or Missions in unknown lands, you need a lower platform, and that platform I will sketch for you. I have now put a European in command of the Equator Province, and shall, I hope, put a second European in Unyoro and in Lake Albert as governor, and I would say, give your agents discretion that, should they find Mtesa and these potentates deaf, they could establish themselves on Lake Albert, among the tribes (virgin) from Arab and European. On west coast of Albert Lake it is healthy, it is populous, it is more visited by us, it is near us, so that your route to Europe is safe, and your agents would not be in any way under Egyptian rule. Established there they might develop the products of the country, and sell to our people, and supply their own wants. You want to do too much at once; you were dazzled by Stanley's account of Mtesa, and pushed on at great cost to gain the glory of sensation. You wanted a huge fire at once before you had the spark. Establish the spark on Lake Albert, and trust the wind (symbol of Holy Spirit) to fan the flame. It was written, and it was accordingly accomplished; but the lives and exertions which were used to take your poor caravans to Mtesa would have enabled you to build up stations for ten or twenty men, twenty miles apart, from Bagamoyo to south end of Lake Victoria. Had you been content with that for say a year's work, you would now be thoroughly established on south end of Lake Victoria. Your agents would know if they were ill they had a sure retreat, and this thought counts for something in these lands. Now how is it? The first caravan of Speke and Grant had great trouble, will the 230th caravan which goes along that route have less? No, it will be just the same till you establish regular posts. People will say, oh, it would take too many agents. Not so. Two would have sufficed, and these two would have benefited the people about those parts, whose souls are worth as much to God as any Mtesa! But no, Mtesa was a king, never mind those people on the road. Then, again, God's Spirit and power is quite forgotten. "If the agents go from Nile, Mtesa will be suspicious." "The hearts of kings are in the hand of God, who turneth

them as He will." So the established communication through Egypt must be given up. *He*, being impotent. Do you know that Europe owes a very heavy moral debt to Egypt? Do you know that all these slave-traders were brought up to their *métier* by English, French, &c., &c., adventurers? They, the Arabs of this side, only took advantage of the energy of those European traders. Just ask Baker who it was began the slave-trade in its colossal scale, he will tell you. . . . Never in any part of the globe would you have a virgin people open to you with such very small disadvantages as you would have by locating on the west coast of Lake Albert. We have two steamers on the lake, and my proposed European Governor of Unyoro would be glad to visit your people.

I have now written you a long letter which I do not trouble you to answer. I do not like many of the writings of your agents, I see printed. In speaking of the negroes, there is much "I am not as other men are" in them. I would there was more of the claim to be "Chief of sinners" in them. (I wonder whether Paul meant it, or if he only used it as a figure of speech. I think he did mean it literally—he felt that he was the worst of men.) I confess, with a Society like yours, you can scarcely avoid those publications, for people must have apparently some glory for the guineas they give. Propose to your Committee to give up wine for a month, not to give dinner-parties for the same time, and to devote the proceeds to the Mission. Ask them if they felt the very slightest inconvenience in giving their 5*l.*? Did they go for one day without milk at their breakfasts? &c. "Prophecy unto us smooth things." It is seldom preachers touch on these points, for they "would be *offended* with them," and, of course, that must not be done. I know I write to a kindred spirit in this matter, in writing to you, and I would wish you to understand that I do not allude only to the subscribers of your Society, but to the general actions of *charity*! of Christians, and I say it is the fault of the preachers not speaking out.

You need not come to Africa for the martyr's crown, there are plenty to be given in England. Speak out, and you will find sharper pricks than you will get

from the Native lances, and plenty of poison to envenom the wound.

Believe me, my dear Mr. Wright,  
Yours sincerely,  
C. G. GORDON.

*Kartoum. 27th August, 1878.*

MY DEAR MR. WRIGHT,—I send you a packet of letters from your people, who, I am glad to say, are all right.

I send you the letters of the "three" to me. I do not do this because I seek for commendation. I do not deny that the letters give me pleasure; but the pleasure is because some words God gave me to give them seem to have worked in them. I thank God that I died seven or eight years ago to the honours of the world. You must not think I dissuaded them from Mtesa, or

tried to set them against him. My belief is that Mtesa has the germs of Christianity (I told you this before in the National Club), from his Abyssinian descent; but he is not so situated as to feel his need, at any rate for the present.

I am almost in despair with the slave-trade. You can scarcely imagine the difficulties of the question, and the intense depths it has among the people. I am, however, decided on the way to cut at the roots. I mean to vacate all the countries bordering on the negro tribes, and to imprison any one passing to and fro. This is the only way to stop it.

Yours sincerely,  
C. G. GORDON.

We must add one extract from a letter to the missionaries themselves, which he sent to Suakin to meet them:—

*(To the Mission Party.)*

*Haritree, en route for Berber,  
28th May, 1878.*

I want you to like my people, not to look on them as utterly evil. Mr. Wright has, I daresay, told you my views about missionaries. They must hate father, mother, and their own life also. You are sure to succeed if you will entirely trust Him. Shut your eyes to Stanley, to Egyptian Government, to

all things, and nothing will go wrong and you must succeed, though it may not be as you would think the best way. You have counted the cost and embarked in this work for His sake, and, though inferior far, for our nation's sake. You must go through with it. Are you missionaries? So am I. The letter must be one which he who runs can read, the *life*.

Mr. Pearson thus described their first interview with Gordon at Khar-toum:—

*Aug. 8th, 1878.*—On going to the palace at two o'clock, of course the guard turned out and several kavasses ushered us upstairs, and in a large corridor we saw a table laid for lunch, and a little man in his shirt-sleeves walking about. I took him for the butler. On looking through the open doors opposite saw a very splendid divan with a round table in the middle, on which was a bunch of flowers; several looking-glasses on the walls. But on catching sight of us the "butler" rushed up and said, "How d'ye do? So glad to see you; excuse shirt-sleeves, so hot! awful long voyage. I'll make a row about it. Are you very angry with me?"

A hearty grasp of the hand to each, a piercing glance of small sharp eyes accompanied this flow of words, spoken in a clear, sharp, but pleasant tone of voice. Yes! it is he indeed, the liberator of the slaves, the ruler of a country half as big again as France, the Chinese Gordon! It is hard to describe him; he is short, thin, well-moulded face, slightly grey hair, his eyes calm, but at times light up with great fire and energy, thin, nervous hands, and a peculiar smile. We have had some glorious talks with him, which have strengthened me. I only wish I could stay with him longer.

*Aug. 9th.*—He changes rapidly from one subject to another. In the middle of a conversation he suddenly stopped and said, "You wrote to your mother did you?" "Yes," said I. "That's right, always let your mother know how you are. How my mother loved me!"

## BRASS MISSION: NEW IRON CHURCH AT NEMBE.

LETTER FROM ARCHDEACON CROWTHER.

*Tuwon, Brass, Nov. 1st, 1884.*

**T** was in the year 1867, on our arrival at the coast from the Niger, as the Bishop and myself were leaving Akassa in a boat kindly sent round for us, that we met the late King Ockiya with three large war-canoes, anchoring at the last point of the creek opening into Akassa River. He was on an expedition to quiet some refractory villages under his rule. Our boat was hailed by the king with these words, "Godman, Godman, come near; I wish to speak to you. I have been asking for you." When we went close, he made known his wish, inviting the Bishop to open at Brass a Mission station as he had done at Bonny.

In 1868, a meeting was accordingly held, an agreement come to and signed, and a Mission station opened at Tuwon, the king and chiefs giving a large piece of land and promising a half-share, viz. 100*l.*, towards the establishment of the station, which was paid. The church of St. Barnabas was built, and the late Rev. T. Johnson put in charge. The leaven of the Gospel and the power of the Holy Spirit soon became evident in the admission of some chiefs and people into the visible Church of God: so much so, that from Nembe, the capital of Brass, thirty-two miles off, many, both men and women, were to be seen at St. Barnabas' on Sundays, who had come down on Saturday night in their canoes to attend the means of grace. Persecutions broke out on more than three occasions, which the church people most calmly endured. Good King Ockiya all the while was favourable to Christianity, but through policy kept neutral in order to be in a position to mediate between the Christians and heathens. In his house at Nembe he held prayers both morning and evening, the neighbouring church people attending; and meetings for services were held on Sunday, led by his attendant, James Kalaieperi, once a schoolboy at St. Barnabas'.

In the year 1877, the number of church adherents increased so much that the king was moved to take a public step in favour of Christianity, which has now been crowned with blessed results, this year, to the Redeemer's praise, viz.

a proposal that any thus disposed should join him by subscribing money and materials to erect a preaching-place on a spot of ground he would give over for the purpose. There was a rush made to subscribe, each vying the other—king, chiefs, and subjects, rich and poor, old and young—who would give most. In a short time there were heaps of ropes, sticks, grass thatch, wattle and mud to plaster the walls; and a preaching-place, 35 ft. by 25 ft., was soon erected. The preachers at this church were, foremost, James Kalaieperi and Wm. Kemmer; and latterly, Wm. Aprekuma and Samuel Olale. Occasional visits were paid by the late Rev. T. Johnson, as well as by the Bishop and myself. In 1880, the Rev. J. D. Garrick was transferred from Tuwon to Nembe. King Ockiya openly avowed himself a Christian in 1879, and attended services and class at St. Barnabas' as an inquirer. He had brought down and delivered his idols to the Bishop, broken down his idolatrous groves, and now put away his numerous wives, retaining only one, which was publicly announced; and on Advent Sunday, 1879, being ripe for it, and by his special request, I came round from Bonny and baptized him by the name of Josiah Constantine Ockiya. Two weeks after this, he died a faithful soldier of Christ.

The church attendance in the king's chapel rose to 600 in 1882. Becoming too small for the still increasing congregation, and the signs of decay showing themselves on the building, having stood five years, another move was made for a larger and more substantial church. The experience gained of the effects of the weather on boarded churches in the Delta prompted the suggestion I made for an iron church from England, which met with the approval of all, especially as a brick building would be much more expensive, and too heavy for the nature of the soil in the Delta stations. Series of meetings were held at Nembe among church people and sermons preached by Mr. Garrick and myself on the subject, and a list opened which contained an amount of fifty-five and a half puncheons of oil promised, besides cloth and cash.

On my short visit to England in 1883, some alterations to suit our wants out here were made, and a church, 88 ft. by

40 ft., was sent out in November, in the ss. *Mandingo*, commanded by good Capt. Thompson.

The Bishop resolved to have the church opened on Sunday, the 5th Oct., before proceeding to the Upper Niger. Notices were accordingly given in both churches, Tuwon and Nembe, and invitations sent round to friends. Upwards of 150 to 200 people and leading members of St. Barnabas' went up to witness the dedication and to join in praise to God for His goodness in the sister-church.

That Sunday, Oct. 5th, was a particularly cool day. At 8 a.m. the church people were dropping in; at nine, canoes from the neighbouring places, loaded with gaily-dressed men and women and children, were landing around the church-yard; their cheerful looks indicating their inward joy and gratitude. The ringing of the first bell at ten o'clock was formal, for the church was densely crowded before that, and at half-past ten the service commenced. Morning Prayers in the vernacular were read by Mr. Garrick, the Proper Psalms by myself; First Lesson, 1 Kings viii. 22-61, by the catechist, Mr. Peters, the Second Lesson, Heb. x. 19-25, by Mr. D. C. Spiff, assistant schoolmaster of St. Barnabas' station, a native of Brass, educated at the Grammar School, Sierra Leone; and the Bishop preached from 1 Kings viii. 27, before a congregation composed of church adherents, converts, and some heathens who joined us that day; all numbering 1202 within the church. In the afternoon, prayers were read in the vernacular by Mr. Peters, and I preached from Genesis xxviii. 17, to 1069 persons. The collections in the morning and afternoon were, 9*l.* 17*s.* 8*d.* cash, 9 pieces Madras cloth, 106 fathoms cloth, 35 handkerchiefs, 1 piece silk, 170 reels thread, 3 bars soap, 11 pipes, 7 heads tobacco, 1 padlock, 4 papers needles, 1 pair scissors.

Again, our earnest prayer is, that as a temporal church has been dedicated to God, the hearts of those who will be the worshippers in it may be consecrated to Him. May it truly prove a "house of God" and a "gate of heaven" to many who will belong to the family "of whom the whole heaven and earth is named," redeemed by the precious blood of our Lord Jesus, and sanctified by the Holy Spirit!

The church is named St. Luke's, after St. Luke's, of Ramsgate. The anthem, "Peace, perfect Peace," was very nicely sung by the choir. Surrounded by mangroves, in a really English-built church, far off in these heathen lands, such lines as—"To do the will of Jesus, this is rest," "In Jesus's keeping we are safe, and they," "Jesus we know, and He is on the throne," came with double force as they proceeded from the lips of those who had renounced the customs and idolatrous worship of their forefathers, and now acknowledge and praise Jesus as their Saviour.

One of the lecturns (used as a reading-desk) kindly given by Rev. Mr. Hardy, of St. John's, Belvedere, Kent, graced the church at this opening; the communion-table services and Prayer-book from Canon Hoare's church, Holy Trinity, did good service also; and three mottoes, gifts from the Rev. A. J. Clarke, Elvington, York, through Mr. Hugh S. Macaulay, relieved the eyes with their suitable texts on the walls of the church. Thus our English friends worshipped with us in *spirit* and in *deed* at this opening.

The cost of this church was—

In England	£	s.	d.
Extra charges for packing, materials	720	0	0
for putting up, &c.	38	18	6
Lightning conductor	9	18	9
	£768	17	5
Towards the church was paid			
by the congregation of			
Nembe, 43 puncheons of			
palm-oil, viz. : 36 puncheons			
sent to our agent, Mr. Tom-			
linson, which realized			
7 puncheons of oil paid here	£275	6	3
at Brass for shooks, ship-			
ping expenses, at 1 <i>l.</i> a pun-			
cheon	84	0	0
Cash collected at Nembe to	84	0	0
date, April, 1894, and ex-			
pended in carpenters' pay			
and other payments	58	8	10
	£257	15	1
	1	9	11
	857	15	1
	£53	11	0

Thus the total of 857*l.* 15*s.* 1*d.* was contributed by the congregation and spent on the church, leaving a balance of 53*l.* 11*s.* with a few other purchases to be paid in England, which the remaining promises now coming in will more than cover. With grateful hearts, we raise our Ebenezer, and say, "Hitherto hath the Lord helped us, and to Him we give the honour, praise, and glory."

## THE MONTH.



ON the day that the mournful news came which seemed to render certain the death of General Gordon, we wrote in the *C.M. Gleaner* as follows, and we repeat the words here :—

If it be true that General Gordon has fallen, it would ill become us to pass over such an event in silence. Not only because the eyes of the whole nation have been upon him. Not only because he was pre-eminently a Christian hero. Not merely because (if it indeed be so) he died at his post. There have been other Christian heroes who have died at their posts. England was willing that hundreds of her bravest officers and men should be killed if only Gordon could be rescued; yet each life sacrificed has a value of its own, and the humblest Christian in the army is as precious in God's sight as the great leader whose name all generations will honour. But Gordon had one object at heart for which England as a nation cares little. If his spirit could speak to us now, he would say, "Weep not for me; weep for these multitudes of Africans; not for the massacred at Khartoum only, but for those that massacred them. The cure for the miseries of Africa is not the British flag; it is not conventions at Berlin; it is not 'legitimate commerce,' which mostly means gin and rum for the black man and unhallowed profit for the white man; it is the blessed Gospel of Jesus Christ; it is the message of mercy and love from the Great King to His rebellious subjects; it is the Divine grace that can change heart and life, and make the desert rejoice and blossom as the rose." That is what Gordon would say; and that is what those Englishmen who are Christians ought to be saying now.

We have looked out the letters which Gordon wrote to the Society in 1878-9, in connection with the journey of the C.M.S. Nile party to U-Ganda, and we print all in them that is of general interest in this present *Intelligencer*. They will be read, we doubt not, with eagerness and admiration.

THE opening of the new wing of the Church Missionary House is fixed to take place (D.V.) on Wednesday, the 4th inst. There will be a Special Meeting in the new large Committee Room at eleven o'clock, to dedicate the House to the work of the Lord. The Earl of Chichester, President, will take the chair, and several old friends have been invited to speak. In the course of the proceedings, the portrait of the President, painted in commemoration of the completion of his fiftieth year of office, will be presented by the subscribers to the Society.

In the afternoon of the same day, advantage will be taken of the presence of a good many members to hold a short, formal General Meeting of the Society, for the purpose of amending two of the fundamental laws and regulations. Official notice of this meeting has been given separately.

Other Meetings and Conferences are being arranged, and it is hoped that the new Room will prove of great service to the Society, by affording space for many profitable gatherings.

AMONG other gatherings of a semi-public character for which the new large Committee Room will be available, is a *Weekly Prayer Meeting*, open to all Members and friends of the Society, which it is proposed, God willing, to hold every Thursday at four o'clock, for one hour. At this meet-

ing the various current topics of special thanksgiving and prayer will be briefly stated, and every Mission and missionary will, from time to time, be remembered before the Throne of Grace. We earnestly look for the presence of our Divine Lord and Master at this weekly meeting, and trust that, by His blessing, it may become the means of deepening the interest of those who are able to come together in the spread of the Gospel all over the world, and of drawing out their sympathies more and more towards brethren and sisters, both European and Native, in every land.

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THE Young Men's Christian Association has spontaneously offered the Society the use of Exeter Hall for a great meeting of young men and others, to place before them the present needs of C.M.S. work all over the world. The Y.M.C.A. Secretaries state that the missionary enthusiasm now aroused among their circle of young men in London is remarkable, and urge that no opportunity be lost of pressing home upon them the Lord's last command to His Church. The C.M.S. Committee have gratefully accepted the invitation; and the meeting will (D.V.) take place on an early day, which we hope may be fixed in time to advertise it in our present number, though after these sheets are gone to press. We would ask for much prayer that this special gathering may be attended with great and manifest blessing.

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OUR narrow space does not allow of our recording more than a fraction even of the Church Missionary Society's proceedings at home and abroad, so that we are never able to allude at all to the work of other Societies. But we cannot let the remarkable missionary interest aroused lately by the China Inland Mission and the Cambridge men who have joined it, to pass without a word of cordial brotherly interest. We wish the devoted young men lately gone out God-speed, and we hope their example may stir up many others, both for China and for the other great fields of Africa, India, and Japan.

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THE portrait of Lord Chichester above-mentioned is being privately subscribed for. The subscriptions are limited to 10s. 6d., and if any of our friends like to join, their contributions will be welcome.

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WE have again to express the great and hearty satisfaction of the Society's friends at the selection of the Rev. E. H. Bickersteth—or we should rather say, of the Dean of Gloucester—for high office in the Church. It is remarkable that two bishoprics should go to men with hereditary connection with Africa. The father of the Bishop-designate of Exeter started the C.M.S. Mission at Sierra Leone, and baptized the first West African converts to Christianity on Easter Day, 1816; while Dr. Temple, the Bishop-designate of London, was himself born at Sierra Leone, his father being Governor of the Colony.

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WE are thankful to have to report that two more University graduates have been accepted during the past month, viz., the Rev. Philip Ireland Jones, M.A., of Corpus Christi College, Cambridge, Vice-Principal of Ridley Hall; and Mr. Septimus T. Pruen, M.B., of Durham University. Mr. Ireland Jones, whose good work at Ridley Hall is familiar to Cambridge men, is a son of our well-known Ceylon missionary, and has long been intending to dedicate himself also to the foreign field. Mr. Pruen has a

brother connected with the China Inland Mission ; but his own mind was called to the work by the incident of the death of Dr. Southon of the L.M.S. in Central Africa after our missionary, Mr. Copplestone's, brave but unsuccessful attempt to save him by the amputation of his arm (see *Intelligencer*, November, 1882). Others are in communication with the Society, but we are not able to announce further names this month.

WE ought to have mentioned last month that Mr. Hooper and Mr. Roper (the two men whose acceptance was then notified), desire to go out entirely at their own charges. We hope others yet to come will have the power to do this, as we are sure all have the will.

THE locations are not all yet settled ; but Mr. Pruett and Mr. Hooper, in accordance with their own earnest desire, will be sent to East or Central Africa, the former of course as a medical missionary. Mr. Furness Smith and Mr. Ireland Jones will go to North India, the latter for one of the Divinity Colleges.

IN the first week of March, Mr. Fenn and Mr. Barton are due in England on their return from Ceylon. They write in terms of unfeigned thankfulness for the success vouchsafed to their mission.

AT the Bishop of Colombo's ordination on December 21st, the Rev. C. C. Fenn, at his request, preached the sermon. Among the candidates was the Rev. J. W. Balding, C.M.S., who was admitted to priest's orders.

WE hope next month to give some account of the present position at Metlakahla. The Commissioners sent there by the Government of British Columbia have presented their report, but we have not yet received a copy of it, and the abstract of it in the local newspaper is not quite clear ; nor do we yet know what course the Executive Government will adopt in consequence of it, at least two alternatives being suggested. In the meanwhile, an interesting letter has been received from Bishop Ridley, giving most encouraging accounts of the C.M.S. Christian community. There was great anxiety during the autumn, but there have been many tokens of the gracious interposition of God in answer to prayer.

THE Committee have decided, if God give the men and means, to occupy Quetta, the advanced post on the borders of Afghanistan and Beluchistan now permanently annexed by the British Government. Three C.M.S. missionaries have visited this important place, viz. the late Rev. G. M. Gordon (*Intelligencer*, Jan., 1881), the Rev. G. Shirt (*Intelligencer*, April, 1882), and the Rev. C. Merk (*Intelligencer*, Oct., 1884). The Rev. R. Clark has been urging this move forward on the Society, and in a letter dated Jan. 10, he writes, "Will the C.M.S. come boldly forward, and form a perfectly new and strong Mission at Quetta, a second Peshawar, a second Mission directly for the Afghans? England, I am sure, would respond to the call if C.M.S. were now to make the appeal." The Bishop of Lahore has also written a stirring letter on the subject to the *Record* newspaper. Before either of these reached England, the C.M.S. Committee had resolved to respond to the call (see Selections from Proceedings of Committee in our last number), feeling that as the whole north-west frontier of India has

always belonged to this Society, they were bound not to hang back. At the same time, the thing must not be done at the cost of crippling other Missions; and they are therefore praying that two or more able men may be stirred up to volunteer especially for this new field and to go out at their own charges.

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THE Rev. A. Lewis, of the Beluch Mission, Dera Ghazi Khan, very generously offered recently to the C.M.S. Committee to pay for three years what would be the equivalent of half the expenses of an unmarried missionary to help in Beluch work. The Committee could only say that if some friend should be found to pay the other half, they would send a man out, as soon as he could be found. The following has just been received from Bishop French:—

*January 19th, 1885.*

Mr. Shirreff and myself, as executors of Mr. Gordon's will, are willing, under these very exceptional circumstances, to make ourselves answerable for that balance which your Committee feels the resources you are charged with insufficient to meet. That responsibility we—if it please God—undertake for the next three years, which seems to be the period which presents the main difficulty. What we have, therefore, to ask of yourselves, as Secretaries, and of your Committee, is that you will be so very kind as to search out in our behalf for the best man whom God may bring in your way to be Mr. Lewis's comrade in the Belooch campaign. Mr. Lewis and his wife have a true missionary—I might say apostolic—ring about them, as if Mr. Gordon's mantle had fallen on his younger brother; and we cannot but feel earnestly desirous that of the thirty or forty candidates thrust forth from Cambridge for missionary employ, some one at least may be singled out by a special call, to make the raising up of a Church from amidst the Belooch race, his life's work. You know how this people was laid upon the heart of our dear brother Gordon.

THOS. V. LAHORE.

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THE northern half of the old Diocese of Athabasca, under Bishop Bompas, is now to be called the Diocese of Mackenzie River. The name of the new Diocese of Assiniboia is to be altered to Qu'Appelle (a principal station in it, dating from French times).

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At the ordination held by the Bishop of Calcutta on December 21st (mentioned in our last), when Mr. A. H. Wright was admitted to deacon's orders, and the Revs. A. J. Shields, R. R. Bell, and W. Seetal (Native), to priests' orders, the sermon was preached by the Rev. A. Clifford, C.M.S., Krishnagar.

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WE ought before to have mentioned that the Rev. J. R. Longley Hall, of Jaffa, has been dangerously ill through having tea given him on one of his journeys which had been made with polluted water. He has, however, been mercifully restored to health.

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ANOTHER Native clergyman has been called away, the Rev. Pakkianadhan Suviseshamutthu, of North Tinnevely. He died November 18th. He was ordained by Bishop Sargent in 1882.

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THE *Missionary* for November, 1884, published in Australia, and edited by our old friend the Rev. H. B. Macartney, gives an account of a young gentleman in South Australia, holding a good position in the Civil Service, who through reading an appeal for help in the *Missionary*, from Mrs. Cain,



wife of the C.M.S. missionary among the Kois at Dummagudem, offered himself to work with Mr. and Mrs. Cain in that Mission. His voyage and outfit expenses have been defrayed by friends in Australia, who will also help to maintain him. Mr. Macartney says:—

A gentleman residing at Mount Gambia read in the September *Missionary*, "Cannot some strong, brave young man come from Australia with a helping hand?" This was Mrs. Cain's question and it found an answer in his breast. He offered himself, and, on receiving my reply, telegraphed to say that he was coming all the way from South Australia [to Melbourne], just for one night, to have the question settled. He came, laid his papers, &c., before myself and Mr. J. H. Davies on Thursday evening, October 30th, and after prayer and due deliberation we determined joyfully and thankfully to accept him. He is to re-

sign his position in the Civil Service at once, and to sail if possible from Adelaide in the *Carthage* on Saturday, November 22nd. There was not a moment to be lost, both to secure the Indian winter and to get up the Godavari while in flood. He has been a child of God from his youth, has been engaged recently in active Sunday service, has been studying for the ministry during his leisure hours, is only twenty-two years of age, has splendid health, and enjoys the unbounded confidence of his pastor and his pastor's wife, our old and valued friends, Dr. and Mrs. Craig. His name is Mr. Albert Edward Peate.

In connection with the foregoing, we may mention a remarkable report which we have received from Mr. Macartney of the money raised by him in Australia in aid of the India Missions. We find that through his instrumentality 198 children are maintained in the C.M.S. Boarding-Schools in Tinnevely, Travancore, and the Telugu Mission, 22 Native evangelists and teachers in Tinnevely and the Telugu Mission, 28 Bible-women and school-mistresses in Tinnevely, two divinity students at the Lahore College, and four zenana lady missionaries in the Telugu Mission and the Punjab, at a total cost of more than 1450*l*. That is one praying and whole-hearted man's work for the C.M.S. Missions every year. And now the new lay missionary above named has to be added. Nor must we forget that Mrs. Cain herself joined the Telugu Mission (as Miss Davies) as a co-helper under Mr. Macartney's auspices. Ought not we in England to be "provoked" to love and good works?

On January 6th, in the C.M.S. Mission church at Amritsar, the Bishop of Lahore publicly invested the Rev. Imad-ud-din with the degree and robes of an honorary D.D., conferred on him by the Archbishop of Canterbury. The church was crowded with Native Christians.

THE Society has received from Madras the late Miss F. R. Havergal's *Royal Bounty*, translated into Tamil by a C.M.S. Native clergyman, the Rev. S. Paul.

THE *Epiphany*, a paper for educated Hindus, published by the Oxford Mission at Calcutta, says, "We are glad to hear that the Rev. Mr. Bomwetsch's Bengali translation of the New Testament is at last about to be published. It is said to be so clear that Bengali children love it, and so idiomatic that Bengali men and women prefer it to their English Bibles, whereas the reverse is now the case." Mr. Bomwetsch is a retired C.M.S. missionary.

THE Rev. A. Lewis, our missionary at Dera Ghazi Khan, has published his translation of St Matthew's Gospel into the Beluch (or, as he calls it,

Balochi) language. This is the first publication in that hitherto unwritten tongue. It has been printed for the Punjab Bible Society at the Allahabad Mission Press.

THE Rev. E. Droese, of Bhagalpur, the senior of our missionaries in the North-West Provinces, has published an "Introduction to the Malto Language and a Malto Vocabulary." Malto is the language of the people on the tops of the hills in the Santál country, whom we have usually called Paharis (hill people), but who call themselves Maler (men). It is usually reckoned a Dravidian language, but Mr. Droese says that while there is "a very decided Dravidian element" in it, it "differs from the family in very essential points." Bishop Caldwell, to whom a copy has been sent, writes, "It is a very valuable contribution to the study of the non-Aryan languages of India. The pronouns are distinctively Dravidian, of the purest and oldest type; so are the first two numerals. . . . Mr. Droese's work will be highly appreciated by Indian scholars." The Rev. H. P. Parker writes from Calcutta, "Now that we have this book, and the Gospels and a few hymns in the Malto language, as well as a little band of Maler Christians, it does seem a pity that we have no Maler missionary."

THE ss. *El Dorado*, which has been lost off the coast of Spain, was one of the most famous of the large steamers plying between England and India, and had taken many of our missionaries backwards and forwards. There went down with her a thousand copies of the *C.M. Gleaner* going to Calcutta and Ceylon for the localized editions, and some large parcels of books for our Indian missionary libraries. The Society, we need hardly say, is fully insured.

CONCERNING the late Archdeacon Jacob, the Rev. W. Clayton, C.M. Association Secretary for Hants, &c., writes to us:—

Last year, though upwards of eighty, he walked some little distance, on a wet miserable night, from the Rectory to the school for the missionary meeting, carrying the lantern himself. The next night he drove five miles to his other parish, Hunton, for the missionary meeting there. In his speech he said it would probably be the last time he should attend, and the doctor would not have let him out if he had known. The C.M.S., he said, had had his first love, and he saw no reason why it should not have his last.

### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the great progress of the Society's work which has rendered the enlargement of its House necessary. Prayer for a blessing on the meetings to be held in the new Committee room this month. (P. 185.)

Prayer for a blessing on the Exeter Hall meeting suggested by the Young Men's Christian Association. (P. 186.)

Prayer for the people of the Soudan, for whom General Gordon sacrificed his life; and that all events there may be overruled, in God's own good time, to the spread of the Gospel in Central Africa. (P. 185.)

Prayer for men and means to occupy Quetta. (P. 187.)

Prayer for Frere Town and the whole East Africa Mission. (P. 158.)

Prayer for the Theological College at Osaka. (P. 175.)

Thanksgiving and prayer for Nembe, and all the work in the Niger Delta. (P. 183.)

## HOME WORK OF THE SOCIETY.

**Belfast.**—The Rev. R. W. Stewart, who, with Mrs. Stewart, has lately returned home for a little rest after eight years' missionary work in Fuh-Chow, China, has been holding a series of meetings in the Diocese of Down, Connor, and Dromore. On January 11th, he preached to very large congregations in the Parish Church, Banbridge, and in the afternoon addressed nearly 500 children in the same church; the attention of the youngest being gained as he told the simple but wonderful story of the conversions to Christianity in China. On Tuesday afternoon there was a drawing-room meeting at the Archdeaconry of Dromore, at which upwards of sixty ladies of the neighbourhood met to hear from Mrs. Stewart an account of the work among the women of China, many hundreds of whom have become Christians within the last five years, and some are now working as Bible-women among their heathen sisters. In the evening both Mr. and Mrs. Stewart addressed the members of the Girls' Friendly Society in Banbridge, nearly 100 being present; and on Wednesday evening a public meeting was held in the church school, the attendance being so large that the doors had to be closed against any more admissions, nearly 600 persons being packed in. Mr. Stewart gave an intensely interesting and powerful address. On Thursday they attended meetings in Rostrevor, over which the Rev. William C. Barker presided; and on Friday two meetings at Dromore, the Rev. Canon Hayes presiding in the evening. On Sunday, the 18th, he preached at St. Thomas's Church, Belfast.

**Bournemouth.**—The Annual Sermons were preached in the Parish Church and Holy Trinity Church on Sunday, Jan. 11th, by the Dean of Winchester and the Rev. T. P. Hughes, from Peshawar. The Annual Meeting of the Bournemouth Auxiliary of the Society was held in the Town Hall on Monday afternoon, under the presidency of the Rev. Canon Carus, and was largely attended. Considerable disappointment was felt at the unavoidable absence of Earl Cairns, who has presided over the Annual Meetings at Bournemouth for some years, and was expected to be present. The Rev. Canon Eliot, Vicar of Holy Trinity, read a letter from Earl Cairns regretting his inability to be present owing to a severe cold, and though now convalescent he thought it would be imprudent to make his first appearance at a public meeting. He, however, expressed his cordial sympathy with the object of the meeting, adding that he never knew a time when there was a greater call, a greater opening, for missionary effort. Canon Eliot read the Annual Report, from which it appeared that during the past year the Holy Trinity (Bournemouth) Branch had sent up to the Parent Society no less a sum than 563*l.*, of which 115*l.* 14*s.* 10*d.* was collected by the juvenile members of the branch. The Rev. T. P. Hughes and others then addressed the meeting.

**Edinburgh.**—The Anniversary of the Edinburgh Auxiliary of the C.M.S. was held on Jan. 17th to 19th. On the 17th, a Meeting of the St. Thomas Juvenile Association was addressed by the Rev. T. P. Hughes, of Peshawar; and on the 18th, Sermons were preached by the Right Rev. Bishop Hellmuth and Mr. Hughes in St. Thomas (collection 52*l.* 15*s.*), St. Andrew's, St. Vincent, and Trinity churches. The Very Rev. J. F. Montgomery, Dean of Edinburgh, also pleaded the cause of the Society in Christ Church, Morningside. On the 18th, the Public Meeting was held, the Bishop of Edinburgh presiding. The Treasurer stated that 234*l.* had been contributed through the Auxiliary during 1884, while 48*l.* had been raised by the Juvenile Associations for the support of orphans in Benares, and other institutions, and about 30*l.* further had been transmitted to the Society through the Diocesan Mission Board. He urged upon the consideration of the subscribers the "calls for more men and means" in the January number of the *Intelligencer*. The meeting was then addressed by Bishop Hellmuth and the Rev. T. P. Hughes. The former spoke of the Society's work in North-West America, and urged that if Christians generally would learn to look upon themselves not as proprietors, but as stewards of the means God had given them, the cause of Missions would not languish for want of funds. Mr. Hughes gave interesting accounts of the work

in Afghanistan, the importance of which, from its position and association, as well as of Mission work in India generally, he strongly insisted on. The sum of 11l. 17s. 7d. was collected at the meeting, and a cheque for 300l. was afterwards handed to the Treasurer from an anonymous donor.

**Exeter.**—On Thursday evening, January 29th, the Annual Tea, in connection with the Local Branch of this Association, was held at the Royal Public Rooms, Exeter, and was followed by a public meeting, presided over by Sir John Kennaway, M.P. As usual there was a very large attendance. The Bishop of Exeter was amongst those whose attendance had been looked for, and his acceptance during the day of the Bishopric of London led to his appearance being anticipated with special interest. He, however, was unable to be present. Sir John Kennaway, in opening the proceedings, referred to the event of the day, and regretted that they should not only on that occasion, but probably not at their future annual meetings, have that countenance and encouragement they had had in the past. They could only pray that the Spirit of God, which had led Bishop Temple to a larger sphere would sustain and bless him in his new work. He was sure their good wishes, and prayers would go with him, for they would feel that that which was their loss was the gain of the vast population of that city which is the wonder and admiration of the world. The Chairman then remarked that they were met to do good work for the Church Missionary Society, a Society for which they had a warm regard and affection, and which called forth enthusiasm and sympathy in a way which no other society did, except, perhaps, the British and Foreign Bible Society. Why was this? Because they knew and trusted the leaders who directed their counsels, because they knew the principles on which the Society worked, and to which it steadfastly adhered now as in times past, and because the missionaries whom they sent forth were not mere names to them. But with those who had that knowledge, he could not understand a single man or woman careless upon this great question, or who could not feel a strong and burning desire to set forth to others the advantages and blessings they themselves possessed. He added that a quality which excited admiration in our soldiers was not less to be found in the missionaries who went forth, leaving home and friends dearer than life itself, who went forth accompanied by no correspondents, unattended by the pomp and glory of war, who went forth in simple faith and trust in the Master who sent them and the work they had to do. Interesting addresses on missionary work were delivered by the Rev. W. E. Rowlands, from Colombo; Rev. G. D. Symonds, of Lew Down, formerly a Bengal Chaplain; and the Rev. W. G. Mallett, formerly a missionary in Northern India.

**Louth.**—The Anniversary of this Association was held on February 1st and 2nd. Sermons were preached in Holy Trinity Church on the Sunday by the Rev. T. P. Hughes, of Peshawar. The Annual Meeting was held in the school-room on the Monday, at which the Vicar, the Rev. H. Streatfeild, presided. Addresses were delivered by the Rev. Canon Blenkin, Vicar of Boston, the Rev. T. P. Hughes, and T. Faulkner Allison, Esq., a zealous lay supporter of the Society. The collections amounted to about 80l., which, considering the very great depression of trade in Lincolnshire, show no falling off in the interest of our friends at Louth in missionary work.

**Manchester.**—On Tuesday evening, February 10th, a special service was held in the Cathedral, on behalf of the Society. There was a crowded congregation, and a large number of the local clergy were present. The Dean (Dr. Oakley) read the prayers, and with him were Archdeacon Anson, and Canons Woodhouse, Kelly, Atkinson, and Stowell; the preacher being the Bishop of Ripon (Dr. Boyd Carpenter), who took for his text John xii. 24.

**Old Hill.**—On January 25th two Sermons were preached to large congregations by the Rev. A. D. Shaw, from East Africa, and an address given to the school-children, numbering about 1000, by the Rev. R. Pargiter. Collections at the three services amounted to 23l. The missionary boxes (fifty-four) brought

in for the year 52*l*. On Monday, January 26th, a meeting was held in the large schoolroom, which was crowded with adults and children, who listened attentively to addresses given by the Rev. A. D. Shaw, as he detailed his work in East Africa, and by the Association Secretary. The total amount collected, though a little less than the previous year, indicated the deep interest felt by the people, even under great distress, for the missionary cause. Great praise is due, not only to the Vicar, but also to the energetic schoolmaster, who has thrown himself so heartily into the work, and to others who have contributed so liberally to the funds.

**Oxford.**—A gathering of a very remarkable character took place at the Clarendon Hotel, on Saturday, February 7th, on the occasion of the annual Church Missionary Society Breakfast, given by the Rev. A. M. W. Christopher, who invited a large number of both senior and junior members of the University to meet the Rev. T. P. Hughes, B.D., for twenty years a C.M.S. missionary at Peshawar. Altogether, there were two hundred and forty-six present, including Dr. Ince, Regius Professor of Divinity; Dr. Pritchard, Savilian Professor of Astronomy; Canon Driver, Regius Professor of Hebrew; Dr. Chase, Principal of St. Mary Hall; Dr. Boyd, Principal of Hertford College; Bonamy Price, Esq., Professor of Political Economy; Dr. Legge, Professor of Chinese; the Hon. and Rev. Canon Fremantle; Sir William J. Herschel, Bart.; the Rev. A. G. Butler, Fellow and Tutor of Oriel; the Rev. Dr. Bigg, late Senior Student and Tutor of Christ Church; the Rev. H. A. Pickard, H.M. Inspector of Schools and late Tutor of Christ Church; the Rev. R. G. Livingstone, Fellow, Tutor, and Dean of Pembroke; the Rev. R. Ewing, Fellow and Tutor of St. John's; the Rev. T. H. Grose, Fellow and Tutor of Queen's; the Rev. J. R. King, Fellow and Tutor of Oriel; the Rev. H. C. Ogle, Fellow of Magdalen; the Rev. H. A. Harvey, late Senior Student of Christ Church; the Rev. C. Gore, Fellow of Trinity College; the Rev. R. L. Ottley, Senior Student and Tutor of Christ Church; the Rev. D. Maclean, Fellow of Pembroke; the Rev. R. H. Codrington, Fellow of Wadham; the Rev. F. W. Spurling, Tutor of Keble; J. Wells, Esq., Fellow and Tutor of Wadham; D. S. Margoliouth, Esq., Fellow of New College; J. Chevallier, Esq., Fellow of New College; H. T. Gerrans, Esq., Fellow of Worcester; and many others, and a large number of undergraduates. Mr. Christopher, who presided, said he had had that annual breakfast for nine or ten years, and had not found any other means so effectual in bringing together large numbers of the seniors and juniors of that University to hear a missionary address. Mr. Hughes then addressed those assembled, giving very interesting accounts of the work at Peshawar, and the great need there was for more workers in India. Dr. Ince, in expressing the thanks of those assembled to Mr. Hughes for his address, took the opportunity of observing how very gratifying it was to all those gathered together to see Mr. Christopher returned to Oxford in good health, and able to take part, as of old, in those meetings, and other good works in the University. In reference to Mr. Hughes, Dr. Ince said he thought it was with singular propriety that he appeared before a University audience to speak, considering that he himself was a man of much research and learning, and by his labours and works was contributing to a fuller knowledge of all that concerned the whole system of Mohammedanism, both in its religious and social aspects, by bringing out a work that might be of service to students of comparative religion and those who had to deal in practical management with Mohammedan thought and life. They must all have been struck with the fulness of his knowledge, and another thing which he thought was still more striking was his wonderful tone of sympathy with the people amongst whom he laboured, following in the tone and spirit of the first great apostle, St. Paul. In regard to Mr. Hughes' appeals to men personally to take part in such work as that to which he had devoted his life, they must say that that would be the right tone and spirit in which any were to go forth hereafter, to labour as missionaries for the Church of Christ, and that nothing but a real personal devotion to Christ the Lord as their own Master could warrant them to expect any success in that missionary labour when they had devoted themselves to it.

On the Sunday, sermons were preached to large congregations at St. Aldate's, St. Clement's, St. Ebbe's, St. Martin's, St. Peter-le-Bailey, and Holy Trinity.

On Monday evening, the Annual Meeting was held in the Town Hall, under the presidency of Sir W. Herschel, Bart., owing to the unavoidable absence through ill-health of Archdeacon Palmer. Mr. Christopher (the Hon. Sec.) stated the receipts of the past year to be 739*l.* 6*s.* 9*d.* The Rev. R. H. Maddox (formerly missionary in Travancore) and the Rev. T. P. Hughes followed with interesting details of their work in India.

**St. Leonard's-on-Sea.**—A Special Meeting in connection with the Society was held at the Assembly Rooms on Friday afternoon, Jan. 9th, to hear an address from the Rev. E. J. Peck, missionary from Little Whale River, Hudson's Bay. The Rev. F. A. L. Foster presided.

**Southampton.**—The Quarterly Devotional Meeting in connection with the Local Auxiliary of the Southampton Association was held at the Victoria Rooms, on Tuesday afternoon, Jan. 20th, Mr. R. C. Hankinson, J.P., presiding. After prayer by General Lewis, the Rev. J. A. Whitlock gave an exposition of the 67th Psalm. The Chairman, after a few remarks, referred to the large number of sudden deaths that had recently occurred amongst the warm supporters of the Society, amongst whom were the Marquis of Cholmondeley, Dean Law, the Rev. C. B. Leupolt, and the Rev. A. Bradley, the latter of whom throughout his life had been a faithful and consistent friend of the Society, and whose advocacy was always most powerful and telling at their periodical meetings, from which he was seldom absent. Miss Toomer, one of seven sisters who had been warm-hearted and generous supporters of the Society, had also been removed by death. He also alluded to the work which was going on in the University of Cambridge in connection with the Society, when, at a recent very interesting meeting, several young men had declared their readiness to enter on missionary work. The devotional exercises which followed had special reference to the work at Cambridge, and that success might attend the Deputation from the Society to Ceylon.

**Stourbridge.**—The Annual Meeting of the Society was held in the Town Hall, on Monday evening, December 8th, 1884. Mr. Alfred Freer presided. The Rev. Dr. Welch, Hon. Secretary to the local branch, stated that the contributions in the past year were 101*l.* 4*s.* 9*d.* The Rev. C. S. Wordsworth addressed the meeting, and was followed by the Rev. R. Palmer, a missionary who has laboured in China, and who gave interesting particulars regarding that country.

## NOTES OF THE MONTH.

### ARRIVALS.

**South India.**—The Rev. E. W. Elliott left Madras on December 4, 1884, and arrived in England on January 7, 1885.

**N.-W. America.**—The Ven. Archdeacon M'Donald left Winnipeg on January 18, and arrived in England on February 2.

### DEPARTURES.

**Foruda.**—Mrs. Emma Kerr left Liverpool for Lagos on January 10.

**Niger.**—The Rev. J. Hamilton left Liverpool on February 4 for Akassa.

**Western India.**—The Rev. C. Mountfort left London on January 14 for Bombay.

### BIRTHS.

**North India.**—On November 19, 1884, at Amritsar, the wife of the Rev. A. G. Norman, of a daughter.

### MARRIAGES.

**South India.**—On December 3rd, 1884, at Christ Church, Madras, the Rev. J. B. Panes, to Louisa C. Nelson, of Bristol.

On February 3, at St. John's, Penge, the Rev. F. Glanvill, formerly of Ceylon, to Eleanor Keen, of Penge.

### DEATHS.

At East Dulwich, on February 16, the Rev. W. Krusé, formerly C.M.S. missionary in Egypt and Palestine; and on the 13th, Mrs. M. Krusé, his wife.

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, January 20th, 1885.*—The Committee took leave of the Rev. James Hamilton, about to proceed to the Yoruba and Niger Missions. The Instructions of the Committee having been delivered by the Rev. R. Lang, and Mr. Hamilton addressed by the Chairman, Mr. H. Morris, and the Rev. W. H. Barlow, he was commended in prayer to the favour and protection of Almighty God by the Rev. H. Sharpe.

Mr. William Roper, B.A., of Worcester College and Wycliffe Hall, Oxford, and Mr. Douglas A. L. Hooper, B.A., of Trinity Hall and Ridley Hall, Cambridge, having offered themselves to the Society for missionary work, and expressed their desire respectively to go out at their own charges, they were introduced to the Committee, who thankfully accepted their offers of service, and they were commended in prayer to Almighty God by the Rev. Prebendary Wilson.

On the recommendation of the Sub-Committee in charge of the East Africa, Palestine, India, China, Japan, and North-West America Missions, various arrangements were sanctioned in connection with those Missions.

The Sub-Committee in charge of the India Missions presented a letter from General Haig on the urgent importance of supplying a lady-helper to Mrs. Cain, of Dummagudem, and stating that the Church of England Zenana Missionary Society was willing to supply such a person if the C.M.S. would render some aid. The Committee agreed to provide passage and outfit and house accommodation for the proposed Lady Missionary for Dummagudem.

*Committee of Funds and Home Organization, January 28th.*—The Central Secretary reported that the usual meetings of Association Secretaries had been held on January 14th to 16th, and gave a summary of their reports. There were seventeen Association Secretaries (of whom four give half their time), besides the Honorary Secretaries. The total number of sermons preached during the year were, as far as could be ascertained, 7501, of which 1334 were preached by the Association Secretaries, about 1000 by the Missionaries on the deputation staff, and the remaining 5167 by friends of the Society not officials. There were 2976 meetings, of which 1359 had been attended by the Association Secretaries. These figures showed a steady increase, and no doubt many sermons and meetings had not been reported.

Mr. E. Mantle, Assistant Central Secretary, reported that there were now nineteen sets of magic-lantern slides, which had been used by over 120 lecturers; that a set of Tinnevely diagrams, sets of curiosities from Central Africa and Tinnevely, and six new diagram maps and a new printed map of India had been added to the stock for use. He had himself given 116 lectures and fourteen Sunday-school addresses. The Lay Workers' Union had now 200 members.

A long discussion took place on various subjects suggested by the Association Secretaries' reports, particularly on "How to develop woman's work in connection with the Society;" "How to reach the upper classes;" "How to improve the Honorary District Secretary system;" and "How to influence the modern 'Mission' movement so as to deepen sympathy with Foreign Missionary work." A special report on these subjects was directed to be prepared for presentation to the General Committee.

The Rev. W. S. Bruce, Hon. Association Secretary for Bristol, having resigned on his removal from that city, the Committee directed that their

heartly thanks should be conveyed to him for his valuable services, and appointed the Rev. G. B. James, Rector of St. Philip and St. Jacob, Bristol, to fill the vacant office.

*Committee of Correspondence, February 3rd.*—A letter was read from T. Fowell Buxton, Esq., of Easneye, offering 100*l.* per annum for three years to support an additional Missionary on the Youcon. The Secretaries were directed to convey the hearty thanks of the Committee to Mr. Buxton, and to consider the possibility of sending out a student in the Society's College on this offer.

The Rev. Philip Ireland Jones, M.A., Vice-Principal of Ridley Hall, Cambridge, and son of the Rev. J. Ireland Jones, one of the Society's Missionaries in Ceylon, having offered himself to the Society for missionary work, the Committee thankfully accepted his offer, and it was resolved that he be appointed to a Theological post, his actual location being deferred for the present.

The Secretaries having reported that Mr. Septimus T. Pruen, M.B., House Surgeon of the General Hospital, Cheltenham, had offered himself for missionary work, on which he would be prepared to enter at the close of the year, the Committee gladly accepted his offer, and decided that he be appointed to Eastern Equatorial Africa.

The Committee took leave of the Rev. J. Allcock, returning to Ceylon to take up work in the Kandian Itinerancy. The Instructions of the Committee having been delivered by the Hon. Clerical Secretary, and Mr. Allcock having responded, he was commended in prayer to the favour and protection of Almighty God by the Rev. W. H. Barlow.

Mr. J. T. Last, just returned from Mamboia after seven years of continuous residence in Africa, was introduced to the Committee. He gave a sketch of his work during those seven years, including the establishment of the station at Mpwapwa, and afterwards at Mamboia, where he has since laboured in teaching, in linguistic and translational work, and in visiting the neighbouring tribes.

The Ven. Archdeacon Pinkham, from Manitoba, had an interview with the Committee. He bore testimony, founded on not a few years' knowledge and experience, to the good work done by the Society in North-West America, and spoke of the work among the Indians, which still urgently needed the Society's efforts there. He referred to the efforts which were being made throughout the Diocese of Rupert's Land in the direction of promoting the principle of self-support on a sound basis amongst the various congregations. The thanks of the Committee were given to the Archdeacon for his address.

On the recommendation of the Sub-Committee in charge of the West Africa, Yoruba, East Africa, Nyanza, and Palestine Missions, various arrangements were sanctioned in connection with those Missions.

*General Committee, February 9th.*—The Secretaries having reported the appointment of the Very Rev. E. H. Bickersteth to the See of Exeter, the following Resolution was adopted:—

This Committee have received with the liveliest interest the announcement of the appointment of their colleague, the Very Reverend Edward Henry Bickersteth, M.A., Dean of Gloucester, to the Bishopric of Exeter. From his earliest days intimately associated with the Society—through his father, the Reverend Edward Bickersteth, for fifteen years a Secretary of the Society,—Mr. Bickersteth for many years has been a frequent attendant at the meetings of the Committee, and has taken a prominent part in their counsels, and has, by his wise proposals and earnest, loving appeals and liberal example, rendered signal service in deepening



the interest taken in the work of the Society and in increasing its income. They desire to express their respectful and affectionate sympathy with the Dean in the prospect of his removal to the important and arduous sphere in the Church of Christ to which he has been called, and to assure him of their earnest prayer that God the Holy Spirit will fully furnish him with every needed gift and grace for the fulfilment of his charge.

A letter was read from Lord Aberdare, Chairman of the National African Company, which has the bulk of the Niger trade, with reference to a copy of the Society's Memorial to Lord Granville on the subject of the liquor traffic on the Niger, stating that no effort on his part should be wanting to keep the trade, of which he entirely disapproved, within the narrowest limits.

A special Report was presented from the Committee of Funds and Home Organization (see paragraph above) on the position and prospects of the Society throughout the country. After full discussion the following Resolutions were agreed to:—(1) That a meeting of ladies be held in the C.M. House to consider the best way of reviving and increasing woman's work in the Associations. (2) That a circular letter be drawn up drawing the attention of Principals of Schools to the wonderful openings presented at the present time for preaching the Gospel to the heathen, and the great blessing already given to missionary work, and asking them to give opportunities for interesting their pupils in Foreign Missions, especially in connection with the C.M.S. (3) That, subject to the President's approval, a letter signed by the President be sent to persons of position and wealth, drawing their attention to the need of fresh and enlarged contributions in view of the vast work now pressed upon the Society. (4) That a meeting of "Missioners" be held at this House with a view to inviting their special attention to the work of Foreign Missions. (5) That an effort be made to secure groups of meetings in a large number of centres during one week in the ensuing autumn, such meetings to be addressed by members of the Committee and other tried friends of the Society.

On the recommendation of the Henry Venn Native Church Fund Sub-Committee, the following grants were made from that fund for the present year, viz.:—I. Under the head of Native Churches, for assistance in maintaining and developing their pastoral work: To the Sierra Leone Native Church Fund, 80*l.*; to the Native Churches on the Niger, 60*l.*; to the Native Church Councils, respectively, in Madras, 20*l.*; Tinnevely, 35*l.*; Telugu Mission, 25*l.*; Travancore, 25*l.*; Mauritius, 30*l.* II. Under the head of Native Missionary Associations in connection with Native Churches, for assistance in carrying on missionary work: Sierra Leone Native Church Missionary Association, 95*l.*; Lagos ditto, 6*l.* (as a token of good-will to a flourishing Church not needing help); Associations in connection with the North-West Provinces Native Church Council, at Gorakpur, Mirat, Agra, Allahabad, Lucknow, Jabalpur, 63*l.*; Punjab Native Church Missionary Association, 18*l.*; Tamil Cooly ditto, 15*l.*; Cotta ditto, 15*l.*; Jaffna ditto, 10*l.*; Fuh-Chow ditto, 20*l.* Total amount of grants, 517*l.*

## **REPORTS, &c., RECEIVED FROM THE MISSIONS,**

*From January 20th to February 18th, 1885.*

*Yoruba*.—Revs. W. Morgan, D. Coker, and I. Olawole (Annual Letters).

*East Africa*.—Rev. J. W. Handford and Mr. J. A. Wray (Annual Letters).

*Palestine*.—Revs. S. Boutaji, J. Huber, N. Odeh, M. Kavar, T. F. Wolters, C. Fallscheer, C. Jamal, and W. F. Connor (Annual Letters).

*Persia*.—Revs. Dr. Bruce and T. R. Hodgson (Annual Letters).  
*North India*.—Revs. H. Williams, J. P. Ellwood, Jani Ali, H. M. M. Hackett, F. E. Walton, and H. D. Williamson; Miss H. J. Neele and Miss A. Sampson (Annual Letters).  
*Panjab*.—Revs. T. Holden, C. Merk, T. R. Wade, and T. J. L. Mayer, Dr. H. M. Clark, and Mr. H. F. Beutel (Annual Letters).  
*Western India*.—Revs. R. Nowroji and S. Kharsedji (Annual Letters).  
*South India*.—Revs. V. Vedhanayagam, M. N. S. Atkinson, A. James, W. G. Peel, and J. Cain (Annual Letters).  
*Travancore and Cochin*.—Revs. F. Bower, J. Caley, and J. H. Bishop (Annual Letters).  
*Ceylon*.—Revs. D. Wood, J. Ireland Jones, H. Gunasekara, E. T. Higgins, J. Halsey, J. W. Balding, G. Champion, and T. P. Handy (Annual Letters).  
*Mid-China*.—Bishop Moule, Archdeacon A. E. Moule, Revs. J. H. Horsburgh, J. C. Hoare, and W. L. Groves, and Mrs. Russell (Annual Letters).  
*Japan*.—Revs. C. F. Warren and G. H. Pole (Annual Letters).  
*North-West America*.—Revs. J. W. Tims, J. Sinclair, and G. Cook (Annual Letters).

## Contribution List.

*In the following list of receipts from Jan. 12th to Feb. 10th are acknowledged all remittances from Associations, Benefactions and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.*

ENGLISH ASSOCIATIONS.			
Bedfordshire: Campton.....	15	4	
Berkshire: Cookham.....	16	5	3
Letcombe Regis.....	8	2	6
Wargrave.....	7	17	4
Buckinghamshire: Bletton.....	9	11	1
Buckingham.....	46	7	5
Ellesboro'.....	1	15	0
Iver.....	43	0	4
Olney.....	17	9	6
Oving.....	9	6	4
Upton-cum-Chalvey.....	31	17	3
Stony Stratford.....	1	0	0
Swanbourne.....	17	9	10
Cambridgeshire: Cambridge, &c.....	500	0	0
Coates.....	2	11	9
Haddenham.....	1	13	0
Cheshire: Altrincham: St. George's.....	52	8	0
St. Margaret's.....	21	3	6
Baddiley.....	8	2	6
Bowdon.....	123	14	6
Haslington.....	3	2	0
Latchford: Christ Church.....	7	17	0
Little Budworth.....	12	0	0
Moreton.....	6	4	7
Weaverham.....	4	18	2
Wheelock.....	2	3	10
Wyburnbury.....	8	13	1
Cornwall: Trenant.....	5	5	0
Cumberland: Cockermouth: Christ Ch.....	15	0	0
Keswick, Deanery of.....	26	0	0
Wigton.....	23	9	6
Derbyshire: Derby and S. Derbyshire.....	280	0	0
Pentrich.....	1	16	3
Pinxton.....	4	12	8
Ripley.....	3	8	6
Devonshire: Broadwood.....	2	8	0
Chudleigh.....	1	9	
Devon and Exeter.....	300	0	0
Gittisham.....	1	6	0
Plymouth, &c.....	142	13	11
Silverton.....	1	10	6
Dorsetshire: Banksea Island.....	2	2	6
Broadwindsor.....	4	10	3
Compton Valence.....	4	15	4
Caundle Bishop.....	3	8	0
Cerne Abbas.....	3	15	2
Litton Cheney.....	15	8	
Sydling.....	3	16	0
Tarrant Gunville.....	12	0	0
Wareham.....	1	13	0
Woodlands.....	10	0	
Essex: Chigwell.....	29	17	2
Great Clacton.....	16	13	5
Havering-atte-Bower.....	50	0	0
Lamborne.....	1	1	9
South Ockenden.....	1	11	0
Stratford: St. John's.....	1	17	5
Walthamstow.....	63	8	8
West Ham: St. Thomas'.....	1	9	0
Gloucestershire: Gloucester.....	80	0	0
Leckhampton.....	2	16	9
Painswick.....	1	12	10
Saintbury.....	1	11	7
Saul.....	12	5	2
Stroud, Borough of.....	300	0	0
Hampshire: Botley.....	28	2	0
Bournemouth: Holy Trinity.....	274	8	9
St. Michael's.....	11	5	10
Crawley.....	9	14	1
Emsworth.....	127	2	4
Fareham.....	78	8	5
Lymington.....	16	11	8
Odiham.....	5	15	6
Shedfield.....	9	2	0
Southsea: St. Bartholomew's.....	2	10	0
Woolton Hill.....	5	0	0
Iale of Wight: East Cowes.....	32	2	2
Shalfleet.....	12	0	0
Shanklin: St. Saviour's.....	17	18	0
Whippingham.....	4	17	6
Channel Islands: Guernsey.....	45	8	6
Herefordshire: Hereford: St. James'.....	2	4	4
Hertfordshire: Boxmoor.....	15	6	
West Herts.....	34	0	0
Huntingdonshire:			
Huntingdon: All Saints'.....	3	13	5
Kent: All Hallows.....	1	13	10
Deptford: Christ Church.....	8	16	0
Kidbrook.....	2	0	0
Knowlton.....	2	2	2
Murston.....	2	2	0
Sydenham: Holy Trinity.....	85	0	0
Woodlands.....	9	6	
Lancashire:			
Bolton-le-Moors: St. Saviour's.....	2	8	10
Burnley.....	8	0	0
Garstang.....	14	0	0
Lancaster, &c.....	30	0	0

Leyland.....	29	18	4
Manchester, &c.....	500	0	0
Whittle-le-Woods.....	20	0	0
Leicestershire: Bottesford.....	27	19	8
Lincolnshire: Asgasby.....	1	0	4
Grantham.....	20	0	0
Linwood.....	5	15	4
Waddingham.....	11	10	7
Middlesex:			
City of London: All Hallows the Great and Less.....	11	11	6
St. Mary-le-Strand.....	6	0	1
Bloomsbury: St. George's.....	34	11	4
Chelsea: St. Simon's.....	12	15	0
Ealing.....	28	17	0
Harrow Weald.....	3	18	5
Hornsey: Christ Church.....	15	11	6
Islington.....	350	0	0
St. George's.....	69	9	11
Kensal Green: St. Jude's.....	64	17	11
Kensington Deanery.....	237	4	9
St. Jude's.....	125	13	0
St. Luke's.....	17	0	0
St. Paul's, Onslow Square.....	231	18	8
Littleton.....	6	0	0
Lower Edmonton.....	7	17	2
Mill End New Town: All Saints.....	8	13	8
North Bow: St. Stephen's.....	18	0	8
Paddington: St. Paul's.....	18	2	6
Potter's Bar.....	25	1	1
Southgate: St. Michael's Bowes.....	20	10	3
Spitalfields: St. Stephen's.....	3	17	0
Spital Square: St. Mary's.....	10	0	0
St. Marylebone: All Souls.....	37	0	0
Stepney: St. Peter's Sunday-schools.....	3	14	8
Stroud Green.....	36	13	6
Wembley: St. John's.....	10	5	0
Monmouthshire: Cwm Carvan.....	1	7	3
Goytre.....	8	14	9
Michel Troy.....	3	10	11
Norfolk: Thetford.....	8	3	6
Northamptonshire: Marston-Trussell.....	2	0	0
Staverton.....	1	0	0
Northumberland: Ford.....	3	8	6
Nottinghamshire: Mansfield Woodhouse.....	4	6	0
Oxfordshire: Banbury and North Oxon.....	30	0	0
Woodstock.....	5	6	9
Shropshire: Kinnerley.....	23	10	8
Llanyblodwell.....	9	10	10
Ludlow.....	1	1	0
N.-W. Shropshire.....	10	0	0
Whitchurch.....	57	7	0
Somersetshire: Bath.....	550	0	0
Coombe Florey.....	10	0	0
Langport and Vicinity.....	105	8	1
Midsomer Norton.....	70	0	0
Selworthy.....	15	17	9
Stockland.....	1	0	0
Staffordshire: Brierley Hill.....	15	0	0
Coven.....	20	0	0
Himley.....	7	9	8
Leek Ladies.....	62	12	9
Stoke-on-Trent.....	18	10	2
Tamworth.....	6	6	6
Wigington.....	11	15	7
Wolverhampton: St. Paul's.....	50	0	1
Suffolk: Orford.....	21	11	9
Stoke-by-Clare.....	2	17	6
Tauntington.....	8	17	8
Surrey: Balham and Upper Tooting.....	22	3	6
Battersea.....	17	8	5
Brixton, North: Christ Church.....	133	10	3
Caterham Valley.....	2	15	1
Clapham.....	624	13	5
Clapham Park: All Saints.....	19	5	5
Croydon.....	106	14	6
Herne Hill: St. Paul's.....	10	9	5
Kingston Hill: St. Paul's.....	35	17	7
Lambeth: St. Andrew's.....	10	0	0
St. Stephen's Juvenile.....	25	1	6
Mitcham: Christ Church.....	30	0	0
Norbiton: St. Peter's.....	30	0	0
Penze: St. John's.....	128	9	6
Parley.....	4	3	0
Richmond.....	57	8	0

South Lambeth: St. Stephen's.....	30	19	4
Southwark: St. Stephen's.....	1	13	0
Stockwell: St. Michael's.....	43	14	9
Streatham: Christ Church.....	9	0	0
Tulse Hill: Holy Trinity.....	2	6	10
Sussex: Eastbourne.....	250	0	0
Lancing.....	1	1	0
Warwickshire: Atherstone.....	45	19	8
Birmingham.....	450	0	0
Dunchurch.....	13	7	6
Kibball-cum-Wisford.....	1	6	0
Wormleighton.....	1	4	0
Westmoreland: North Windermere.....	50	0	0
Wiltshire: Easton Royal.....	5	0	0
Potterne.....	5	16	2
Worcestershire: Hagley Church Union.....	4	16	6
Old Hill.....	73	9	2
Pedmore.....	17	6	9
Yorkshire: Arthington.....	2	4	6
Bingley.....	30	0	0
Birstall.....	15	16	6
Brayton, &c.....	12	16	2
Cottingham.....	54	6	8
Harthill.....	30	1	10
Long Marston.....	2	2	2
Maltby.....	18	0	0
Marton.....	11	17	10
Patrick Brompton.....	6	6	6
Sewerby and Grindale.....	47	9	6
Welton.....	35	18	3
York.....	250	0	0

## ASSOCIATIONS IN WALES.

Anglesey: Beaumaris.....	11	0	0
Llanvaelog.....	4	7	6
Newborough.....	4	11	0
Brecknockshire: Glasbury.....	1	10	0
Carmarthenshire: Carmarthen.....	26	18	0
Cwm Amman.....	1	3	4
Denbighshire: Abergelle.....	10	6	0
Llanrwst.....	15	4	10
Marchwiel.....	3	0	0
Wrexham.....	4	5	0
Glamorganshire: Llanharan.....	1	15	0
Portkerry and Barry.....	1	9	6
Swansea Ladies.....	14	16	0
Swansea: Holy Trinity.....	20	0	0
Merionethshire: Llangower.....	1	2	6
Montgomeryshire: Newtown.....	2	7	10
Pembrokeshire: Lawrenny.....	12	17	0

## SCOTLAND.

Scottish Episcopal Board of Missions....	2	0	0
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## IRELAND.

Hibernian Auxiliary.....	4300	0	0
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## BENEFACTIONS.

Anonymous Benefaction from the Island of Jersey.....	50	0	0
Allnatt, Mrs. Surtees, Hereford, for East Africa Liberated slaves.....	5	0	0
A Thankoffering.....	10	0	0
Arbuthnot, Mr. and Mrs. Herbert, Craven Hill Gardens.....	20	0	0
Barber, C. and E., for India.....	5	0	0
Boanquet, Miss F. E., Wakefield, for Japan.....	5	0	0
Buckmaster, Thomas, Esq., Brixton.....	10	0	0
"C. A. G.".....	15	0	0
Collier, Miss F. T., Stoke.....	5	0	0
Clermont, Rt. Hon. Lord.....	26	5	0
Cooper, A., Esq.,.....	50	0	0
C. T. F., A New Year's Gift.....	50	0	0
Dishon, Rev. Henry C., Tavistock.....	25	0	0
E. A. F.....	5	0	0
Fisher, Mrs., Sale of Work, Alexander Square.....	14	0	0
From a Steward.....	10	0	0
"God's Tenth," L.....	50	0	0
Graham, Mrs., by Mrs. Shepherd.....	50	0	0
H. A., for the benefit of the rescued slaves lately handed over to the C. M. S. Mission at Frere Town. St. John, 8 ch. 36 v.....	25	0	0
Hamilton, F. A., Esq., Founder's Court.....	50	0	0

Hayley, Mrs. J. M. Brightling.....	5	5	0
"H. E. 84".....	5	0	0
In memoriam (including £25 for Fochow Catechist).....	35	0	0
In memoriam.....	50	0	0
In memory of J. M. E.....	17	5	4
Lee, Mrs. P. H.....	6	0	0
Lloyd, Rev. J. A., Bow.....	5	0	0
Lund, Mrs. Wm., Liverpool.....	25	0	0
M. A., New Year's Gift.....	25	0	0
M. W.....	100	0	0
Paton, Miss, Clapham.....	100	0	0
Prance, Miss E., Hampstead.....	15	0	0
Pritchard, Rev. Professor, D.D.....	10	10	0
R. C. C.....	10	0	0
Rolt, Rev. George Henry, Harbledon ..	10	0	0
Sandilands, W. S. T., Esq., Sandown.....	10	0	0
Sawyer, Mrs., Colchester.....	10	0	0
Tithe money, M. E.....	50	0	0
Vaughan, Henry, Esq., Cumberland Terrace, for East Africa liberated slaves ..	5	0	0
Warner, J. H. B., Esq., Loughborough, for East Africa liberated slaves .....	12	12	0

## COLLECTIONS.

Bromley: St. Andrew's Mission Church, by C. H. Harris, Esq.....	3	2	0
Children at Aston (Miss. Boxes), by Miss E. Smith.....	1	14	8
Fevre, Mr. John, Children's Miss. Box.....	15	6	
Fitch, Miss., North Ockendon.....	18	6	
Friends in Norfolk.....	1	10	0
Fulham: St. Clement's Sunday-school.....	1	17	9
Haverstock Hill: St. Martin's Girls' Sunday-school, by Miss A. Whitehead.....	2	10	11
Jones, Miss, Cheltenham.....	1	0	0
Kennington: St. Mark's: Bolton Street Sunday-school, by Rev. J. G. Curry.....	3	0	0
Long Ditton Sunday-school, by Miss E. Crowther.....	11	6	
Probert, Mr. A., Keelby.....	10	0	
Scarlebrick, Mr. J. H.....	16	6	
Southwark: St. Mary Magdalene Girls' Sunday-school, by Miss Watts.....	14	0	
St. Mary Magdalene School Entertainment, by S. Page and H. Phillips.....	14	6	
Taylor, Miss M., Cricklade.....	13	8	
Toddie's Box.....	1	2	0
Tucker, Miss, Carlton Hill.....	3	19	0
Turner, late Miss, Southampton, by A. Bennett, Esq.....	2	15	6
Warrington: Holy Trinity Sunday-school Girls' Class, by Miss M. Lythroe.....	1	5	2
Whittington, Mrs., Children's Miss. Box.....	2	10	0
Young Men's Missionary Association, Wood Street, by Mr. A. Clarke.....	5	0	0

## LEGACIES.

Bileon, late Wm.: Exor. and Extrix., Mr. W. M. Oakes and Mrs. A. Hurt.....	244	8	3
Jennings, late Miss E. C. (final share of residue).....	438	17	9
Jones, late W. C., Esq., of Warrington: Extrix. and Exor., Mrs. L. E. Jones and Mr. W. C. Jones.....	100	0	0
Nalder, late John, Esq., of Redhill: Extrix., Mrs. E. Nalder.....	500	0	0
Norris, late E. K.: Exors., Messrs. T. Hughes and P. Hartley.....	500	0	0
Ord, late Miss Anne, of Sunderland: Exors., Messrs. E. C. Denton and C. Wright.....	45	0	0
Ord, late Miss Barbara, of Sunderland: Exors., Messrs. R. C. Denton and C. Wright.....	100	0	0
Patterson, late W. J., Esq.: Exors., Mr. J. Robins, Rev. H. C. Watson, and Messrs. T. W. Trend and E. K. Stace.....	450	0	0
Robins, late Mr. Benjamin: Exors., Messrs. E. C. Piercy and J. Bagnall.....	4	14	6

Wilkinson, late Mrs. Jane, of Hawkshead: Exors., Mr. T. Dobson and Rev. H. T. Baines.....	24	14	9
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## FOREIGN.

Australia: Sydney: St. Barnabas'.....	11	0	0
Cape of Good Hope: Mowbray.....	4	13	6
France: Biarritz: St. Andrew's.....	6	16	6
Cannes: Christ Church.....	15	10	0
Nice: Christ Church, Carabacel.....	6	19	0

## ALEXANDRA GIRLS' SCHOOL FUND.

Bull, Mrs., Queen's Gardens, by Miss H. Hayley.....	10	0	0
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## NEW NIGER STEAMER FUND.

Hamilton, Rev. J.:—			
Lowestoft: St. John's.....	6	10	0
Dewe, Miss.....	5	0	0
Fidler, Mr. C., Reading.....	5	8	2
Greene, Rev. T. H.....	5	0	0
Monro, Rev. H. G.....	10	0	0
Sutton, Alfred, Esq.....	10	0	0
Sutton, Herbert, Esq.....	10	0	0
Sums under 5 <i>l.</i> ....	3	10	0

## EGYPT, PALESTINE, AND PERSIA FUND.

Lambert, Miss, Malvern.....	10	0	0
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## BISHOP OF THE NIGER'S FUND.

By H. G. Malaher, Esq.....	16	10	6
Holmes, Miss C. E., Tunbridge Wells.....	20	0	0
Sydney: St. Barnabas' School (for Bonny).....	5	0	0

## DISABLED MISSIONARIES' FUND.

Malcolm, Mrs.....	5	0	0
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## CHURCH MISSIONARY HOUSE FUND.

Bousfield, Chas. H., Esq., Elvaston Place, in memory of his father, the late Charles Pritchett Bousfield.....	100	0	0
Charlesworth, Miss F. M., Leeds.....	10	0	0
Charlesworth, Miss S. C., Leeds.....	10	0	0
Clark, John Blackwell, Esq., in memory of his brother, the late Rev. Roger Edmund Clark, who died at Peshawar on 14th January, 1863.....	100	0	0
C.M.S. Lay Workers' Union for London.....	5	0	0
Friends in Suffolk, in memory of John George Sheppard.....	100	0	0
Friends in Suffolk, in memory of Edmund Holland.....	100	0	0
Fynes-Clinton, Mrs., Billingshurst (1st instalment).....	16	0	0
Hamilton, Rev. J., from friends in memory of loved ones, not lost, but gone before.....	64	14	0
Hutchinson, Major-Gen. G., C.B., C.S.I.....	25	0	0
Manchester, &c., Association.....	87	0	0
Palmer, Rev. R.:—			
Allbut, Mrs., Sandon.....	5	0	0
Briddon, Mrs., sen., Rushon Spencer.....	5	0	0
Hampson, Robert, Esq., Bowdon.....	10	0	0
Hathornthwaite, Rev. R., Bowdon.....	5	0	0
Ratcliffe, Wm., Esq., Quorndon.....	50	0	0
Smith, Rev. Canon Saumarez.....	5	0	0
Wright, Miss, Yeldersley Hall.....	5	0	0
Sums under 5 <i>l.</i> ....	20	12	0
Sands, Rev. H. B., Northwood.....	100	0	0
Smart, Ven. Archdeacon, Mold.....	5	0	0
Smith, Rev. and Mrs. E. L. (2nd ben.) ..	5	0	0
"Towards Library Fittings".....	132	0	0
Whitlock, Rev. G. S. and Mrs.....	5	0	0
Williams, George, Esq., in memory of George Hitchcock, Esq.....	200	0	0
Wolf, Mrs. Helen, Sloane Square, "In memory of Mrs. David Hinderer, Lieut. Shergold Smith, and Rev. Geo. Maxwell Gordon".....	25	0	0

## NEW CHILDREN'S HOME FUND.

Hoare, Joseph, Esq.....	500	0	0
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Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birchin Lane, London. Post Office Orders payable to the Lay Secretary, General George Hutchinson.

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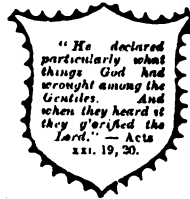
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Vol. X. No. 112.



AND  
**RECORD**

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# THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

APRIL, 1885.

## OPENING OF THE ENLARGED CHURCH MISSIONARY HOUSE.



THE month of March, 1885, has been a memorable one for the Church Missionary Society. Seldom have so many events of interest been crowded together into a few days. Seldom has the Divine blessing upon the Society been so conspicuously manifested. Seldom have we had so many reasons for heartfelt thanksgiving to God. In a great and world-wide work like that of the C.M.S., with all the imperfections of human judgment and the infirmities of human nature to mar our best endeavours, we can never be without causes of anxiety and perplexity; and assuredly this month of March has not been without them. Still, gratitude for the past and hope for the future have been the prevailing feelings in Salisbury Square.

That in one month we should have the news of King Mtesa's death, and of the gracious providential interposition which preserved the lives of our brethren in U-Ganda, and the peace of the country, under circumstances that might have been very perilous; the return from Ceylon of Mr. Fenn and Mr. Barton, personally safe and well, and with the good tidings of confidence and harmony promoted and of plans formed promising happier times in the future; and the resolution of the Committee, in obedience to what seem distinct leadings of Providence, to begin a fresh attack on the Mohammedan world by opening an Arabia Mission at Aden;—these alone would be sufficient to give the month an interest that may prove historical. But apart from all these circumstances, the special gatherings in connection with the Opening of the enlarged Church Missionary House will long be remembered as marking an epoch in the home history of the Society.

These gatherings were, (1) the Inaugural Meeting, (2) the Conversation, (3) the Workmen's Tea, (4) the first meeting of the Lay Workers' Union in the new room, (5) the commencement of the Weekly Prayer Meeting. A General Meeting of the Society is an event of rare occurrence (the last was seven years ago); yet (6) the one held on March 4th, to modify two of the fundamental Laws, seems a small thing by comparison. But we must add (7) the General Committee of the 17th, on Ceylon, and, what is perhaps the most important of all, (8) the Special Meeting at Exeter Hall which is held just as these sheets are passing through the press.

One of the special causes of thankfulness in connection with the Opening

of the New Wing has been the fact that the whole of the outlay, for the purchase of the site, the building itself, and the consequent alterations in the old House, amounting to some 15,000*l.* in all, has been covered : covered, too, within eleven months of the appearance in the *Record* newspaper of the letter from Mr. Bickersteth (now Bishop-designate of Exeter) suggesting the raising of a special fund, for which the Committee themselves had not asked. In point of fact, the enlarged House has been presented free to the Society without one penny of missionary funds being even borrowed. About 10,000*l.*, or two-thirds of the whole, has been given in the way Mr. Bickersteth proposed, by contributions of 100*l.* and upwards, in memory of departed brethren and sisters in Christ. Among those thus commemorated, and whose names will therefore be placed on the tablet to be hung in the new Committee-room, are the following :—Eleanor Babington, Charlotte Elliott, Catherine Frances Barton, Edward Bickersteth, T. R. Birks, H. W. Fox, Alice Juliana Hoare, W. E. Hubbard, Edward Lake, G. F. Whidborne, G. E. Smith, J. Bromley, Charles Clayton, Joseph Lawrence, Henry Wright, George Lea, Josiah Pratt, Charles and George Hodgson, George Hitchcock, J. W. Cunningham, Mary Anne Williams, Thomas Vores, T. H. Fitzpatrick, Ellen Carter, John Deck, Joshua Hart, J. R. Mills, Hugh Stowell, Catharine Bowen, Basil George Woodd, Francis Cunningham, D. Hawes, S. Wimbush, J. G. Sheppard, W. S. Hale, Joseph and David Fenn, Henry Venn, G. and E. Maxwell, G. M. Gordon, C. P. Bousfield, Roger E. Clark, E. Hollond, J. and E. Rand, W. Roberts, J. J. Weitbrecht, and many others. But we still want names like William Wilberforce, Charles Simeon, Thomas Scott, Daniel Wilson, and Edward Auriol, and several eminent missionaries. There is plenty of room for them and others, for the plan of the Bishop-designate of Exeter contemplated not only the covering of the fresh outlay, but also the payment of the mortgage debt on the old house ; and for this another 10,000*l.* is still required. It is earnestly hoped that the interest aroused by the recent gatherings may result, if it be the Lord's will, in the speedy raising of this sum in the same way. It was at first proposed to assist the House Fund by selling some property at the back of the main premises, now only in partial occupation ; but the need of increased space has come so rapidly, and the prospects of the further extension of the Society's ever-widening work are so marked, that it has been felt wiser and safer to retain it, expecting that ere long all may be wanted.

The enlarged House has already proved a very great convenience. In addition to the noble room in which the larger Committees will now meet and other gatherings take place, fresh and much-needed accommodation has been given to the Home Organization, Editorial, Publication, and Accountants' Departments ; a good room has been provided for the C.M.S. Lay Workers' Union ; and facilities are now afforded for the provision, long wanted, of a Museum worthy in some respects of a society embracing so many lands as its fields of labour. Objects of interest of all sorts from every Mission will now be welcome, and will, when the arrangements are complete, be properly exhibited. The

Library also has been renovated, and its contents are being thoroughly overhauled; and it will be at all times available for the Members of the Society generally, Sub-Committees being accommodated in the late Committee-room.

We must now give some account of the proceedings in connection with the Opening. The Inaugural Meeting was held on Wednesday, March 4th, when the large room was crowded by old and valued friends and fellow-workers. The venerable President, the Earl of Chichester, took the chair, and among those present were—

Bishop Alford, Bishop Perry, the Dean of Gloucester (Bishop-designate of Exeter), Canon Hoare, Canon Tugwell, Prebendary D. Wilson, the Revs. Dr. L. Borrett White, W. H. Barlow, F. F. Goe, R. C. Billing, H. W. Dearden, W. H. Chapman, J. W. Marshall, A. Isham, Canon Hawksley, W. Allan, J. P. Hobson, J. Robertson, J. B. Whiting, T. Graham, W. Walsh, C. J. R. Cooke, T. W. Drury, A. Oates, D. D. Stewart, C. F. Childe, J. Sharp, J. W. Pratt, R. Williams, J. Stuart, J. Long, W. Adamson, G. S. Winter, J. Williams, T. Y. Darling, A. B. Burton, H. Smith, D. T. Barry, G. Harding, H. D. Hubbard, H. Sharpe, &c., Sir T. F. Buxton, Bart., Mr. Abel Smith, M.P., Capt. the Hon. Francis Maude, R.N., Mr. Joseph Hoare, Mr. A. Beattie, Mr. S. Gedge, General Crofton, General Lawder, General MacLagan, General Davidson, General Haig, Colonel Channer, Colonel Gabb, Colonel Touch, Mr. G. Arbuthnot, Mr. H. Gibson, Mr. F. P. Ward, Mr. P. S. Melville, C.S.I., Mr. Bruce Boswell, Mr. E. B. Thomas, Mr. Leslie Melville, Mr. J. H. Fergusson, Mr. C. B. Ker, Mr. H. Morris, Mr. H. Arbuthnot, Mr. W. J. Grane, Mr. C. A. Roberts, Mr. J. Stuart, Mr. J. A. Strachan, Mr. C. D. Fox, &c., and the Secretaries; and a large number of ladies.

After the singing of the hymn, "Jesus, where'er Thy people meet," Mr. Fenn (who had returned the day before from Ceylon) read Zech. iv., and Mr. Gray offered the opening prayers, most appropriately selected from the Prayer-Book, beginning with the General Confession and ending with the General Thanksgiving. General Hutchinson then named several friends who were unable to be present, and, in particular, read the following letter from the venerable Canon Babington:—

*10, Norfolk Terrace, Brighton, Feb. 24th, 1885.*

MY DEAR MR. WIGRAM,—Happy indeed should I be if it were in my power to attend the opening of the New Wing of the C.M. House, and to accept your kind invitation for the following day. But it is impossible. At ninety-three years of age I never leave home; but in quiet thankfulness adore the wonderful ways of God, who has brought to such a point the blessed work which stirred my erring heart to its depths in the year 1807, under a sermon at St. George's, Leicester, by the Rev. Thos. Robinson, one of the early workers in the great Evangelical Revival that closed the last and opened the present century.

Nor can I forget the deep impression produced when, five years later, Daniel Wilson advocated the missionary cause at Cambridge from that text, "He shall see of the travail of His soul and be satisfied," and numbers of the young men joined themselves at once to the C.M.S., and carried the influence of their convictions over the length and breadth of the land. Well may you say at your gatherings next week, "What hath God wrought!" and take courage to assure yourselves that though all the early workers are gone, God will raise up to Himself a goodly generation of those whose life and joy it shall be to work with Him, as He gives ability, to the end.

I can but sit still and pray that His blessing may rest upon yourself and all your co-workers in every department.

I am, very truly yours,

JOHN BABINGTON.

Lord Chichester then said,—

It is expected, my dear friends, that I should address a few words to this meeting, but they must necessarily be very few; one reason being that I feel almost overpowered at meeting for the first time in this room, in connection with the opening of which we trust God's blessing will distinctly rest on us, and on it. When I consider that this is the fiftieth year of my having had the honour of occupying this chair, I am sure you will all sympathize with me when I say that I cannot contemplate the fact of my having been so long spared to occupy so responsible a position without feelings of deep humiliation. I sometimes wonder how God in His providence should have selected so unworthy a member of His Church to occupy a position like this. It has been for fifty years my constant prayer that the divine blessing might rest on this Society, and I believe we can all contribute by prayer to the furtherance of the grand work which God has put into our hands to do. I feel very sensibly, and I have often felt, my inability to do justice to this position, and I have often wondered that I have not been succeeded by some one more worthy. But it seems now as if in my

old age I should continue to preside over the Society and to give whatever support I can towards carrying it on. (Cheers.) I am very thankful that in the programme of the day which has been read to you we are called upon to remember—and I hope it will not only be on this occasion—that the Society is upheld by united prayer. The prospect of the meeting in Exeter Hall, to which reference has been made, is a very cheering one. I hope for a very large outpouring of the Holy Spirit, and that we shall all be led to pray more and to contribute more for the support of Christian Missions. At all events, I hope that the old character of the Mission will be well sustained. The Society began with praying men; it has been continued by the Secretaries and members of the Committee, who have all been prayerful men, and on that account we may feel God has given a large blessing to our labours abroad, and to all the labours of the Committee. I hope the blessing you have invoked to-day, and which has rested on you in the past, will continue more abundantly to be your portion in this new wing. (Cheers.)

Mr. Wigram then read the following statement, which was listened to with profound interest, and perceptibly stirred the meeting :—

"In December, 1834, just half a century ago, the office of President of the Church Missionary Society was accepted by the Right Honourable the Earl of Chichester. For fifty years, with but one exception, his lordship has been present at the Annual Meeting of the Society, yielding the chair in 1848, 1869, and 1883, to successive Archbishops on the occasion of their first attending the meeting after their acceptance of the office of Vice-Patron which is reserved for the Primate. His wide experience, his mature and statesman-like judgment, and above all his ripened Christian principles, have rendered his counsel invaluable to the Committee, and it is no small addition to to-day's grounds for hearty congratulation and profound thanksgiving, that not only is his Lordship able to preside on this auspicious occasion, but that with faculties and memory unimpaired he still responds to every appeal from the Committee for his presence and counsel. When fourscore years apparently sit so lightly on him that carries them, it is pardonable if they who represent a Committee which for half a century have enjoyed the advantage of his Lordship's counsel and sympathy, should desire that his days may be lengthened and his vigour maintained for many years to come.

"On March 7th, 1862, just twenty-three years ago, the Society took formal possession of its new premises, and dedicated them to the service of the Lord of Missions. As our honoured President then happily remarked, referring to the story of Queen Elizabeth's visit to Lord Bacon, 'God's bless-

ing on our labours has made us too large for our house.' Once again, after the lapse of but twenty-three years, God's blessing on our labours has made us too large for our house. To meet the ever-growing requirements of the work, the old house in which for nearly half a century the Committee conducted the affairs of the Society, and from which they went out twenty-three years ago, has been purchased and pulled down, and this new wing, in the largest room of which we are now assembled, has been added to the Society's House. And what cause for thankfulness it is that the heavy outlay involved by this addition has already been almost met by contributions of 100*l.* and upwards given at the suggestion of the Committee's old and valued friend, the Very Rev. E. H. Bickersteth, Bishop-designate of Exeter, in memory of departed friends, and by smaller gifts called forth by his proposals. With such a result achieved is it too much to hope that effect may yet be given to the resolution passed last July at the Mansion House meeting in behalf of our House Purchase Fund, and that the original debt of 10,000*l.* left on the house built twenty-three years ago may be also paid off before the anniversary? We shall then be in possession of 'a free habitat,' whose walls will be adorned with the memorial tablet which is to commemorate some of those servants of the Lord who have entered into their rest, and into whose 'work of faith and labour of love and patience of hope' we have in our turn entered.

"To-day we are naturally called to a retrospect of fifty years, and those fifty years are divided into two unequal portions of twenty-seven and twenty-three years. The growth of the Society's work is very apparent by instituting a comparison. The Annual Report in 1835 occupied but thirty-three pages; that in 1884, 234 pages; and doubtless the compiler of it could tell a tale of the severe mental labour which it cost to compress into so small a compass the mass of information which had to be given. Fifty years ago there were but sixty-four missionary stations occupied by the Society; these grew in twenty-seven years to 147; and in twenty-three more years to 216. The European ordained missionaries grew in the same periods from fifty-three to 195 and 228; the Native clergy from six to seventy-one and 246; the communicants from 889 to 21,261 and 40,757. The mere recital of these figures may well fill us with gratitude to Him who has vouchsafed to use our beloved Society to effect so great a work. And it is interesting to note how the same tokens of the vitality of the work have marked its various stages. Take the first two articles in the January *Intelligencer* of this year, 'A Call for More Men,' and 'A Call for More Means,' and put side by side with them the first article in the January *Intelligencer* for 1862, 'The Society's work viewed in connection with its Financial Position.' I cull one or two extracts:—"The encouragements of the Society to go forward in its work were never greater or more heart-stirring. Never have the calls upon the Society to open new Missions and to extend the older Missions been more urgent and inviting." "If the operations of the Society are to be maintained upon their present scale, a large annual increase of income is needed for sustaining an adequate working capital as well as for the new and enlarged Missions." "They (the Committee) have been led into an expenditure which cannot be maintained unless increased efforts be made to insure a great and permanent enlargement of their resources." These extracts are taken from the 'Address of the Committee of the Church Missionary Society to its Friends and Supporters throughout the country,' which opened the appeal in 1862. Not one of them but would be equally appropriate in this year's appeal, only

now the growth is more rapid, the needs more pressing, the openings more wide and inviting, perhaps because the time is short and the end of the dispensation is fast approaching. And may we not thankfully attribute this identity of need in various epochs of the Society's history, arising, as it does, from identity of cause, to that identity of principles which the Lord has graciously enabled the Society to maintain from its institution to the present day? Yes, it is because the spiritual character of the work is kept prominently before us; because we know that our God is Love, and has revealed Himself as the loving Father of His creatures; it is because we believe in the alone efficacy and in the all-sufficiency of the one Sacrifice for the sins of the whole world, of Him who said, 'I, if I be lifted up from the earth, will draw all men unto Me;' it is because we know that God the Holy Ghost alone quickens dead souls to life and sustains the quickened life, making it wax stronger and stronger, unto the perfect man; it is because we know that these glad tidings of great joy are for all people, that we seek with unswerving purpose and diligent, prayerful aim, to use no other weapons for the evangelization of the world than these spiritual weapons, which, wielded by spiritual agents, still prove themselves to be indeed the 'power of God unto salvation to every one that believeth.'

"When the new premises were opened in 1862, the address was given by the veteran Henry Venn—then able to look back on an association with the Committee extending over upwards of forty years, during twenty-one of which he had been the Hon. Sec. He availed himself of the knowledge thus gained to marshal before his audience, in a masterly paper, 'The working men in the home department of the Society's labours, in their every-day toils, their difficulties and encouragements, at their desks, and in the Committee-room.' How few remain now of those who were then his coadjutors! One is tempted to linger over the list of those who have been called to their rest, but it would need the pen of Henry Venn to complete the picture he drew. We must be content with the bare recital of the names of some who, having taken a foremost part in the counsels of the Committee since 1862, now rest from their labours, such as Edward Auriol, E. H. Carr, Joseph Fenn, John C. Miller, Sydney Gedge, John Tucker, Joseph Ridgeway, among the clergy; and the Hon. Sidney R. Curzon, J. M. Strachan, Lieut.-Col. Caldwell, J. Farish, Lord Henry Cholmondeley, J. Gurney Hoare, P. F. O'Malley, General Alexander, J. F. Thomas, Colonel Smith, Arthur Lang, H. Carr Tucker, Major-General Clarke, F. N. Maltby, among the laity; and of secretaries, Major Straith, Colonel Dawes, General Lake, and Samuel Hasell. One can scarcely speak of men still living who have done good service in the secretariat. Yet there is one whose long tenure of the office almost dates from the Society's occupation of its own freehold; and whom we welcome back to-day on his return from the scenes of his former missionary labours, which he revisited, on a special mission, at the request of the Committee. Long may our senior Secretary, Christopher C. Fenn, be spared to give us the benefit of his experience and intimate knowledge of the traditions and principles which direct the Committee's work in its various branches! But to return to those who have gone to their rest. A word must be allowed to testify to the lasting debt which the Society owes, under God, to the far-seeing wisdom, and tenacious purpose, and statesman-like policy which enabled Henry Venn to assist the Committee in laying down principles of action, and in setting before themselves definite objects at which to aim in their missionary enterprise, which afford invaluable guides in the many intricacies of the missionary

problems, which time and experience and the growth of the work present for solution. Nor can we be wholly silent regarding the brother who succeeded him in office; and whose strong faith and large-hearted liberality, and 'love, lit at the altar of God's love, and ever burning for the souls of men, far off and near,' had no small part in giving impulse to the remarkably rapid advance in the Society's work which marked the eight years during which dear Henry Wright was permitted to consecrate his service to the Lord as Honorary Secretary of the Society.

"Very much of the expansion of the Society's work which has taken place in the last twenty-three years belongs to the latter half of that period; and with much of it Henry Wright was prominently connected. Here, again, we must be content with a bare enumeration; perhaps all the more striking when given without comment. The period since 1862 saw the establishment of the following Missionary Bishoprics in parts in which the Society had missionaries; and in the establishment of most of which the Society was directly concerned:—The Niger, Eastern Equatorial Africa, Lahore, Travancore, Tinnevely (Assistant Bishops), North China, Mid China, Japan; and in North America, of Moosonee, Athabasca, Saskatchewan, Qu'Appelle, Mackenzie River, Caledonia. The same period has witnessed the organization of Native Churches in Sierra Leone and Lagos, in Tinnevely, Travancore, and in many other provinces of India. It has also given birth to the following new work. In East Africa:—The Freed Slave Colony in Frere Town, the Taita Mission, the U-Ganda Mission, and the occupation of intermediate stations. It has seen the commencement of the Persia Mission, occupying stations at Julfa and Bagdad, and the extension in Palestine to Jaffa, Gaza, Salt, the Hauran. To this period belong the opening in India of new Divinity Schools at Calcutta, Allahabad, Lahore, &c.; the establishment of the Santal Mission, from which more than 2000 converts have been gathered in during the last twelve years; and of the Kashmir, Beluch, Gond, and Bheel Missions. Turning to China, in 1862 the Fuh-Kien Mission numbered but ten or twelve converts. That province alone now counts some 6000, while new stations have been opened in Hang-chow, Shaou-hing, and Hok-ning. The whole of the Society's work in Japan belongs to this period. In North-West America the Tukudh, the Eskimo, and Blackfoot Missions have been established, and many new stations opened, while in the North Pacific, in addition to several new stations, the Hydah and Kwagutl Missions have been established.

"But it rather befits one called but recently to your counsels, who coming to them with great anticipations regarding the magnitude of the work, and the glorious opportunities before us, has found his anticipations more than realized, to ask you to stand with him for a few moments and indulge in a prospective view of the work to be done, than to seek to emphasize the lessons which a retrospect teaches.

"The enlargement of our premises synchronizes with that widening and deepening of the sense of responsibility as regards missionary work in the Church at home, unmistakable symptoms of which are manifest. I might mention, for instance, the more official recognition of the obligation of the Church to take part in missionary work which has found its expression at Church Congresses and Diocesan Conferences, and especially in the establishment of an Annual Day of Intercession for Missions which has been in itself so rich a source of blessing to our work. But I refer rather to such indications as are afforded by the remarkable growth of that very essential element for the due performance of missionary work, the use of female

agency ; by the apparently growing desire amongst the younger clergy to weigh seriously the question whether their sphere of work lies in the home or foreign field ; by the growing disposition on the part of young medical men to consider whether the highest use to which they can consecrate their talents is not in the Medical Mission ; and, above all, by the readiness, yea eagerness, with which many young men, still under preparation for their life's work, are yielding themselves unto the Lord ; willing to be used by Him just as He will and where He will, for the advance of His kingdom ; and counting that the highest honour He can accord to them is to call them to the forefront of the battle in heathen lands. If any man's heart fails him in prospect of the many vacancies on our roll of missionaries, and the multitude of openings for fresh work before us, let him pay a visit to the University of Cambridge, and get into conversation with some of the band of young men whom he will meet of a Monday eve during the October and Lent Terms at the rooms of the C.M.U., and he will come back thanking the Lord of the harvest from the depths of his heart, for the goodly band of labourers who are awaiting the Master's call to go forth anywhere to proclaim His love ; and he will be full of hope as to the supply of men which the next few years will bring. Another indication of the quickened sense of responsibility, second to none in importance, is the growing habit of meeting for united prayer for the Lord's blessing on the work. The cry to the Lord of the harvest to send forth labourers into His harvest, grows even more frequent and more persistent, and what I have just mentioned regarding Cambridge (and we must not doubt but that a similar spirit is developing elsewhere among young men) is evidence that God hears and answers prayer, that He will yet for this be inquired of by us to do it for us, and will increase us with men like a flock (Ezek. xxxvi. 37). One most important use to which this room will be put is the proposed weekly gathering for prayer to be held from 4 to 5 p.m. every Thursday, commencing next week, when those special topics for prayer and thanksgiving which the exigencies of the work suggest will be brought before the Lord. Yes, the work is being carried on with prayer ; and the men are being prepared for the work ; and in spite of the wide-spread and long-continued depression in all branches of remunerative industry, the means which the Lord puts at our disposal are not diminishing, and will, without doubt, be largely increased as more and more fit men are given to us, for we must refuse none whom the Lord prepares for and sends to us, but trust in Him whose is the silver and gold to give us the necessary earthly means when He bestows the priceless gift of the living agent.

"To those who frequent our Committee-room and take active part in the deeply interesting work there transacted, it is superfluous to emphasize the fact of our sore need of more men. Ever since the great privilege was granted me of entering on my present office, I have been profoundly impressed with two facts, with regard to our work for the advance of our dear Redeemer's kingdom, which continually force themselves on my conscience, How little we are doing, How great are our opportunities for action. How little we are doing ! Men talk of our 'great Society,' and our 'vast work,' and our 'noble income !' Yes, our Society is great, for to it is entrusted the privilege of being the foremost handmaid of the Church of England, for doing her Master's work, and bearing witness of His love amongst the nations of the earth. Yes, our work is vast if measured by the area over which it is spread, or by the vastness of the interests at stake. Yes, our income is noble when we come to analyze its sources, and discover



how much of it is made up of gifts which, whether large or small in man's judgment, are in God's sight magnified by the spirit of love and self-abnegation which has prompted them. But when we turn to the Master's words, which will shortly stand out prominently on the front of this house, 'Go ye into all the world, and preach the Gospel to every creature,' and then take up the map of the world and mark on it our 216 stations; when we come down to the detail of the working of these stations, and have to confess that to impart a fair efficiency to existing work, and to follow out the natural development of that work in obedience to the apparent calls of God's providence, at least 100 additional European agents are now needed; when we consider that besides this need the Lord is setting before us inviting openings for new work in many directions, which we are compelled to leave untouched, we must confess our smallness indeed. We are but on the threshold of the work, with an income not only inadequate to the demands made on it, but also in itself, when compared with the wealth of our nation and with the sums expended in luxury, utterly insignificant.

"And how little we are doing may be the more realized when we turn to contemplate the greatness of our opportunities for action. Its accumulated experience, gained in all branches of missionary work from the first pioneering stages to the development of a Native Church, self-supporting, self-governing, and self-extending; its efficient organization for spreading information and gathering funds and training agents, place this Society on a vantage-ground for seizing every opportunity for advance which, in God's providence, is placed before it. Think of Africa, with its limitless area opened out before us in all directions. Read the noble appeal of the Bishop of Lahore for a strong body of men to step across the British frontier and occupy Quetta. Ponder the strong arguments adduced by General Haig in his article on 'Aden as a Mission Station' (*December Intelligencer* of 1882), for making Aden a base for work amongst Mohammedans. Listen to Bishop Poole's solemn warning to us of the urgent need for prompt and vigorous efforts in Japan. Hearken to the cry of countless millions from densely populated China, from our own vast empire of India, now 'ripe for the Gospel,' from amongst the scattered Indians and Eskimos of North America. See how commerce and exploration and emigration are making it plain that the Englishman can go anywhere and make his way amongst any people. Is more needed to accentuate the greatness of the opportunity and obligation laid upon us? What is the future of the Mohammedan Empire? What will be the outcome of our Egyptian campaign? Why are men's minds occupied by the Afghan frontier? What effect in opening up that vast empire will the French war in China produce? The political aspect of the world surely warns us that our time is short, and that the right, nay, the only moment for bold and decisive action may be imminent.

"The work before us is indeed immense. But we believe that the way of the Lord is being prepared, and that the rough places are being made plain, and the crooked straight, and that the whole world is being opened out to the heralds of the Cross. We believe that the Spirit of the Lord is stirring men's hearts at home, and that ere long we shall see many consecrating their service to the Lord as missionaries. And so, our work having already outgrown the accommodation of the Society's House, while it manifests limitless powers of further expansion, we have spared not to lengthen our cords and strengthen our stakes, and have thus given substantial evidence that we have heard the voice of the Lord our God, who hitherto has

led us and blessed us with manifest tokens of His presence and favour, commanding us that we 'Go forward.'"

The portrait of the President, subscribed for by friends, was then unveiled and formally presented to the Society by Mr. Alexander Beattie, V.P., who said he had served on C.M.S. committees in India and England for fifty-four years, and was acknowledged by the venerable Treasurer, Capt. the Hon. F. Maude, R.N., V.P., who is in his eighty-seventh year. Lord Chichester, rising again to respond, said,—

You will admit that it is rather a difficult position to be placed in, when one has to express thankfulness and satisfaction in reference to one's own portrait which has been presented to this Committee. I remember I was once called upon to present a portrait to my right hon. friend Mr. Dodson, and he made a most amusing speech on the occasion. I remember he called on the meeting to compare the copy with the living original, and the contrast between them would be very much in favour of the original's silent representative. "May it never exhibit," he said, "the infirmities of age! That portrait will never be a garrulous old man, but continue to exhibit the placid countenance you now see in the frame." (Laughter.) Now, I wish to adopt that remark on

the portrait now staring me in the face. It will never say an idle word, still less will it lose its temper. It has been my privilege for fifty years to attend your meetings, and very seldom has it been my lot to differ from the Committee. My representative there, I am sure, will never have occasion to do so. As long as in the good providence of God that picture remains in this room, it will be a silent memento of the great kindness of my friends who wish to perpetuate their sense of my unworthy services, and of the goodness of God to a poor unworthy servant of His, whose life He has so long prolonged, and who has obtained for himself the friendship and the respect of so many loving and valued friends. (Loud cheers.)

After this, "Come let us join our cheerful songs," was sung, and the Rev. C. F. Childe, who, as Principal of the Church Missionary College for twenty years, beginning in 1839, had trained so many of the most successful and honoured missionaries, offered the special thanksgiving prayer of the day. The Dean of Gloucester (Dr. E. H. Bickersteth, Bishop-designate of Exeter) then spoke as follows:—

There is one passage in the Book of Genesis which, to my own mind, always has peculiar pathos. In the 13th chapter Abraham is described as coming again to a familiar place, and there he called upon the name of the Lord. He had sojourned long in Egypt, but he came back to the same place. It must have been with a very touching sense of God's blessing and of His guardian care that he came to the old place, and it is with something of this feeling that we have met in the Church Missionary House to-day. (Hear, hear.) When I came here I could look back with holy pleasure to the days when we used to meet dear Henry Venn; and there is a home memory connected with it, too; for my dear eldest sister was born here (in the old original house) in 1820. The two characteristics of the Society have ever been trustfulness and warmth; and, comparing this Society

with some, it has always seemed to me that there has always been such a joyful trustfulness in God and then in one another. (Cheers.) The constituents of the Society trust the Committee, and the Committee trust their executive and their agents all over the world. But there is also a warmth and a glow about it which is another characteristic of the Society. We are united, and we are seen striving together for the faith of the Gospel; and, therefore, it is with deep thankfulness that we have been allowed to lengthen our cords and strengthen our stakes. I earnestly hope that our resolve, expressed at the Mansion House meeting, will be carried out. The sum of 10,000*l.* is wanted, and if God's Spirit moved in our hearts to-day, there is enough faith and love among those gathered to say, We will raise that amount before the 1st of May. My last Sunday in Hampstead

will be Sunday week, and I have asked my people to give 100*l*. I have asked them to do this in memory of dear John Tucker, their first minister.\* In conclusion, he said Bishop Selwyn's motto in regard to work was one that they

might well adopt, "In I am, on I must." They should go on attempting great things, and expecting great things, and he was sure they would in proportion as they drew near to Him in faith and warmth. (Hear, hear.)

The meeting was then addressed by Prebendary Daniel Wilson, another of the Society's oldest friends; Mr. Sydney Gedge, who said he was the youngest of the lay members of Committee when the former "new House" was entered upon in 1862, and who has been a constant attendant ever since; and Canon Hoare, who impressively referred to the fathers now gone to their rest, and asked, "Is there one of them who ever regretted what he did for the Church Missionary Society?" Several of the speakers noticed the fact that part of the new Committee-room is on the exact spot formerly occupied by the *old* Committee-room of 1820-62; the enlargement (as our readers know) having been effected by the purchase and rebuilding of the house then occupied. The meeting closed with "All hail, the power of Jesu's name," and the Benediction from Bishop Perry.

The same afternoon was the *General Meeting of the Society*, called for the purpose of amending two of the Rules, which was attended by some fifty members. The alterations were (1) an addition to Law XX., giving the Committee power to acquire property for the Society and to deal with it, and to vest it in trustees or in a corporate body, —in the absence of which provision difficulties have arisen regarding the Society's title to lands, &c.; (2) an alteration in Law XXV., to bring it into accordance with the present system of audit of the Society's accounts by professional accountants.

On the following evening a *Conversazione* was given in the House in honour of the occasion by Mr. and Mrs. Wigram, several hundred friends being invited. We wish we could describe the remarkable variety and interest of the proceedings. The new large Committee-room was devoted to conversation and sacred music, the latter under the direction of Mr. Charles Strong, a member of the staff of the House, who is Choir-master at St. Augustine's, Highbury. The old Committee-room was for refreshments; and in the Library Mr. Mantle had several series of beautiful lantern views of unusual brilliancy, illustrating the various Missions and explained by the Revs. W. Allan (Palestine), A. D. Shaw (East Africa), A. Elwin (China), and others. The different rooms on the second floor were filled with curiosities, dresses, pictures, &c., from the mission-field. There was an India room, an Africa room, a China room, a Japan room, an Eskimo room, &c., and especially an Afghan *hujrah*, or guest-house. In these, the above-named missionaries, and also Mr. J. T. Last (East Africa), Revs. A. H. Arden and A. R. Cavalier (S. India), Rev. T. P. Hughes (Peshawar), Rev. J. Williams (Japan), and Revs. G. S. Winter and E. J. Peck (Hudson's Bay), explained the exhibitions. This part of the entertainment was arranged by Mr. Malaher, Secretary of the Missionary Leaves Association.

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\* This was done. The collection was 108*l*.

On Monday, March 9th, there was a *Workmen's Tea*, about a hundred men of various trades and handicrafts who had been employed upon the new building being entertained. After a substantial meal, they assembled in the large new room, and Mr. Mantle took them rapidly round the world with a capital missionary magic-lantern lecture. Some admirable singing was also given by Mr. Mantle, Mr. C. Strong, and Mr. A. Strong. General Hutchinson addressed the men on his recollections of the Siege of Lucknow; Mr. Stock described some ways in which working people in various places help the missionary cause; and Mr. Wigram spoke most impressively on the Bible, and closed with prayer. As each man left the room, he was presented with a Bible and a *Gleaner* volume, the former being Mr. Wigram's personal gift.

On Tuesday, the 10th, the monthly meeting of the *C.M.S. Lay Workers' Union for London* was held, for the first time, in the new room. The Rev. T. P. Hughes gave an address on Mohammedanism, which was followed by discussion. This Union now comprises over two hundred members, who undertake to promote the missionary cause in their own districts, particularly in Sunday-schools. A large number assembled on this occasion. Much regret was expressed at the enforced resignation of one of the Hon. Secretaries, Major Seton Churchill, who had received orders to join the army in Egypt immediately.

The first of the new *Weekly Prayer Meetings* was held on Thursday afternoon, March 12th, when more than eighty friends assembled, ladies and gentlemen being in about equal proportions. Mr. Henry Morris took the chair; and the proceedings were opened with the hymn, "O Spirit of the living God." Mr. Morris then spoke briefly; after which the Rev. Gilbert Karney read part of Acts i., and added a few words on the blessedness of united prayer. General Haig having offered prayer, the hymn, "Lord, her watch Thy Church is keeping," was sung; and then Mr. Wigram mentioned several topics for special thanksgiving and supplication. Prayer was then offered successively by General Touch, Mr. B. Broomhall (Secretary of the China Inland Mission, who was present), and the Rev. J. W. Pratt. One more hymn, "From all that dwell below the skies," was sung, and Bishop Alford closed with prayer and the Benediction. Tea and coffee were supplied in the library at the close of the meeting, and it is proposed to continue this practice.

One more noteworthy meeting in this month of March should be alluded to. On the 17th, the General Committee assembled in large numbers to receive Mr. Fenn and Mr. Barton on their return from Ceylon, and to consider their report. Elsewhere in this number the proceedings of the Committee on that occasion are recorded; but we allude to the meeting here because it is assuredly one of the special causes of thankfulness at the present time. It had seemed to us a signal mercy from God that in the midst of the difficulties that arose a few months ago regarding the Committee's action in Ceylon, and while the Deputation were actually in the island seeking a solution of those difficulties, we should have received such great encouragement—in

many ways such unlooked-for encouragement—at home. If anything was needed at such a time to assure the Committee that the Lord of hosts was with them and the God of Jacob their unfailing refuge, it had been granted them in a way far exceeding our highest thoughts. Any feelings of solicitude in Salisbury Square regarding the Ceylon question had been forgotten in the presence of such manifest tokens of the Divine blessing as have marked the last three months. But the Committee meeting of the 17th may well be regarded as a crowning mercy. It was a larger gathering even than that of last October, and although a long string of resolutions had to be discussed, not one division took place, every resolution in succession (with slight verbal amendments) being carried unanimously.

Looking back therefore over this eventful month, our heartfelt utterance can be nothing else than that which was the motto of last year's Annual Report, "His merciful kindness is ever more and more toward us, and the truth of the Lord endureth for ever."

## SALISBURY SQUARE IN THE OLDEN TIME.

BY THE REV JAMES LONG, LATE OF CALCUTTA.



HE interesting gathering at the opening of the new building of the Mission House at Salisbury Square on March 4th revived many pleasant reminiscences of the founders of the C.M.S., who had made Salisbury Square the focus and nucleus of the great Evangelical party in the English Church,

which has set so brilliant an example of lay activity both at home and in the mission-field.

The excellent paper read by Mr. Wigram brought before us the fathers and founders of the C.M.S., who looked to faith and their principles as the motive-power, and not to patronage. In this brief sketch we shall go back to those historical associations of the past which have their bearing on the work of the C.M.S., mainly in relation to Mohammedanism and the Society system.

*Salisbury Square in the Past.*—The Church Mission House very probably occupies the site of the house last century where Richardson, the celebrated novelist, used to live, and where he was visited by Dr. Young the poet. Dr. Goldsmith was a reader at the printing-press he kept at the east side of the court. Salisbury Square, or Salisbury Court, its ancient name, occupies the site of the courtyard of Salisbury, or, as afterwards named, Dorset House, the inn or London House of the Bishops of Salisbury, built about 1580. It became afterwards the residence of the Cecil family, but the whole structure was destroyed in the fire of 1666. In the 14th century the neighbourhood of Fleet Street and the Strand was regarded as so very dangerous that the bishops who were the first to reside there were considered to have thereby set an example of self-denial in living in *the wilderness*, without the walls of London.

*Salisbury Square and Mohammedanism.*—The now dreary localities of

Salisbury Square call up memories of Mohammedanism when it was in its prime. In the present day, when France in North Africa, England in India, and Russia in Central Asia, are levelling the pride of the Crescent to the dust, and when the last colonizing movement under Bismarck is precipitating the fall of the temporal power of Islam, it is difficult to realize that seven centuries ago Salisbury Square and its neighbourhood might, under circumstances which at one time did not look impossible, have heard the Moslem cry of "There is but one God, and Mohammed is His prophet," and Moslem cavalry might have been stalled in Westminster Abbey. Had the Moslems defeated Charles Martel at Tours, London might for a time have been under the banner of the Crescent.

Under God, the deliverance from the Moslem yoke owes no little to a class of men who lived in the neighbourhood of Salisbury Square—the Knights Templars, whose residence was in the Temple. This year is the 700th anniversary since Heraclius, the Patriarch of Jerusalem, came to England to procure help against the victorious Saladin, and to consecrate the Temple Church. The Order of Knights Templars was founded in 1118 by Baldwin, King of Jerusalem. They were established in England in 1128, when Hugo de Payens, the first master of the Order, visited England to obtain subsidies and succours against the Moslems. England gave aid, and the Templars fought bravely in six out of seven crusades. In 1151 the Order saved Jerusalem, and drove back the Mussulmans with terrible slaughter. Two years after, the Master of the Temple was slain, with a number of his followers, in trying to scale the walls of Askalon; subsequently they repelled Saladin from Gaza. In 1178 nearly the whole Order was slain in battle with Saladin. They subsequently degenerated in the piping times of peace, and were abolished in 1312.

The possessions of the Templars had their eastern boundary at Whitefriars Street, close to Salisbury Square, and extended west to Essex Street. They had a river terrace for religious meditation, military exercises, and the training of horses.

*Salisbury Square and Popular Preaching in the Middle Ages.*—Blackfriars and Whitefriars recall the names of the preaching friars of the Middle Ages, who had their headquarters here. These preaching friars, by their labours, served like the schoolmen to prepare the soil for the Reformation. They filled in the Mediæval Church an office pretty much like that occupied by our catechists in Missions. A rough sort of men, they preached in streets and villages, much to the annoyance of the parochial clergy, whose slumbers they disturbed, as they adopted a style of preaching with suitable illustrations and homely language to which the parish church was a stranger. The parson when he preached puzzled Hodge, who did not relish dry fodder. Missionaries might learn something by studying the sermons of the friars which are published; they are homely, much in the style of Spurgeon.

Ultramontanism had little sway in the Middle Ages, hence more scope was given to the energies of the laity, and the religious orders

were an outcrop of it, serving as shields against prelatie autocracy. St. Bride's Church, for instance, in which the C.M.S. has its Annual Sermon, was a peculiar of Westminster. In 1217 a lease was granted by William, Abbot of Westminster, to Richard, Bishop of Sarum, at the yearly rent of twenty shillings, the abbot retaining the advowson of St. Bride's Church, and promising to impart to the said bishop any needful ecclesiastical advice.

*Localities of Salisbury Square in the auld lang syne.*—London has gone westward, and few that visit Salisbury Square and its *entourage* of still streets and dreary lanes, lined by warehouses and deserted like a graveyard when night approaches, think of the days when Henry the Eighth and Charles the Fifth stayed in its neighbourhood, when it was inhabited by the nobility, being the West End of the London of that day. A cloud came over it, and it became the moral cesspool of London in the days of the Stuarts. A hundred yards south of the Mission House began Alsatia, the St. Giles's of that day. It was in ruins in 1709. In its prime it is described as "a debtors' sanctuary and thieves' paradise. Its bullies and swindlers waged a ceaseless war with their proud and rackets neighbours of the Temple. The bullies of Alsatia wore flapping hats pinned up on one side, sandy weather-beaten periwigs, and clumsy iron swords clattering at their heels. At the latter end of Charles the Second's reign, the dregs of an age that was indeed full of dregs were vatted in that disreputable sanctuary east of the Temple, composed of the 'copper captain,' the degraded clergyman who married anybody without inquiry for five shillings, the broken lawyers, skulking bankrupts, sullen homicides, thievish money-lenders, and gaudy courtesans."

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It may be interesting to print here an article which appeared in the *Record* newspaper in May last year, so that its curious information may be on permanent record:—

It is, perhaps, not generally known that, in occupying the enlarged portion of the house, the Church Missionary Society will be returning to its first home, or at any rate the first house the Society could call its own; for at the outset its affairs were transacted in the parlour of the parsonage of St. Anne's, Blackfriars. As may be supposed, the extent of the Society's operations soon outgrew this temporary accommodation, and the house, No. 14, Salisbury Square, was hired for its headquarters. Here the offices remained for nearly fifty years. Here, also, for a little while, the Training College for missionaries, under its then Principal, Edward Bickersteth, found refuge. This was in 1816-20. The College, however, soon migrated to Islington, where it has ever since occupied the same premises, then pleasantly situated in the fields to the north of London, now jostled and confined on all sides by buildings. The old house in Salisbury Square, although becoming every year less adequate to accommodate the Society and its expanding business, was not abandoned till 1862, when the present Church Missionary House, built to suit its needs, was ready for occupation. The old Committee-room was the scene of a touching valedictory ceremony, in which the venerable President, Lord Chichester, Henry Venn, and many others—most, but not all, now gone to their rest—took part. The new house was next door to the old one, and now that after twenty-two years the needs of the Society again demand increased space, it has been found possible to reacquire the old premises (No. 14). So that the Society, although obliged to pull down and rebuild, will in its new wing

once more occupy the ground in which its affairs were conducted for nearly half a century.

Salisbury Square, which has now become known throughout the world as the headquarters of the greatest of all Christian Missionary Societies, has experienced many vicissitudes. It is so called, not from the Cecil family who gave names to so many streets in and near the Strand, but from the Bishops of Salisbury, who for centuries had there "their inn, or London house, at such times as they were summoned to come to the Parliament, or came for other business." Even so far back as 1337, in Edward III.'s reign, we read of an unfortunate woman being convicted of stealing silver-plate from the "hostel" of the Bishop of Salisbury, in Fleet Street, and being hanged. It was an evil custom amongst the great ecclesiastics of the sixteenth century to enrich themselves and rob their successors by granting long leases of the property belonging to the offices they held, in consideration of large sums of money paid as premiums, of which they had the exclusive benefit. In this way Church property was misappropriated to a very great extent by the clergy themselves. Thus Bishop Capon, who held the See of Sarum during the reigns of Henry VIII., Edward VI., and Mary, managed to aggrandize himself at the expense of his see. He granted a long lease of the hostel in Salisbury Court to Sir Richard Sackville, whose son, Sir Thomas, became Lord Buckhurst and Earl Dorset under Elizabeth, and whose descendant the seventh earl was the famous Duke of Dorset of William III.'s reign. With the change in its occupancy the name of the place also changed, although only for a time, and it was known sometimes as Sackville Street, and sometimes as Dorset Street. Jewel, who succeeded Capon, after some delay, might well complain "a capon has devoured all," for the grasping Bishop's alienation of the episcopal house in London was only one of many similar spoliations. So shamefully pillaged were the revenues of the see that Jewel, of whose self-denying zeal on behalf of the truth we need not speak, was sorely trammelled. A resettlement of the property of the bishopric became requisite. Probably it was considered best to give up the town-house altogether for the sake of preserving some other property of more vital importance. At any rate the reversion on Capon's lease was alienated. We read in Strype's edition of *Stow's Survey of London* that—"It was exchanged in the reign of Elizabeth by the greatly learned Jewel, Bishop of that See, for recompence of good value in land lying in his diocese, or else in the West." But although the connection of the Bishops of Salisbury with Salisbury Square was thus determined, the name still clung to the spot, and has outlived all later associations. A more recent editor of *Stow* than Strype, writing in 1720, says:—"Dorset Court, commonly called Salisbury Court. Of late years the said court and the large house built there, and inhabited by the Earls of Dorset, was pulled down and converted into buildings; as was the garden and Wilderness, there being a handsome, well-built street. . . . This street on the west side, passing down to the Thames, is a handsome, airy, open square, all taken up with good buildings, the best inhabited of any in the court. In that part towards the Thames, and also the Wilderness with the small courts are not to be much boasted of."

Salisbury Court enjoyed, or at any rate claimed, the privilege of being exempt from City government. This was most probably a lingering relic of the days when the house and precincts of the powerful Bishop of Salisbury, situate just outside the City walls (in the Ward of Farringdon Without) afforded a secure refuge to all whom he chose to protect. The result in later times was that the courts built on the site of the garden and Wilderness (where Salisbury Hotel now stands), "not to be much boasted of," were a favourite place of residence for "such as were retired from their creditors." While truth compels us to admit these somewhat disreputable surroundings of Salisbury Square in bygone days, we may note, for our comfort, that even then "the western side" was "the best inhabited" of any in the court. We venture to hope that those who think that the Church Missionary House keeps up the character of the "western side," and is indeed well "inhabited" by being the home of the Society, will not rest until they have freed it from the burden of debt which seems to have haunted and embarrassed so many of the old denizens of Salisbury Court.



## THE BISHOP OF BOMBAY'S CHARGE, AND THE BOMBAY DIOCESAN CONFERENCE.



CONSIDERABLE part of the Bishop of Bombay's Charge is taken up with reviewing the present and possible future relations of the Bishop and the chaplains to the State, in point of fact what is commonly called the Indian Ecclesiastical Establishment. As many are aware, there was recently an onslaught made upon it which neither originated with Hindus or Mohammedans nor was encouraged by the authorities at home or in India, but was purely the work of extreme political adversaries of the Church in England and Scotland. The question does not intimately concern us as a purely voluntary Society for sending the Gospel to the heathen; but the maintenance of religion among the ever-shifting European population throughout India does indirectly, but very powerfully, bear upon Mission work. Where the chaplains are not men of forms and ceremonies, but true and faithful messengers of the Lord Jesus Christ to their fellow-countrymen, their importance is incalculable as witnesses against European profanity and indifference to religion. Even an empty church, with a voice therein crying in the wilderness, would be preferable to the state of things once existing in India, when the hoisting of a flag alone distinguished the Lord's Day from the secular portion of the week. But where there is a faithful chaplain the churches are not wildernesses. There are ungodly and foolish men and women in India, as there are in England, but multitudes have been arrested in a course of recklessness, and many more have been kept within bounds, who might have been far more flagrant instances of folly and immorality than they are had they not been restrained by the influence of Gospel ministrations in their midst. Some, however, might fancy that these ministrations should be maintained by those who profit by them. The conditions, however, of the English in India practically prohibit this. It will enable our readers to form some conception of this by referring to a recent letter from the C.M.S. missionary at Multan. It relates to the difficulty he has found in raising funds for incidental missionary expenses. He mentions that one house alone in Multan has had ten sets of occupants in three and a half years. During that period there have been five Generals commanding the station and four Commissioners of the District, so that every six months or so, if he would raise funds, the missionary has to make the acquaintance of a new society. The fluctuation may be greater at Multan than at more important stations, but the rule applies in a large degree to all. It is consequently only with extreme difficulty that additional Clergy Societies and suchlike which minister to the spiritual wants of non-Government servants can be kept afloat, not because of the indifference of Churchmen, but in consequence of the large majority of them being mere birds of passage. It is not likely, where means are very limited, that men will pay for ministrations in a place which they for many reasons may perhaps quit before a selected clergyman arrives. We rejoice therefore with the Bishop, that for the

present at any rate, no immediate apprehensions are entertained, and so far as we are concerned they may be dismissed.

The Bishop then proceeds to enunciate his views regarding the identity which he deems an essential between the European and the Native Church. The diocese has been in existence for the space of fifty years. It has never had but one chief ruler, the Bishop for the time being. Most of his Lordship's predecessors, as well as himself, have been interested in the promotion of missionary work. But his Lordship states that what he terms "the lack of homogeneous vitality is one of the great elements of anxiety about the future of the Church" in India. He describes the condition of things as follows: "Europeans are isolated from Natives, chaplains from missionaries, societies from one another, to a degree that makes me ask myself sometimes, whether the diocese exists as a unit, except in the single fact that one Bishop holds all the confirmations and presides over all the clergy." This has been the past, it still is the existing, condition of things. As the number of Native Christians, members of the Church of England, all told, does not exceed 3000, it is highly improbable that the Bishop will be called upon to partition his flock, especially now that the Province of Sindh is transferred to the Lahore Diocese, for the present Bombay Diocese is not unwieldy, either in numbers or extent. The question as regards Bombay may be considered as not now coming within the range of practical politics. We may fairly assume that there is no unwillingness on the part of the present Bishop to administer the concerns of the whole diocese, and we do not think that there is any movement contemplating interference with him. We might therefore, and perhaps wisely, leave the question *ut solvatur ambulando*. But as the Bishop has discussed it, it may be convenient to glance at the causes which, according to him, have produced this isolation of the European from the Native Church, of which he complains. So far as we can gather it, his Lordship complains that what he terms the parochial clergy are not in sympathy with the missionary. This, however, at the subsequent Conference was strenuously controverted by several speakers. Gratifying instances were adduced of the interest taken and the assistance given by sundry chaplains to the missionary clergy. Probably both parties are in the right. There ever have been, and still are, chaplains and chaplains. Most unquestionably, in times past, missionary work has been largely promoted and helped forward by chaplains, who, indeed, as in the notable case of Henry Martyn, in some cases constituted themselves missionaries as well as chaplains. It is, however, exceedingly likely that there are chaplains who may have needed the salutary admonition of their Bishop. We trust it will not be thrown away upon them. The mere fact, however, that there is in any number of cases this isolation on the part of chaplains, is an item not to be lost sight of in the attempt at welding the two bodies together. Again, we are at one with the Bishop in his enumeration of the practical difficulties which hinder a chaplain from doing much more than feeling sympathy and exerting his influence in the way of raising collections for missionary effort. Some few who have a special apti-

tude for languages, or who at small stations have leisure on their hands, may occasionally intervene more actively, but they will be the exceptions to the rule. Generally speaking, from the day a chaplain sets foot in India, if he does his duty heartily, he will at most stations have more than abundant occupation to absorb all the energies which he can bestow in a trying and uncongenial climate.

Beyond this main question of chaplains coalescing with missionaries, which unquestionably they ought to a far greater extent than we gather from the Bishop's charge is the case in his diocese, rises the far more important question of how far the two races, the European and the Native (we use the term including Mohammedans), are ever likely to fuse into one homogeneous body, such as the Bishop aspires after. We must confess to very serious misgivings upon this point. Past experience, where the difficulties have been far fewer, points in the opposite direction. Race differences have, in a very marked manner, accentuated religious distinctions and kept Christians apart, even when there have been no differences of creed, certainly none of any serious importance. When eventually there has been the disappearance of differences, it has oftener than not been the result of physical coercion, in some cases involving either the annihilation or the banishment of the defeated party. It is by no means clear that in primitive times there were not in Rome itself two Bishops exercising authority over two distinct Churches, Jewish and Gentile, existing side by side in the midst of surrounding heathenism. With the disappearance of the Jew as a political item in the world his Church disappeared. Without entering fully into this, for which we have no space, we have had at various times unpleasant experiences in our own country of the unwillingness of differing races to amalgamate in a common Church. The story of the early Celtic Church and its conflict with Rome is a fact that tells how sharp and unrelenting persecution has had to be enforced in order to make the one clear out of the way of the other. The student of history knows well that even to the present time the religion of the Celts is one thing, whether they have accepted the Reformation or not, and that the religion of the Anglo-Saxons is another. When we remember the material forces that for centuries Papal Rome could command in order to subjugate unreservedly nations to her sway, these facts are the more remarkable. Certainly, Anglo-Norman or English Bishops have never been a success with Irish Celts, even when they came to their flocks with the plenitude of Papal powers to uphold them; in a minor degree the same may be asserted of the prelates sent by England to regulate the Churches of the Cymry in Cornwall and Wales. In the missionary stage, when it is a mere question, comparatively speaking, of the proclamation of the Gospel, the services of the stranger are not only essential but often thoroughly welcome; the message brought, bearing so intimately upon the hopes and fears of men, is listened to for its own sake, irrespectively, so to speak, of him who brings it. The Celt can teach the Saxon, as the Irish missionaries taught the Germans, when in their own homes their own Churches were retrograding before Saxons. So in the same way,

English missionaries nowadays are welcomed with various degrees of acceptance, but still welcomed by men of all races, no matter how alien to themselves by language, by customs, by political relations. It is very different, however, when Churches are formed. The dominion of the stranger may be submitted to sometimes from motives of gain and advantage, but still more often because it is a matter of compulsion ; nor as a rule do Churches thrive under such regimen. The condition of the Syrian Churches in Southern India, who fetched their metrans from Antioch and Babylon, and at a subsequent period that of the Portuguese Churches throughout Hindostan, to which the Pope is now anxious to apply a rough and unscrupulous remedy, testify to the lack of spiritual growth when Church rulers are not racy of the soil from which their flocks proceed. The large decay so conspicuous almost universally in Romish missionary Churches may in no small degree, although by no means exclusively, be traced to a similar origin.

Another rift in the lute which must mar harmony in the case of India is the utter hopelessness under any circumstances of the two nations becoming fused into one, as has been the case with Normans and Saxons in England, and Franks and Gauls in France. Even the Celt and the Saxon may, under certain conditions, coalesce. But if there were no other obstacle, if ever any number of Englishmen could be induced to make India their home, which is in the last degree improbable, the distinction of tongues and modes of thought would be insuperable. The Portuguese attempted this after a fashion, but to their own utter ruin and degradation. As a rule, they are the offscouring of the population of India, having rapidly descended from the highest to the lowest position. Would any Englishman wish that a corresponding doom should be that of his descendants? For all practical purposes we hold, therefore, that the distinction of language and of race is one which cannot and will not be effaced. It would be a curious question, not finding place among the Bishop of Bombay's statistics, to ascertain how many of the European Christians in the Bombay Diocese have acquired more than a mere smattering of what may be termed "pigeon Hindustani," or some other equivalent "pigeon" dialect, qualifying them at the most to purchase necessary articles in the bazaar or to carry on the very simplest duties of their vocation. The bulk are European soldiers, who in a year or two may be quartered at Portsmouth or in Canada, to be succeeded by others. Will it not be so to the end, so long as the English are in India? Again, how many of the Native Christians understand, or, when their number increases, will understand, a word of English? By a curious kind of irony, the bulk of English-speaking Natives, in Bengal especially, are, thanks to our system of secular education, the most hostile of all Hindus to English rule, and probably the most confirmed in their unwillingness to receive Christianity as their creed. There is, apparently, no form of folly or swindling which they would not accept in preference, no matter how outrageous and contradictory to common-sense.

It would be obviously worse than superfluous in the present embryo

condition of things to discuss questions of ecclesiastical organization, or how or by what means the two Churches now to a certain extent existing in India can be made to merge into each other. The more pressing need seems to be the multiplication of those who shall hereafter constitute the Church or Churches, especially as regards the Native element. When the present units are tens, the present tens hundreds, and the present hundreds thousands, a question will arise well deserving of a wise solution. It may also not be inconvenient to keep this future contingency in view, and to ponder over it, so that it may not come upon the Church in India too unexpectedly, of which at present there is little fear. But premature action may not be the truest wisdom. In the meantime we hold that no small debt of gratitude has been due to the Bishops who have ruled the Indian Churches for the generally admirable manner in which they have discharged difficult and delicate duties, for which most of them came unprepared by previous training or special qualifications. Still, by their unvarying sympathy with the Native Church, and with the efforts to extend it, they have furnished a most salutary lesson to multitudes of their fellow-countrymen disposed to be only too apathetic. Their wise and kindly rule has been of infinite service to those engaged in missionary work, restraining excesses and correcting defects. Nor should we be unmindful of the open-handed liberality which has so often distinguished them. We think that the Bishop of Bombay hardly estimates sufficiently the value of his episcopal services to the Native Church, when, perhaps in moments of some despondency, he would seem to imagine that his holding confirmations and presiding over all the clergy bounds his functions in the diocese. Certainly it is not in this light that Bishops are estimated by those who are interested in missionary work, either in England or in India. Even though at times some of their measures and opinions may be questioned, a far higher recognition of them is we think universal. Heber, Wilson, Cotton, Milman, Corrie, Carr (we speak only of some of the past), were eminent helpers and guides of missionary work in their day and generation. Their usefulness went far beyond the routine performance of their peculiar functions, uplifting the cause of Christianity, and lending importance to it in the eyes of worldly men, quite as much by the force of their example and devotion as by the exalted position they held.

In the Bishop's Charge there is a very ominous sentence which well deserves consideration. "A Church," he says, "which does not rise to its calling is first contemptuously tolerated, and then no less cynically cast out, as failing in the eyes of the world to prove its right to exist any longer. It dies off the face of society because it has died out of men's hearts. It is not Missions which are on trial for their lives. . . . The question which is at stake for us now is, whether European Christianity shall die off the face of this country (India), except where its ministrations are kept alive by the help which can be rendered by missionaries. And this is what will surely come to pass if our indifference to Missions be not amended." It is plain that the Bishop is

speaking of the condition of European Christianity in his diocese. It is no novel remark that European Christianity in India is, as might naturally be expected, the reproduction there of Christianity in England. Englishmen and Englishwomen take out thither what they have gathered and been instructed in here. When, previous to the Evangelical revival, England was at well-nigh its lowest ebb in grovelling sensuality not unmixed with coarse and ignorant infidelity, in due season there was the reflex of this visible in the astonishing ungodliness and licentiousness in India, which made the Natives doubt whether Englishmen believed in God. This lasted till the *régime* of the Marquis of Wellesley, and indeed somewhat later. In a similar manner, when the Evangelical revival aroused men's consciences in England, and religious fervour was quickened here, after a while it was reproduced in India. Those who had been trained in religious homes, although probably they had spurned at the shackles imposed on them, very often indeed, like the prodigal in the parable, found the blessed teaching which they had disregarded surging up in their minds, and in times of isolation, of sickness, and of death, recovered the pearl of great price which they had contemptuously passed by. The history of the Missions in Southern India is a living commentary of the zeal which, emanating from Christian laymen, officers, civilians, merchants, animated and encouraged missionaries in their labours, and put heart into their work. Many, not a few, Christian laymen were "living epistles known and read of all men." They were curiously scanned by intelligent and censorious native eyes, but the result was favourable. The religion which these men professed was felt to be a reality; it came home to the Native mind in multitudinous ways, testifying to its power, and so, not unnaturally, led to a serious investigation of its claims, where otherwise there might have been indifference and contempt.

But what is the case now? We can thank God that Evangelicalism, as it is termed, is not extinct in our native land; but for the last thirty or forty years there has not only been a large return to worldliness, but also a curious phase of religion which has dwelt emphatically upon forms and ceremonies. Probably nowadays far more persons, numerically speaking, make some sort of religious profession than was the case forty or fifty years ago, nor do we presume to question the sincerity of it; but has it been attended, when it has found its way to India, with the genuine fruits which the crucial test of the Bishop of Bombay so rightly adopts? There may be more missionaries of one sort or another in India, but are there those whom he so sagaciously pitches upon as the true upholders and furtherers of missionary effort? His Charge leads us to the conclusion that they are lacking, and even if his Charge had been silent, we could have supplemented it from undeniable testimony proceeding from other quarters. The Bishop has entered into some curious arithmetical statistics. It seems that in his diocese there are only 343 people who contribute to Church objects, thirteen of whom contributed one-third of the amount bestowed, 330 the remainder, and therest of the inhabitants of the Presidency nothing at all.

There is, of course, beyond this the amount collected at offertories, which are by no means productive. In some cases the Church expenses absorb from sixty-five to eighty per cent. of the moneys collected in church, while Missions received from them eleven per cent., and education thirteen per cent. The Bishop is rightly dissatisfied with this state of things. He attributes a good deal of it to mistakes in the way offertories are managed; but we suspect the root of the evil is deeper far. Upon the present condition of the pulpit in the Bombay Diocese, we will let the Bishop speak for himself, without note or comment from us beyond an expression of unfeigned rejoicing that he has had the acuteness to detect faults, and the courage to speak of them plainly without idle circumlocution:—

Let me describe to you the sermon which is preached where opportunities of this kind have been neglected. I assume it to be the work of a good man, who has had the usual educational opportunities. There are faults then which it cannot but avoid, good qualities which belong to it of course. To begin with, it has three points in its favour: it is orthodox, it is reverent, and it is short. It avoids exaggeration and eccentricity, and everything that is aggressively offensive. It is read in an audible voice, and the delivery is conventionally proper. And when you have said thus much in its favour, there is absolutely no more to be said. It does not show that since the preacher left college he has read a single book for reading's sake. It evinces no sort of appreciation of any of the questions of the day. It might have been preached to any other congregation with exactly the same degree of appropriateness as to that which is actually present. Beyond the reverence for which I have given it credit, there is nothing in its treatment of great truths to show that they are held by the preacher with anything like passionate intensity. It is utterly wanting in the unction which comes from a deep life of devotion, and which can lend to the least gifted of men some power to stir the hearts of his fellows. It is delivered with the monotony of despair, as though the preacher had given up every hope that he could gain more than conventional endurance from an utterly uninterested audience. And yet the preacher comes down from the pulpit, apparently without a suspicion that he has done a grievous wrong to his subject, and has failed of what his audience had a right to, that when acting as the ambassador of Jesus Christ, he has behaved as the one man in the community who has the right *not* to do his very best.\*

Upon the whole it seems difficult to avoid the conclusion that (missionaries apart) little vital spiritual religion having quickening energies leading to liberality of contributions or interest in the conversion of the heathen, has found its way to India among the multitudes which have, in various ways, been swarming thither in unprecedented numbers during the last forty years. Even secular journals, animadverting in sneering tones upon the morals of our countrymen, with graphic descriptions of the disorganized conditions of society, give a very poor description of general conduct in the East. Plainly, instead of being satisfied that we are making marked religious progress here at home, there should be very searching scrutiny instituted in order to ascertain whether a vast proportion of our religious profession is or is not a mere outward show, not affecting the heart or enlightening the conscience, as most unquestionably it is

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\* We gather from the *Bombay Guardian* that it is customary at the Cathedral to leave when the sermon commences.

not reproducing itself in India. It is humiliating in the extreme to read of Englishmen and Englishwomen in creditable positions becoming victims of what are alleged to be the impostures of Madame Blavatsky, but which, even if real, would be virtually tantamount to a renunciation of Christianity. It recalls the old-fashioned times, when, under sinister influences, our countrymen in the earlier part of our career in India, turned Mohammedans, or worshipped the dim and grisly idols of the Hindus. The irreligion is equal, although the peculiar development of it has somewhat changed.

It will be evident from the foregoing account, that there is much in the Bishop of Bombay's Charge which merits serious consideration. His Lordship is much to be commended for his outspokenness concerning the condition of things around him, and for his earnest appeals to his clergy to do their part in remedying them. The soil is apparently barren, but even barren soils, unless blasted with a curse, may yield fruit under judicious and patient and persevering cultivation. Very probably, in some important points he does not mean what we would sympathize with, but there is so clearly an anxious desire to raise the tone of all whom he addresses, that we do not inquire too minutely into points where differences might exist. We turn, therefore, from the Charge to the subsequent Diocesan Conference, where, as is usual at such gatherings at home, the clergy and the laity give vent to their opinions. We must confess that the perusal of it has filled us with serious disappointment. In point of fact, what transpired then goes a long way in our opinion to account for the low ebb at which, according to the Bishop, matters are in his diocese. One curious fact well deserves attention *in limine*. In his introduction to the business of the Conference the Bishop, laying out the lines of discussion, appears to have suggested, *inter alia*, an important topic, "Family prayers, as promoting common life among those who are cut off from the means of grace, as well as among those who desire to use them, and to make the most of them where they are to be had." A more becoming and profitable suggestion for a Diocesan Conference it would be hard to imagine. We looked with interest to see what reception it met with. It fell flat to the ground, without the slightest notice whatever being taken of it. Some notice was taken of private prayer, and the importance of it to the individual dwelt upon, but none whatever of family prayer; and yet there are families in India, and there used to be (we hope there still is) family prayer. But if there was no notice taken of this suggestion of the Bishop's there was an abundant outpouring on the subject of "Auricular Confession." If we could credit the general tone of the Conference, this would seem to be the crying want of India, although the clergy at least might have remembered that it is under the ban of the English Episcopate, as a practice both Romish and demoralizing. As we shall hope to show, the statements made did not pass unquestioned, but the battle raged over this topic, as at the siege of Troy it did over the body of Patroclus.

The discussion was opened by the Archdeacon. His remedy (an excellent one) was to cultivate a devotional frame of mind and study of



God's Word; to these he would add the exercise of common-sense in details connected with public services, shortened services, and occasional Parochial Missions. A gentleman who followed him recommended retreats and sacramental confession. He was followed by a missionary, who dwelt most upon the inadequate manner in which the importance of baptism is taught. He then advocated a week-day evening service, when the address should be always on the sacraments; and besides this, "an occasional series of Sunday-evening services, with sermons on the sacraments." At monthly meetings, too, the clergyman should read short prayers on the sacraments, and these be followed by conversation thereon. Still further, the sacraments should be more often preached on from the pulpits. In the conclusion of his paper he maintained that where Native Christians continued to retain two wives they should be baptized, because believers! This was followed by a paper, read by a layman, on the subject of "Parochial Missions." He quoted at some length the experiences of St. Vincent de Paul, whose success was so great in hearing confessions that "the priest was compelled to send for assistance to the Jesuits at Amiens." This gentleman was followed by a speech from Mr. R. A. Squires, of the C.M.S. We regret that we cannot quote it at length. He maintained that conversion is not preached as frequently as it ought to be. He considered that the sacraments were too much dwelt upon in preaching. He testified to the benefit and refreshment he had met with from Christians of other denominations, and he then (we thank God for it) delivered his soul on auricular confession in the following terms:—

There is one other point I will touch upon. Mr. Page has urged very emphatically upon us the benefits and necessity of Auricular Confession, or Sacramental Confession, as he prefers to term it, with too little regard to the plain teaching of our Church. I know all that can be said in favour of Auricular Confession and priestly absolution, and am well acquainted with the premises on which they are based. I have myself experienced the attractiveness of the system,—have indeed been so attracted by it, that at one time I felt myself almost impelled to unveil my heart to some clergyman that I might receive from his lips the benefit of absolution. But after considering the question carefully and impartially, I have come to the deliberate conclusion that it is utterly antagonistic to the true discipline of God's Spirit, and is as contrary to the teaching of Scripture as it is to the principles of our Church. The Bible knows nothing of Sacramental Confession; neither does the Prayer-book. Persuade a man that you possess some mysterious power whereby you can either absolve or condemn him, and it is not wonderful—if he is weak enough or ignorant enough to believe this—that he should find some sort of comfort and satisfaction in the assurance that you have absolved him of his sins. We are ministers and pastors of Christ's flock, not lords and priests. It is our duty and privilege to hear the sins and sorrows of all who may wish to unburden their hearts and minds to us. But it is one thing to give the assurance of forgiveness "by the ministry of God's Word," and "to quiet the conscience by ghostly counsel and advice," and quite another thing to claim the power of forgiveness as inherent in ourselves or our office, and to exalt Auricular Confession into a sacrament, and a requisite for absolution. In dealing with our fellow-men we are bound to teach them that their relation must be direct with God Himself, and that no one may come between Him and the individual soul. We are dishonouring God and doing a mortal injury to a man's soul, if we ever allow him to suppose that he gains anything from confession to a priest which he cannot obtain from confession to God alone. I am convinced that by adopting this system we are taking into our hands very dangerous weapons, which cannot fail

to inflict deadly wounds on the Church which permits them to be employed. Mr. Page tells us that Sacramental Confession is gaining ground in the Church of England. I do not believe that it will ever again acquire an ascendancy over the minds of sensible and healthy-minded men and women. But if it does, it is easy to foresee that it will not come alone, but will bring in its train all those intolerable evils by which it has always been accompanied. Spiritual life will not be elevated but degraded by it, and will be brought nigh unto death. I do implore those who have adopted this as their ruling system to reconsider their position and to abandon a course which is twice injurious; which injures him that gives and him that takes.

Mr. Squires was followed by a layman, who energetically supported him, complaining bitterly about "the platitudes" which he was condemned to listen to concerning the Church, and upon the stress laid upon matters of ritual and ceremony. A subsequent speaker, Mr. Bren, the Society's Principal of the Robert Money Institution, assigned as the reason why spiritual life is at so low an ebb in India "that there are hardly any Bible-classes in India." So far as he has been able to judge, "the systematic study of the Word of God is neglected both by clergy and laity." Mr. Macartney, of Nasik, was anxious to know where habitual confession was taught in the Prayer-book. A chaplain put the matter in a very queer form, to say the least of it. He pictured a man burdened in conscience holding, "I could not say I was converted, I could at any rate confess." The confession of an unconverted sinner with, we presume, absolution following, for we do not suppose it is indispensable that every one who confesses should be previously interrogated as to whether he is a converted man, must, we should imagine, be as nearly a *reductio ad absurdum* as anything can be, and that of the most perilous description. In closing the discussion, the Bishop regretted, as well he might, that the whole discussion had turned upon auricular confession to the exclusion of the other profitable topics which he had suggested. For his own part, he deprecated compulsory confession, for instance, as a condition of confirmation or communion, a practice which he is no doubt well aware exists; on the other hand, he claimed liberty for the maintenance of confession on behalf of those whose consciences were burdened with a weighty matter. The Bishop held that such are expressly bidden in the Prayer-book to seek the benefit of "priestly" absolution to the quieting of conscience and the avoiding of all scruple and doubtfulness. The exact words of the Prayer-book (which omits the word "priestly"), are that "by the ministry of God's Holy Word he may secure the benefit of absolution, together with ghostly counsel and advice," &c. There is a distinction between the two statements, as divines know well.

Even the brief but careful *résumé* we have furnished will go a long way to account for the deadness of the Church in Bombay. We prefer abstaining from comment, and allowing the statements of the different speakers to show for themselves what is the spiritual status of the teachers, and what, as a not unnatural consequence, is the status of the taught. We venture simply to remark, although in contradiction to some of the opinions, that there is large necessity for conversion to God, and until this takes place, there is little hope of any real

amendment in the state of things which the Bishop so feelingly deplores.

On the second day of the Conference, the discussion turned on "Our true position as a Church in India, and the relations which exist between our different Clerical and Congregational forces." After a few kindly remarks from the Bishop, indicating his wish that all should state their views freely, even if they differed from him, the introductory paper was read by Mr. Squires. He introduced the subject by defining the position of the Church of England in India, and demonstrating its anomalous character, which, as he truly says, approximates in some degree, but not altogether, for in India we are the dominant power, to the position of our English congregations on the Continent of Europe. He then proceeded to point out that there are now two sets of clergy, with duties completely distinct, namely chaplains and missionaries. He partly anticipates and partly hopes that this distinction will eventually disappear, and that the chaplains should acquire Native languages in order that they might include missionary duties in their work. He would also have the different races associated in public worship, but how this is to be compassed is not clearly explained. Our own past Indian experience would not lead us to believe in the practicability of this scheme. Undoubtedly there ought to be far more sympathy with missionary work on the part of the chaplains than now exists, but the amalgamation of different races, speaking different languages, in one common worship, could only now, and for many a day, result in the confusion deprecated by St. Paul in 1 Cor. xiv. Rome, it is true, has attempted some solution of this intricate question by substituting Latin, which is comprehended only by an exceedingly select number of those present at Mass, and often by none at all, for the different languages which are understood by the people, and by further converting the Sacrament of the Lord's Supper into a species of public function at which all nominal Christians, good, bad, and indifferent, "gaze" indiscriminately, but in which multitudes of them never otherwise participate. We are convinced that nothing could be further from Mr. Squires' thoughts than such joint worship as this, but we hardly see the alternative. Perhaps he means, that as in Wales there is in some churches first a Welsh and then an English service, so there should be first a Marathi and afterwards an English service; but the experiment has not been very successful in Wales in the way of amalgamation, even after the lapse of centuries. It amounts to little more than a common use of the same building, with, as we can testify from personal experience, the unwholesome preference given to the one service over the other by the minister,\* and the perfunctory discharge of that for which

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\* We can well remember our experience of nearly fifty years ago. It was our duty on one Sunday morning to preach in a church in a town in Brecknockshire. In the afternoon there was a service at a dependent church in a village, about two miles distant. On our way thither we met the villagers streaming into the town to the Welsh service in the Dissenting Chapel. As one of them had previously been a regular attendant on our ministry elsewhere, we asked him why he was forsaking his church. His reply was, "Had we known you were coming, sir, we would have stayed, because we know you cannot speak Welsh; but Mr. E. (he was a Welsh bard) can preach well, but never will; he prefers English."

he felt himself the least disposed. Into the discussion which followed we need not enter. It turned mainly on whether the chaplains did or did not sympathize with and promote missionary work, on which opinions differed. One chaplain explained that for a year and a half, not long ago, he was called upon to perform five (sometimes six) full services in the church on the Sunday and to take two week-day services with addresses, and in addition to visit and teach in the schools twice a week. No mention is made of hospital work, which no doubt did not devolve upon him (work is or was divided in India), but every one knows what an enormous and anxious burden it is upon men already overtaxed. But how could it be neglected by any one to whom the duty is assigned?

The next subject ventilated was the "Native Ministry." A sensible paper by the Rev. P. A. Ellis, of the S.P.G., was read, deprecating intellectual acquirements beyond what reasonably might be expected from Native converts, and recommending a recurrence to the practice of St. Paul, and no doubt of the other Apostles, who selected out of the congregations elders devoid of previous or special training, much as, nowadays, class-leaders among the Wesleyans and catechists in the Indian Churches are chosen. He dwelt upon the wide distinction there is between the modern English Church and the condition of the Native Christians, and the mistake committed by requiring from the Native clergy "a clerical standard which has grown out of a long course of history, and is the product of an advanced Christian civilization." While we rejoice in the attainments of sundry of the Native clergy, we are of opinion that if they know their Bible, and believe it true, they have a main qualification for teaching their brethren, and that little beyond strict and searching investigation into moral character, with proofs of personal piety and aptness to teach, should be ordinarily sought for. We have no objection to their reading the "New Testament in Greek, Butler's Analogy, Pearson on the Creed, Church History, Greek Grammar, &c.," if they can; but good work might be done for the Lord Jesus Christ and for the salvation of souls by men thoroughly versed in their own vernacular Scriptures, and enlightened by the Holy Spirit as to the purport of them. One missionary present said he knew of only three possible candidates for Holy Orders in the diocese! Mr. Appaji Bapuji, of the C.M.S., considered the present number of priests and deacons enough for the converts already gathered in. Is it necessary that evangelists to the heathen beyond should in all cases be ordained? Was it so in primitive times?


Interesting discussions followed on sundry other points, especially the special needs and claims of railway *employés*, and upon temperance; but we cannot enter into these details, although we fully recognize the importance of them. We do not pretend to review the Charge and Conference *in extenso*, but simply to bring forward, for the information of friends in England, points which will serve to show them the condition of the Church of England in India. It will be pretty manifest, we think, that there are difficulties in the way of the evangelization of the Natives which ought not to exist if English Christians, clergy and laity, were conscious of the responsibilities attaching to them. That

this is so may be deemed no novelty, and perhaps is not, but it is not the less needful that from time to time, as opportunity offers, it should be brought to light. When, as on the present occasion, we find all concerned in missionary effort, with the Bishop of the diocese at their head, deploring, with hardly a dissentient voice, spiritual deadness, while many who ought to be teachers are jangling about very doubtful questions indeed, there is room for deep concern. It can hardly be that auricular confession has come to be the *Articulus stantis aut cadentis Ecclesie*, but one might be tempted to think that it was so by the undue importance attached to it by members of the Conference, who seemed well-nigh incapable of embracing any other subject within the scope of their religious horizon. It is hardly to be wondered at that the laity, exposed to the endless iteration of this and cognate topics, take refuge, as we happen to know of the Bombay Diocese, in Plymouth Brethrenism and similar receptacles for spiritual discontent, much to the loss of spiritual life in the Church by scattering from it many who might have been, and from their antecedents ought to have been, in the forefront of spiritual workers. It is but fair to the Bishop of Bombay to say that he seemed as much disconcerted as any other intelligent Christian could have been by the monotonous beating of the drum ecclesiastic on this particular point. We hope that now attention has been called to it, there will ere long be manifested by the clergy higher and larger aspirations after the whole counsel of God, and that what has ere now developed into a pestilent error, vitiating the life-blood of Churches, may cease to be the Alpha and the Omega of Bombay theology. We earnestly pray that there may be an outpouring of God's Holy Spirit upon a Church so clearly "planted in the wilderness in a dry and thirsty ground."

K.

## THE CEYLON QUESTION.

### REPORT OF THE DEPUTATION AND RESOLUTIONS OF THE COMMITTEE.

O introduction is needed to the following important documents. We may refer to the *Intelligencer* of April, August, and November last for the history of the question which has lately led to difficulties. The Deputation sent to Ceylon last November, the Revs. C. C. Fenn and J. Barton, were received on their return at a largely attended meeting of the General Committee on March 17th. Their Report, which we print below, was presented and read, and further explanations were given by both Mr. Barton and Mr. Fenn; after which a series of resolutions was submitted, embodying the recommendations of the Report. These recommendations, with two or three slight emendations, were adopted unanimously; and we subjoin them also. They express very heartily the feelings of thankfulness to God that animated the Committee; and in that thankfulness we are sure all our readers will share.

#### *Report of the Deputation.*

1. In the instructions given us by this Committee on the 4th of November last, we were requested to ascertain on their behalf, after personal conference

with the Bishop of Colombo on the one hand, and our missionaries and supporters on the other, the best mode of conducting in future the Society's Missions in Ceylon, so that our missionaries may be enabled to carry on their work without friction, with due regard to the Society's ecclesiastical relations, and in a manner conducive to the success of the great work in which it is engaged.

2. In pursuance of this object we took the earliest opportunity, after our arrival at Colombo on December 4th, to confer both with the Bishop and our missionary brethren. At our first interview with the former we explained to him the difficulties which had made it for the present impracticable to carry out the Committee's original proposal for a Corresponding Committee, and then entered at once upon the various points which still called for settlement. At this, and all our succeeding interviews, the Bishop received us with the greatest kindness, and manifested the same earnest desire which had marked his more recent written communications to work in harmony with the Society, as well as his confidence in the experience and fairness of the Parent Committee.

3. At our first two interviews, considerable time was occupied in the discussion of the case of the Rev. A. S. Amarasēkara. The Committee will remember this case as that of a Singhalese clergyman, labouring at Katukelle, near Kandy, who in May last severed his connection with the Native Church Council there rather than submit to a requirement on their part, as a condition of their presenting him for priest's orders, that he would abstain from attending the services at St. Paul's, Kandy, or from fraternizing with the clergy ministering there. The Bishop having strongly disapproved of the course taken by the Kandy Church Council, and the Ceylon Finance Committee having expressed their willingness, after taking all the circumstances into consideration, to give Mr. Amarasēkara employment elsewhere, he was duly ordained priest on Trinity Sunday, and was subsequently temporarily employed at Colombo under the Rev. E. T. Higgins, in accordance with the recommendation of the Parent Committee as expressed in its Resolutions of July 14th last.

4. As, however, the Kandy Church Council declined to reconsider their action in the matter, and the Bishop had in consequence declared himself unable to recognize them further in any way as a Church body, or to accept any title at their hands, matters had come into a position of some difficulty. It was therefore desirable to find if possible some means by which the difference might be amicably adjusted. This, after a good deal of correspondence, as well as personal intercourse with all the parties concerned, we were at length able to accomplish. Early in January we submitted to the Bishop a memorandum containing admissions and assurances in accordance with the Parent Committee's previous resolutions on the subject, which were accepted both by the Kandy Church Council and by the Society's representatives in the island. To this document the Bishop on his part replied by a letter which was afterwards, with our consent, published, and which he said he was willing to regard as a final settlement of the whole matter. We may add that subsequently to the date of this correspondence, the case has been still further simplified by the voluntary resignation on Mr. Amarasēkara's part of his connection with the Society, so that the difficulty as to the position and work to be assigned to him as an agent of the C.M.S. no longer exists.

5. Mr. Amarasēkara's case, in so far as it concerned himself individually, was thus concluded in a way satisfactory to all the parties concerned. But

it of course brought under review the whole question of the Native Church organization, and of the relations in which the several Native Church Councils stand to the Diocesan. We explained to the Bishop that these Councils were not intended to be, strictly speaking, ecclesiastical bodies, but rather, like the Church Missionary Society itself, bodies holding the powers and exercising the functions of permanent lay patrons. The Bishop saw at once that so long as there are no endowments possessed by the Native Church Councils, it is impossible for them to guarantee a stipend to any clergyman, and that it is absolutely necessary that they should have the power of closing connection with any of the clergy maintained by them in whom they may have ceased to feel confidence, that connection being in its root and essence simply a pecuniary one. But the difficulty which the Bishop felt was in consenting to ordain or license a clergyman with no other prospect of support than that promised by what might be a small and inexperienced local body. He also felt a difficulty as regards the buildings used for public worship being left so entirely in the hands of the local Church bodies as to enable them, if so disposed, to debar the licensed pastor from their use. "I may have perfect confidence in the Church Missionary Society," such in substance were his words, "and may feel able to trust to its using its powers with wisdom and fairness, but I can scarcely be expected to feel the same confidence in such small and untried bodies as the Church Councils may sometimes be." We acknowledged that there was force in the Bishop's objections, but were able subsequently, in consultation with Mr. Jones and others of our missionary brethren, to suggest certain provisions for the working of the Church Councils, which will be likely, we think, to meet the difficulty and supply all the necessary checks and safeguards required. These provisions were subsequently embodied in a code of revised rules for the Ceylon Native Church Councils, and have been accepted both by the Missionary Conference and the leading Native Christians, and will shortly be submitted to this Committee for their final sanction.

6. By these new provisions, increased powers are to be given to the Provincial, or as it is proposed to call it in future, the "Central" Church Council. This Council will appoint, and in fact has already appointed, a standing committee, working in two sections, one for the Singhalese and one for the Tamil congregations in Ceylon, which committee will exercise the powers of the Central Council during the intervals between its meetings.

7. We have now to refer to the two other principal topics on which we were desired to confer with the Bishop and the Society's representatives in the island, viz., the future government of the Mission, and the relations which shall henceforth subsist between the local governing bodies and the Bishop.

8. We found as we had expected, both among our missionaries and friends generally in the island, an altogether mistaken notion of the objects which the Parent Committee had in view in first proposing the establishment of a Corresponding Committee. Although, as we told our friends, the intention to form such a Committee had been, for the time at any rate, definitely abandoned, we found it absolutely necessary to explain to them the motives and reasons which had led this Committee to propose that step, in order to satisfy them that the Society is as firmly attached as ever to those Evangelical and Protestant principles on which it has hitherto relied for success and God's blessing, and to remove all misunderstandings or doubts on that score on the part of the Society's missionaries and friends in

Ceylon. We believe that we were able in almost every case effectually to remove the misconception referred to.

9. The Bishop of Colombo, on the other hand, did not express to us any desire for the formation of a Corresponding Committee, nor any disappointment at its not having been established. Later on he intimated his satisfaction with the plans which, after consultation with our missionary brethren and other friends, we were led to suggest.

10. We felt it a great advantage, before meeting our missionary brethren in formal conference, to have been able to discuss these points with most of them in private, and on many different occasions, as well as with the Bishop, and so to ascertain both wherein the previous working of the Mission has been defective, and what changes will be most likely to meet the end required. It very soon became evident to us that much of the misunderstanding and friction which has arisen in the past has been due, not so much to any flaw in the constitution of the governing body of the Mission as to defects in its practical administration. The Ceylon Mission, as the Committee are aware, has hitherto been under the direction, first, of the Missionary Conference; second, of a Finance Committee; these two bodies being neither of them subordinate to the other, but each co-ordinately responsible to the Parent Committee, the main difference between the two being this, that while the Conference holds itself responsible for the internal administration of the Mission generally, the Finance Committee has the control over all funds supplied from home. In the case of other Missions similarly organized, the Finance Committee has, practically, formed the executive body through which the decisions of the Conference are carried into effect, the secretary to that Committee being also the secretary to the Mission. In the case of the Ceylon Mission, however, we found that the functions of the Finance Committee have hitherto been limited almost entirely to a half-yearly audit of the Mission accounts, Mr. Oakley's residence at Nuwara Eliya, not to speak of his advanced years, preventing his attendance at more frequent meetings. We also found that for some time past there had been no regular system of procedure by which the Bishop was kept informed of what was decided on by the Conference, and that, as he told us, the first intimation of some change of location in one of the Society's clergy had been frequently learned by him either casually or through the newspapers. It was fully agreed by all that this state of things should be no longer suffered to continue, and at the Missionary Conference held at Cotta early in January, at which all the brethren in the island, were present except Mr. Griffith, who was unavoidably detained at Jaffna, resolutions were drawn up dealing with the subject, which received the unanimous approval of all the brethren present, and were subsequently submitted to and approved of both by the Bishop and the Society's lay friends upon the Finance Committee.

11. The substance of these resolutions was as follows:—In order to render the Finance Committee more efficient as a working body, it is proposed that the number of its lay members shall be increased, that its meetings be held in future monthly, and further that there shall be associated with Mr. Oakley, in his office as secretary to that Committee, as well as to the Mission in general, a clergyman of experience, who shall reside at Colombo, and who, besides the general administration of the Mission, shall make it a part of his regular duty to visit periodically the different Mission stations, and make himself personally familiar with every part of the work.



12. It will further devolve upon the Secretaries to communicate to the Bishop at as early a date as possible, all such decisions of the Conference or of the Finance Committee as may affect the location of the Society's missionaries, and which consequently may necessitate alterations in the terms of their licences, so that he may have an opportunity of expressing his views upon any point before the change is actually carried into effect. They will also submit all applications for admission to priest's orders of the Society's European missionaries. The Secretaries will, in fact, be henceforth the recognized channel of communication between the Society's missionaries and the Bishop in all ecclesiastical matters.

13. A further resolution was passed to the effect that the Secretaries should feel themselves at liberty, as the trusted representatives both of the Parent Committee and of the missionary body, to confer privately with the Bishop, should it seem to them advisable, in reference to any matters of importance which may from time to time arise in the working of the Mission, even though such matters may not previously have come formally before either the Conference or the Finance Committee.

14. With regard to the Native Church, it was the feeling both of the Conference and of the leading representatives of the Native Christians, that the chairman of the Central Council is the most suitable channel of communication between the Native Church Councils and the Bishop. Such chairman at present, and probably for some time to come, will be a senior European missionary in whose judgment both the Parent and Finance Committees have full confidence. All applications for ordination or for licences in connection with Native Church Councils should, it was thought, be made through him, as also all information given to the Bishop regarding proposed transfers of the Native clergy from one district to another, which might require the Bishop's sanction. In the event of differences arising between any of the District Councils, and any of the clergy maintained by them, such differences, it was thought, could best be referred to and adjudicated upon by the Executive Committee of the Central Council, subject always to a further appeal to the Parent Committee. If such questions are referred to the Ceylon Finance Committee at all it should be, the Conference think, merely by way of eliciting their opinion and advice, and not for the passing of any formal judgment upon the matter. In conversation with us, the Bishop expressed a favourable view of these suggestions.

15. These rules of procedure, if approved of by this Committee and acted upon henceforth by their representatives in the island, will we think be found sufficient to attain the end desired, viz., "the carrying out of the Society's work without friction and with due regard to its ecclesiastical relations." It is only due to our missionary brethren to state here that we found the utmost willingness on their part to accord to the Bishop all the respect and courtesy due to his high office, and to fall in with any arrangements which may tend the better to promote harmonious relations between themselves and him in the future, so long only as they can feel that their independence of action within proper limits, and their conscientious convictions as to matters of ritual and doctrine, are fully and clearly recognized. Our intercourse with both parties leads us indeed to look forward with much hope to the establishment of a better mutual understanding between them in the future; much of the past friction that has arisen having been due, as already explained, to causes connected with the practical working of the Mission, which may easily be avoided in the future.

16. The practical points attained by our visit, therefore, were as follows:—

(i.) The removal of misunderstanding on the part of our missionary brethren in regard to the past action of the Parent Committee.

(ii.) Arrangements proposed, which were regarded as satisfactory by all parties, for the future conduct of the Mission, and for free communication between the Bishop and the Society's representatives in the island.

(iii.) Arrangements proposed, which were regarded as satisfactory by all parties, with reference to the Native Church Councils and their relations to the Diocesan.

17. We should further state here that the Bishop, on being invited by the Conference to meet them at one of their sittings for the purpose of talking over the standard of qualifications laid down by him for Native candidates for holy orders, and other matters of a like general character, very cordially consented to come to Cotta for the purpose. A very friendly and useful discussion then took place, the Bishop promising to take into consideration the various points suggested, and more especially the cases of some of the Society's Native deacons, who though they have proved themselves thoroughly efficient and devoted in the discharge of their pastoral duties, have not had those educational advantages that would enable them to attain the standard now laid down for priest's orders.

18. On the following day (January 16th), the Bishop gave a further indication of his kindly feeling towards and interest in the Society's work in the island, by attending (at much personal inconvenience) and speaking at a public meeting held in the Society's behalf in the Galle Face schoolroom.

19. An account of our visit to Ceylon would not be complete without some reference to the Mission itself, and what we saw of the work now being carried on there by our missionary brethren.

20. The firm attachment of the Society's Ceylon missionaries to its spiritual principles is well known. But, in addition to this, the spiritual tone of the missionaries, their zeal and devotion; the mutual affection that prevails among them; the desire to help one another, and the willingness to receive help from one another; the intelligent interest felt by each one in the work of all his brethren; the kindly feeling, as well as the Christian love felt towards the Native Christians; their firm grasp of the principles of Native Christian self-support and self-government; their clear perception of the superiority of spiritual and moral energies over secular and material forces; the hopefulness and enterprise, chastened but not abated among the seniors;—these, and other characteristics, called forth our thankfulness to God, and our bright anticipations for the future.

21. Among the Native Christians, while the difference between the outspoken cheerfulness of the Tamil, and the quietude, sometimes pensiveness, of the Singhalese, is evident to all, yet both races supply examples, both among the agents and the independent laymen, of piety, energy, self-reliance, and intelligence, that afford the greatest encouragement in looking forward to the future development of Christianity in Ceylon. This feature seems to us more strikingly manifest in the independent laity than in the agents. Among the latter there are some remarkable instances; but from various causes, which we will not here attempt to explain, it has hitherto been found very difficult to obtain agents of the kind desired. This difficulty seems now likely to be removed. Eight young men have been drawn together, between the ages of twenty and thirty, intelligent and fairly educated, who have already given proofs of earnest desire for spiritual work, and also to some extent of the possession of spiritual gifts. These have been formed into a class under the teaching of

Mr. Ireland Jones, with some help from Mr. Garrett, and strong hopes are entertained respecting their future usefulness. This happy change is the more pleasing because it appears to have arisen, not so much from any alteration of plans, as from an increase, in some places almost an outburst, of spiritual life.

22. The Committee have already on several important occasions received conspicuous proofs of the attachment of the Native Christians connected with the Society's Missions in Ceylon to those spiritual and Evangelical principles in which they have so long been nurtured. We ourselves had on several occasions further most gratifying proofs of the reality and depth of these convictions, and were glad on our part to be able to assure our Native brethren of the Society's unabated appreciation of the firm stand they have made against Romish and Ritualistic errors.

23. There is much also, we think, that is encouraging and hopeful in the efforts hitherto made by the Native Christians in the direction of self-government and self-support. The Native Church Councils, though as yet in their infancy, and consequently lacking in experience, are yet on the whole working well, and are in thorough accordance with the lines laid down by the Parent Committee. In this respect there is a cordial agreement between them and the Society's missionaries. Further experience and well-defined rules of procedure will, we have no doubt, effectually prevent the recurrence in future of any such mistakes as those which have occurred in the past, while every year as it passes affords additional testimony to the importance of that *quasi*-independent status which is given to those Native Christian congregations who accept the Society's arrangements. It is true that as regards liberality in giving, and the personal attendance of lay delegates at the meetings of the Councils, there is still somewhat to be desired. But the missionaries and the leading Native Christians fully anticipate that as the Church grows and becomes more developed these defects will in due course be set right.

24. With regard to the outward growth of the Native Church in Ceylon, the number of annual accessions from heathenism is still small. Yet though the progress in this respect is slow, it is steady. It must be admitted also that the missionary activity of the Native Christians, among their own immediate neighbours, is not what it ought to be. But the slowness of the advance must also be attributed to the great hold that Buddhism has upon the population, as being a religion long established, that has even stood persecution, and which is connected with the ancient historic glories of Singhalese kings. This does not, it is true, apply to the work among the Tamils; but success in that branch, that is to say the apparent success, is equally retarded by the migratory habits of the population.

25. The Tamil Cooly Mission has, of late years, attracted special attention. It furnishes an inviting and hopeful field for Mission work, and, considering the numerical weakness of the staff, it is worked admirably. Every year yields its quota of baptisms from among the heathen; but it is the universal testimony of all eye-witnesses that the Mission suffers from being undermanned. Plans have been proposed for the remedying of this evil which may shortly come under the notice of the Committee.

26. On the whole, therefore, we came away from Ceylon with feelings of thankfulness for the past and present, and of good hope for the future. Doubtless, in this, as in every other Mission in the world, and every Christian Church, it would be easy to draw up with perfect truth a sad catalogue of weaknesses and blemishes. But the existence of these only

leads us to ask that when the members and friends of the Church Missionary Society remember the Ceylon Mission, thanksgiving may be accompanied by prayer. Let it be felt that prayer and faith will remove every obstacle. Let there be an abundant expectation of the power of the Holy Ghost, and a firm belief that that power will triumph over all opposition. Thus will God, in all things, be glorified through Jesus Christ our Lord.

C. C. FENN.

J. BARTON.

*London, 16th March, 1885.*

*Resolutions on the presentation of the above Report, adopted by the Committee, March 17th, 1885.*

I. That this Committee record their thankfulness to Almighty God for His protecting care over their dear brethren, the Revs. C. C. Fenn and J. Barton, during their mission to Ceylon, and now give them a hearty welcome on their safe return home, and thank them for their Report, which the Committee now receive.

II. That the thanks of the Committee be conveyed to the Rt. Rev. the Lord Bishop of Colombo for his courteous reception of their Deputation and for the patient attention given by his Lordship to the various matters brought under review in the course of the deliberations.

III. That the Committee desire to give thanks to God for the zeal and devotion with which He has so abundantly endowed the Society's Missionaries in Ceylon, for the spirit of brotherly love which is manifest among the Missionaries and their Native Christian brethren, and for the blessing that has attended their labours.

IV. That this Committee have read with lively gratification the minute of the South Ceylon Conference, in which the Conference record the great satisfaction with which they heard of the decision of the Parent Committee to send out Messrs. C. C. Fenn and J. Barton as a Deputation to confer with the Bishop of Colombo, the missionaries, and the lay friends of the Society on the work of the Mission in the island.

V. That the Committee, having given consideration to the Report of the Deputation, and having had before them the resolutions adopted by the South Ceylon Missionary Conference of January 7, 1885, and by the Native Central Church Council of January, 1885, bearing on the future administration of the Society's Missions in Ceylon, resolve,—

(a) That the acceptance by the Rev. W. Oakley, and by the Deputation recently sent to Ceylon, of the resignation of the Rev. A. S. Amarasekara be sanctioned, and that the action taken by the Deputation in the explanations which they gave to the Bishop on the subject, which explanations were based upon the Committee's previous resolutions, be approved.

(b) That the proposal to provide an appeal from the Native District Church Councils to the Central Church Council, with an ultimate appeal to the Parent Committee, which proposal has been approved of by the Ceylon Missionary Conference and the leading Native Christians, be adopted, and that steps be taken to alter the existing rules to that effect.

(c) That the South Ceylon Mission be administered, as in the main it has hitherto been, by a Missionary Conference and a Finance Committee, with the powers respectively assigned to them in the Society's printed regulations on this subject, the separate arrangements for the Jaffna Mission and the Tamil Cooly Mission remaining as at present.

(d) That this Committee shall as soon as possible associate with Mr. Oakley in the Secretaryship of the Mission an experienced clergyman, who shall reside in or near Colombo, and shall periodically visit the Society's Missions in the island, so as to be able by his knowledge of the Mission to assist the Finance Committee in their deliberations.

(e) That the number of lay members of the Finance Committee be increased, and that no fresh appointment upon it of Missionaries (except the new Secretary) be made.

(f) That the Secretaries of the Mission be reminded that they are at liberty to confer freely with the Bishop on any matter of importance, and also that it is their duty to inform the Bishop as promptly as possible of all the decisions of the Conference or Finance Committee which may in any way require the official action of the Bishop.

(g) That the Secretaries express to Mr. Oakley the thanks of the Committee for his long and faithful services as Secretary of the Mission, and their hope that the appointment of a colleague to work with him may be a help and comfort to him.

VI. That this Committee are encouraged to believe that by a loyal and conciliatory carrying out of the regulations now adopted—which are framed in accordance with the proposals agreed to by the Conference, the Finance Committee, and the Native Central Church Council, and with which the Bishop has expressed general concurrence, and which are entirely in accordance with the principles on which the Committee always seek to carry on their work—the Society's operations in the Island of Ceylon may henceforth be carried on with a freedom from those complications which have caused difficulty and anxiety in the past.

VII. That a copy of these Resolutions be sent to the Lord Bishop of Colombo, with an expression of the Committee's hope that the plans now adopted may meet with his Lordship's approval.

VIII. That this Committee record their thankfulness to Almighty God for His grace given to their brethren in the negotiations they have had to conduct, for the refreshment that their visit has been to the Missionaries, and for the satisfactory result of their Mission. They give their sincere thanks to the Revs. C. C. Fenn and J. Barton for the readiness with which they accepted, and the judgment with which they have executed, a commission which involved on them and their families no small personal sacrifice.

## NYANZA MISSION : DEATH OF MTESA.



ING MTESA is dead, as most of our readers will be already aware from Mr. Wigram's letter in the *Times* of March 10th, which first communicated the news to the public, and the contents of which have appeared in the newspapers throughout the country. Our space is so precious this month, that we abstain from all comment on this important event, or from any attempt to recall what has been told us from time to time of the great African monarch. But we must not delay the printing of the letters which communicate the fact, and which will be found full of interest, and suggesting grounds of encouragement and of hope that, by God's gracious protection and overruling, the Mission may continue to be carried on without let or hindrance.

*Letter from the Rev. R. P. Ashe.*

*Natete Hill, Bu-Ganda,  
October, 1884.*

As an event of great importance has occurred in the death of King Mtesa, I shall try and give a short account of it. The possibility of the king's death proving a very serious matter for the Mission had been in our minds. From all that we could gather we were lead to expect that there would be the uttermost anarchy, confusion, and bloodshed in case of the king's death. We had heard that the king was unwell, and that a coast-man had been giving him medicine, and I was told that the medicine seemed very good; that was at a rather

early stage of the case. The work at the Mission had been going on very nicely. Mackay had been having a most encouraging class daily of the more advanced converts, often as many as twenty. One very interesting case was a blacksmith with whom he had made friends some time ago, while making the late king's mother's coffin. At that time he was not able to do more than make friends with him, but subsequently he taught him, and he has given us much joy by his apparent earnestness. He, with three others, was baptized on Sunday, September 21st, and on Sunday, October 5th, four more were bap-

tized; after which we had the Holy Communion. This makes, with Munyagga-bya-nju, ten baptisms since June 22nd. We feel sure that while you will thank God with us for these outward signs of growing earnestness, you will not look on the mere fact of baptisms as meaning more than what we trust they do mean—an earnest desire on the part of these poor people to be better, and know more of God and His love. I think it well to write cautiously, for though we have had cause for deep thankfulness in the case of many, others have not shown a sustained love. I have always tried to point out that it must be a personal transaction with the Lord Jesus Christ, and then, after warning them of the wickedness and folly of putting their hand to the plough and turning back, if they expressed an earnest desire and their belief in the Lord Jesus as the only Saviour, I have felt that it was not for me to refuse them. I think this, too, has been the feeling of Mr. O'Flaherty.

We were much struck with the little congregation of communicants, and a more humble and devout little band you would see nowhere than these appeared to be. You will be glad to hear that two of those baptized were brought to the knowledge of Christ through Sembera, Mackay's faithful pupil, and his master expresses his firm conviction of the truth of the Gospel. It was very nice to hear, as I heard to-day, the slave speaking earnestly with his master the things concerning the kingdom of heaven.

Sembera's master, Mayanja, paid us a visit to-day. I urged him strongly not to hesitate, but to give his whole heart to God. I wished to point out the great danger of delaying. Poor Mtesa, I think, had it in his mind eventually to take to religion seriously, but while he was hesitating death overtook him. I pointed this out to Mayanja.

However, to return to what I began with. Things were in this position: our work progressing favourably. Mackay had gone down to the Lake to overhaul the *Eleanor*. On October 9th I went to bed as usual, while O'Flaherty sat up to write letters. At about twelve o'clock he heard a low voice outside his window. On going out he found one of our Christians, who had come down with a friend

to warn us of the king's death. We both thought it not at all unlikely that the Mission would be attacked. Indeed, we subsequently heard that when the question was mooted between the great chiefs, Mukwenda, governor of Singo, and Kyanbalango, or Kimbugwe, the second chief in the kingdom, advocated making an attack, but that they were over-ruled by the Katikiro, or chief judge, the virtual king of the country, on the plea that it would not be politic. This may be the case, or it may not; but one always receives what one hears in this country with a good many grains of salt. When Mr. O'Flaherty had gone, as my upstairs premises are our armoury, I got out a few guns and their ammunition, and loaded my revolver, in case a rabble should attack us, for of course we did not intend to make any resistance if a chief of any degree should make his appearance. However, no one turned up. We could hear the beating of drums—quick, alarming—and a great and continued cry, which seemed in the distance as if an enormous beehive had suddenly been disturbed. I then lay down, as did also Mr. O'Flaherty, just as I was, and fell into a troubled sleep.

In the morning we heard the Arabs were all armed to the teeth awaiting an attack—indeed, it was rather amusing, every one in the country suspected his neighbour. I think the whole country owes a debt of gratitude to the Katikiro. He gave orders that there should be no pillaging, and gave orders that not even our goats should be robbed.

After breakfast, as we were in a state of waiting for what would come next, I began to teach the boys as usual, when some men whom Mackay had despatched in the morning arrived. They reported that when they left Mackay had not heard the news, and that they had been robbed of their cloth on the way, and had to run for their lives. Mackay told us that when he had despatched the men he was working hard at the boat, and about sundown was about to have his meal of plantains, when he saw the people of the place coming towards him carrying arms. He was surprised to see shield and spear, but when they came up they told him the all-important news.

Mackay had beached the boat, but did not think it safe to leave her on land. He also thought if the worst

came to the worst she might prove a temporary dwelling-place if our houses were burnt. So he had to set to work to get her launched, himself and a few boys, for the people who had come to tell him the news had returned to guard their own property. His account of the labour of launching here was very amusing—that is for us; but it was no joke for him. After many abortive efforts they got her afloat at last, and were till nearly dawn in setting things to rights, and then Mackay got a little troubled sleep.

But to return to Natete. Natete is the name of the Mission, as perhaps you know. On the following morning Mr. O'Flaherty thought it would be well to go up and console the chiefs, who rather stood in need of it, seeing that they would probably be driven from their posts, and possibly might lose their lives. As he approached the court the sounds of wailing grew louder and louder, and when he entered he found the principal chiefs sitting in a small temporary hut and weeping piteously. The wives, too, of the deceased king were wailing loud and plaintively. Wailing is quite an art in Bu-Ganda, and certainly, whatever they feel, their manner of mourning is most dismal. Mr. O'Flaherty was quite overcome. I think the worry and heat, and the loss of the king, for whom he had a deep affection, weighed upon him, and the sight of the mourners; so that he too was moved to bitter weeping. He returned later on, and seemed quite ill with grief, and I feared was getting fever. When I went up in the afternoon I found the chiefs still shedding tears. I took the opportunity of reminding them of the sixth commandment, and besought them not to kill the unsuccessful candidates for the throne. Certainly, if copious shedding of tears be any proof of affection, the deceased king was deeply beloved, and if his chiefs were inclined during his lifetime to give him lean cows and old women as his share of the plundered spoils, we must put that down rather to the weakness of human nature than to the weakness of affection.

Next day, to our relief, Mackay appeared, as we were beginning to feel nervous about him. Indeed, the chiefs had sent for him, as they wished him to direct the Natives in making the coffin.

And now a word about the new *régime*. There are, as you know, three persons in Bu-Ganda with the style and title of king, or Kabaka. Each holds a separate court, and has his or her own chiefs, for two of the kings, or Bakabaka, are ladies. The king's mother one, the king's sister two, and the king himself. When a new king is appointed a new Mamosoli, or king's mother, is also appointed, and a new Lubuga, or king's sister, also. Now it will interest you to hear that the lady who has been appointed to the queenly dignity of Lubuga is a member of our little Church. You recollect that we mentioned that a princess, and a little girl whom she brought with her, were baptized on the 16th of March with Saja, our goat-herd. He, poor lad, you will recollect, was ill with consumption. He died after lingering many months, trusting, I believe, in Jesus. He was a very faithful boy. So that one of the Kabaka's of Bu-Ganda is a Christian: let us hope a true one.

The new king is a lad called Mwanga, whom I have mentioned several times as having paid us a visit. He would listen while I tried to speak to him of God and eternal things, and joined us once or twice in prayer; but latterly Mtesa forbade his coming here, as also the little boys. How he may be disposed towards us we do not know. We only hope that he will let us go on quietly. It is a great step from a position little better than that of a peasant to become perhaps one of the most powerful kings in East Africa. He needs our earnest prayers.

And now a word or two of our latest news. On Wednesday, October 29th, we had a visit from Almasi, the princess whose baptism we mention in previous letters. You must distinguish her from Mugali, the new Lubuga, who is also baptized. On Thursday, Sabwato arrived. Before going to his own house he came in to see us, and praised God for having preserved us in safety. And here I must a little modify a statement made earlier, viz., that there was profound peace in the country, for we have since heard reports of a good deal of lawlessness, robbery, and a little murder. The new king, I think, is very anxious not to shed blood; but I think he would sooner do that than risk his throne. It is the old conservatives that are the deadly

enemies of enlightenment and advancement, and who try and force him to keep up old horrible customs.

On Friday, October 31st, Mayanja, Sembera's master (his former name was Munakulia), came and said that he would not let anything stand in the way, and that he would consent to give up all his wives but one. We are very careful to impress upon them how that this promise is between themselves and their God; for we have no means of knowing that they keep to it. This makes us the more particular to make clear to them their responsibility to God. He was then baptized.

Another chief of high rank (who was formerly Mukwenda, but was deposed, but who has now another chieftainship—his present name is Katabulwa) has been here reading several times. I hope he may truly give his heart to the Lord. The number of other readers still keeps up; but, of course, this has been a time of upset and confusion.

On Sunday, November 2nd, another lad was baptized. He answered the questions in a clear voice, and seems to be in earnest. Three others wished to be baptized at the same time, but we did not think they were sufficiently instructed. There are at present six more who have expressed a desire for baptism, but we have asked them to wait.

All this time Mr. Mackay was still at the Lake, but could not get much done, owing to the heavy rains. In his absence the enemies of the Mission brought all kinds of false accusations against him, to the effect that he slept in the boat at night, and that in the morning he came ashore and cut the people's plantains, and robbed them; whereas the fact was that the boat was high and dry, and he lived in his tent, and the people brought plenty of food to sell. However, we heard that a small official was sent down to seize the depredators; but, as such were nowhere to be found they did not lay hold of any Wangwana.

Mr. O'Flaherty and I went up, on Monday, the 3rd, to see the king. We did not like to delay any longer, and Mackay had not come. The king was in a temporary house, a most wretched place. We were kept waiting outside for nearly two hours; but this we did not complain of, as all the great chiefs in the kingdom were treated in the

same way; so we knew that it was not meant as an insult. However, our patience was rewarded by being called into his majesty's presence. When we arrived, we found him in a small house, sitting on the right side as you enter, on a chair, with the usual leopard-skin, the mark of royalty in Bu-Ganda, at his feet. A large mirror was leaning against the wall, at his right hand. Our stools were placed in the doorway, inside were three or four women, and kneeling at his feet was the page who introduced us, Bijugu.

How will his mightiness of Bu-Ganda receive us? with freezing dignity, no doubt. But no, he greeted us with rather a merry laugh, and told us that we had "keju," which means "cheek." If there is a word not slang which expresses the meaning, I would sooner employ it; but I don't know of one. He asked us why we had not been before, to pay him court. We explained that we had come previously, but had not been admitted. He harped upon this a good deal, but, on the whole, received us well. He wanted all kinds of things—guns, a house, a boat. He wanted the French priests to come, and for the C.M.S. boat to bring them. As they stated that it was their *devoir* to counteract our work to the utmost extent, though we said that we should be glad he had teachers, yet we asked him to remember that the priests do not look upon us as friends. Mr. O'Flaherty reminded him that God had given him his kingdom; and then we went a little into the question of who we are. We explained that we are teachers, that we are not workers in metals or wood; but we said that if he desired such, we had no doubt, if he paid enough, there would be plenty of people glad to come and make him the things he required.

On the 3rd of November, Mackay returned, and had another sharp attack of fever, but not a very long one; and on the 5th, though still weak with fever, he made the effort of going up to see the Katikiro. The three of us went together, and took him a small present of cloth, and thanked him warmly for his conduct as chief judge of the country. We all feel that, under God, we owe our lives to his wise and firm action, and not only we, but large numbers of people. Even as it was, there was bloodshed, though comparatively little.



One who I think is a true believer in the Gospel, though not yet baptized, is just sitting by me. He was lately in great danger; they had caught him, and were going to kill him; but he said that he prayed to God, and that God saved him. Many of these people acknowledge the hand of God in their preservation in danger. My friend's story is, that the King of Karagwe bid him ask Mtesa for an army, and that as he thought it a wicked thing he refused, and was accordingly tied up for not taking the message. Possibly there is another side to the question; but whether he acted rightly or wrongly, he was in great danger, and he certainly gives God thanks for delivering him.

On Nov. 6th (to-day) Mackay and I went up to see the king in his new place or palace. He is extremely like his father, but not so tall, and better looking. When we first saw him he was sitting on a very badly-made chair, robed in a bark-cloth and over that a leopard-skin. He did not receive us at all cordially. There was a yelling crowd all about, and a whole heap of

people screaming petitions for places, which he seemed to be giving very freely, if their vigorous thanking was any gauge of his gifts. He then got up and retired. He called for the Katikiro, Mackay, and myself, and we passed through many reed-built courts till we came to his own private house. The whole place is very similar to that of the late king's, only on a smaller scale. He allowed us to sit near him. My chair happened to be the nearest. He motioned Mackay to change places with me, and then began the conversation.

I have no doubt that Mackay will give you an account of it,\* but he will probably omit to say how courteously, and yet how cleverly, he refused to give way to the boy-king's rather extravagant demands. The gist of the conversation was, that Mwanga, the king of Bu-Ganda, is very anxious to have more white teachers, and sends a messenger with Mackay, who hopes to leave Natete to-morrow morning, to bring the teachers whom we earnestly trust the zeal and love of the Committee have, long ere this, despatched.

#### *Letter from the Rev. P. O'Flaherty.*

Oct. 10th.—A month ago the king sent for me and asked me to examine him privately. Some princesses came in, and the examination was postponed. I told his Majesty that I did not wish to prescribe for him, as I was not finished physician, and I was afraid I might be blamed if anything serious happened. He agreed; and an ignorant coast-man guaranteed to heal him. I warned him many times about those coast quacks. The result is that this morning at 3 p.m. the king died. One or two of our Christian young men ran down at that hour to inform me, and said, "Fortify yourselves, for our habit is mutual and indiscriminate pillage, rapine, murder."

In Bu-Ganda every chief and head of every *kika*, or family, gives the king his sister, or nearest relative, to wife; and the prince born of that *kika* is nursed and nourished and brought up by the chief of the *kika*, and called so-and-so, the son of such a chief. Now when the king dies, and there are scores of princes, each belonging to a *kika*, the patron being the chief, you can well imagine the terrible interest and con-

fusion. Each patron presents his prince, and praises him best. Then the scuffle, the fiery oratory beggars description. The *kika* that is fortunate in the appointment by a majority of the most powerful chiefs, triumphs over all others, for then its members eat the highest offices, and are the children of their king, in fact, his brothers. They appoint him, and he protects and promotes them. The king when chosen orders the chiefs, according to custom, to bind and kill his brothers but one, and he holds no rank. Oh, the cold-blooded butchery! Who would be a king's son in this country? He then orders his chiefs, the principal ones who appointed him, of whom there are five or six—Katikiro, Sekibobo, Mukwenda, Kangao, Kasuju, and Pokino—to be killed. He then appoints his own chiefs. Those chiefs killed are to be the companions and chiefs of the departed monarch in the sunny plains of Wagulu, where they have pleasures for evermore.

In consequence of those murders, the chiefs, and especially their men, seeing they have but a brief opportunity, band

\* There is no letter from Mr. Mackay.

together and break out, and rob, plunder, and kill any persons that have any goods and property. The land is then nothing else but a perfect pandemonium.

We are in expectation every moment that the mob will come and set fire to our house, and set their spears into us, having first plundered and maltreated us. Mr. Ashe and myself, while we have loaded our guns and those of our men, to be in readiness for any sudden onslaught of a mob, for then we could disperse them, made up our minds not to fight chiefs, but let them rob on because we think it is bad policy, and especially we think that our Master would not fight. To defend ourselves against a disorderly bloodthirsty rabble is another thing. We pray for strength of wisdom and coolness of courage, and fullness of grace. We know that Jehovah reigneth above the floods, and that not a hair of ours can fall without His permission. Our lives, our labours, are His, and if He permit it, and our labour be done—and He will not permit before it is done—than we say, with our departing Lord, “Into Thy hands I commend my spirit.” Therefore the peace of God that passeth understanding is like an armed soldier keeping the door of our heart, that no fear enters.

It is but a fortnight since the king sent for me at night, to see a princess aged nineteen, who was dying with the *kauompuli*, or black-plague. She is now all right.

The last private interview I had with Mtesa he cordially thanked me for my kindness to his daughter. “I know, Philip,” he said, “that you love me, my family, and my people; and I love you.”

He all along has been my staunch and generous friend. Many times the Arabs bribed the chiefs to speak against me, accusing me of many things and many evil designs, but they came always off the worst. I remember when Namoli died, and Sekibobo—then no friend, now a staunch one—was imprisoned in the stocks, having been accused by a powerful faction for having bewitched his royal mother; and every one of the chiefs had something hard to say against him,—I remember getting up, and in a long and warm speech took the fallen commander-in-chief's part, and, in indig-

nant tones and measured terms, said that those very chiefs who joined in condemning him and clamoured for his blood were those whom I often saw at his generous table, flattering him like a king. And I remember Mtesa sending for me next day, and saying, as he pointed to the prostrate chief at his feet, “There, Philipo, you, a stranger, pleaded for him nobly; there he is for you;” and turning to the chief, wriggling on the ground for joy, he said, “See, I have given you the chieftainship of Luekula.”

It has often been said that Mtesa was grasping; that might be so in a few cases, but generosity and hospitality and large-heartedness were the features I remarked most deeply characteristic of him. His love as a father and a husband was delightful to see; and never did he begin to eat himself till he saw that all his pages and numerous household were served first. His pages, princes, and chiefs, he clothed right royally; he enriched his country by encouraging trade with Arabs and others; the stranger he fed, and the foreigner he protected; his chiefs are dressed richly, in gold lace, gold buttons, and the finest cloths of scarlet, crimson, green, blue, saffron, and black, and fine white linen. In pleasant conversation, lit up with a winning dignity of manner, Mtesa was not surpassed in the world; keen and subtle in argument, quick as thought to comprehend, having to a most marvellous degree a command of temper and of language, he was ever fond of the sonorous, flowing cadences of Arabic poetry, in which taste I also share.

I weep for my constant friend and generous protector. Once, and more than once, he tried to press upon me a governor-generalship; more than once he sent for me, to chide me that I did not go oftener to see him privately, for he gave me a privilege of private *entrée* that the Katikiro and Kimbugwe—the favourites—alone possessed. I mourn for my friend and protector. The last public interview I had with him was when he sent for me to tell me that he *floored* the great Arab Mwalima (Rabbi) in argument. Thus: “Whom do the Arabs say that Jesus, the son of Mary, is? They say He is the *word* and spirit of God—Kelemet Ulla ve Rúhu hu. Well, I told him thus: ‘Argue no more in my presence with

Philipo. You have no leg to stand upon; for the Word of God must come from God, and be God, as a word has intelligence and wisdom in it. It is a Spirit of God; and, secondly, the Spirit of God must be one with God, for is not God a spirit?" And the light beamed in his face as he spake.

*Oct. 11th and 12th.*—Spent two sleepless nights, waiting hourly to be attacked, robbed, and burnt. We loaded our guns, and resolved to defend our lives against a lawless rabble; but will not fight an organized body bent on booty. This would be bad religion and bad policy.

Owing to the custom that the twelve great *bika*, or families of the state, have to furnish a wife to the Kabaka, there is a keen competition among the chiefs or heads of those *bika* as to which prince shall be elected. Every chief brings up his own prince. Every prince when born is separated from his mother and father and sent to be nourished by the chief of his *kika*. Consequently, on the morning of the sovereign's election, each chief brought his prince, whose claims to the throne are set forward in fiery and impatient oratory. The *kika* that is fortunate enough to be successful in the "eating of the kingdom," its men "eat" all the great offices of state. Three chiefs have the appointment of Kabaka, the Katikiro, Kasuja, or guardian of the royal family, and Mugema. When the prince is chosen, all his brethren are bound and put into a prison or fenced-in house, and put into fetters or into the stocks. They all came from the stocks, and Mwanga was appointed. The rest were conveyed to the house of their prison and put into fetters. The custom was to kill them all but one. Mtesa killed all his brothers but one, to prevent rebellion.

Young Mwanga often came here, though always in fear; and it is not long since I paid him a visit, and he came with me nearly a mile on my way home. And it is most curious that I should have told him then thus: "Mwanga, this illness is wasting your father. He certainly cannot reign long, and most certainly you will reign in his stead. Then remember and be kind to us." Whether Mwanga makes a good monarch or not, time alone can tell. It greatly depends on the hands he falls

into. But I have no great faith in him. He will, I think, be favourable to us. His sister, Rebecca Mugali, the true Christian of sterling character, is appointed Queen of Bu-Ganda or Lubuga. She might have a good influence over him.

One good thing has happened; yea, two good things. (1) No prince has been yet put to death; (2) there has been no mutual fighting, no murder, rapine, or bloodshed among the *bika*. Such a thing, I am told, was never before known. Each chief knew he had to fall—to follow his king—and therefore they made the greatest use they could of their time to enrich their friends and followers. Law and order have, for the most part, prevailed. Say not, then, that our influence has been in vain. Subjects in connection with this late affair frequently occupied the great chiefs' thoughts when privately conversing with me on such matters, and it is not long since I told you, I think it was in my last, how burningly anxious the Katikiro and Kimbugwe were to make blood-brotherhood with me, and made me promise that, to my full ability, I would protect their wives and children. I thought the proposal strange then; I see its wisdom now, for Kimbugwe is removed, and he is even now trembling for his wealth, and the Katikiro's fall will follow in a day or two, and his riches are sure to be confiscated to the greed of the new *kika* and the new king, for Mwanga has not the generosity of his father.

*Nov. 5th.*—The young king has spared his brothers. Two powerful chiefs, Mukwenda and Kimbugwe, joined many others, and wished to send a brigade to rob us. The Katikiro and our other friends protested, and we have been spared through the good hand of our God upon us. Our escape has been a narrow one.

Mackay has had a narrow escape. While painting and mending his boat at the Lake the Bavamu—celebrated in Stanley's book—which Mtesa could not conquer, made a raid on the coasts of Bu-Ganda. Mackay made a fortification and stockade round his boat ashore. Fortunately for him they did not come so far.

I have had several pleasant interviews with the king. He is favourable to us, and I think will do much to favour our

blessed religion. He has asked me to teach him. He has sent to-day two messengers, both Christians of our Mission, to Msalala to welcome three of our brethren there to his capital. This is a great step. He wishes Mackay to build him a house and a boat. He is building a new capital on the creek, and of course we shall have to go with him. This is the time for an industrial Mission. The Society ought to strain every nerve, and

that, too, quickly, to strengthen this station. We three here should be spared from the secular, so that we might devote all our time to the spiritual, and to translations.

The Frenchmen will be anxious to come here now. Let our Society have a strong Mission here in Bu-Ganda.

Six more baptisms since the above. Total eighty-eight, and more to follow soon.

### THE LATE REV. J. A. JETTER.



HERE has lately been withdrawn from among us an aged missionary—a patriarch in the highest sense of the term. A brief notice of him will, we feel sure, interest the readers of the *C.M. Intelligencer*—just a simple, truthful record of an unusually lovely and consistent Christian character, one who adorned the doctrine of his God and Saviour in all things.

The Rev. J. A. Jetter was born at Liebenzell, a lovely spot in the Black Forest, on the 7th of May, 1790. His godly mother's influence told on her children in a very blessed way. "The Lord shall preserve thy going out and thy coming in, from this time forth for evermore," was ever on her lips, as they left her sheltering care, and her son was early moved to desire missionary service, in which deep interest even then existed in that secluded spot. But according to the German law of conscription it was his duty to serve as a soldier; a kind-hearted brother, however, took his place, and he was thus enabled to enter on study at Basle, that hallowed spot, from whence so many earnest men of God have come forth to serve Him in various lands.

Jetter was ordained as a Lutheran minister in 1818, and came to England soon after to enter into connection with the C.M.S. It was not in those days possible for the Society to get as missionaries the Englishmen they needed, so a brotherly compact was entered into with the Missionary College in Basle, by which a supply of men of first-class gifts were sent to England from thence, the C.M.S. repaying to Basle the cost of their training. Jetter, Fjellstedt, Rhenius, Gobat, Weitbrecht, Pfander, Krapf, with others who might be named, were thus supplied to the C.M.S.\*

In 1819, Jetter began his labours in Calcutta. He learnt Bengali so thoroughly that he was soon ready to proceed to Burdwan, one of the oldest stations of the C.M.S. in Bengal, planted by the efforts of the zealous Daniel Corrie, that practically devoted friend of Church Missions in North India.

\* It is an interesting fact, which was mentioned to the writer by the late Rev. Henry Venn, that nearly up to the middle of the present century more than half the Protestant missionaries who had gone out into the heathen world (including many Moravians) were Germans, a large proportion of them (Jetter among them) from the little kingdom of Würtemberg, the feeder, so to speak, of the large Missionary College at Basle, where nearly a hundred young men are always in training and preparation for their great work. The proportion is now of course considerably less. It is, perhaps, little known in this country, so quietly and unostentatiously do they work, that there are 149 German missionaries, including wives, carrying on a blessed and efficiently organized string of stations on the Malabar Coast below the Ghauts in South-Western India. This Mission is sustained by German funds, and is but one of several so sustained in other parts of the world; nor is Basle the only large Missionary College in Germany.

He was there in labours very abundant, and was permitted to see fruit developing, when an attack of Indian dysentery prostrated him so completely, that to his great grief he had to leave in 1824, after but five years of work in which his soul delighted. He had meanwhile enjoyed the happiness of being united to a lady well suited to share his labours, who also shared his grief in their abrupt termination.

Many years after, in 1845, a Bible was shown to Weitbrecht, then a missionary in Burdwan, by a Native gentleman who had treasured and studied it, on the fly-leaf of which was written, "Denoo Gangali. Presented by the Rev. Mr. Jetter in 1824," "and," added the Babu, "often do I read it." "Thus," remarked Weitbrecht in a letter to Jetter, "you have left some good seed behind you, which may yet spring up; water it often with prayer."

Jetter was long an invalid after his return to England, but not an inactive one. Among other useful service rendered to the C.M.S. was that of teacher of Bengali to any one likely to need that language. Weitbrecht was one of his pupils, and ever remembered with grateful affection all the help he had gained from him in this way.

Some interesting reminiscences of him occur in Weitbrecht's memoir, a line or two of which may be transcribed. "My chief employment at present," writes Weitbrecht, "is the study of medicine with Jetter and Fjellstedt. We are out some hours each day, and have to walk from one end of this extensive city to another" (without the aids now available of trams, trains, &c.). "We hear lectures, and visit the hospitals to gather knowledge at sick beds, and sometimes we witness anatomical experiments, &c." The knowledge thus gained was afterwards very useful practically in the case of both these brethren.

Jetter's health did not strengthen as had been anticipated, and it was at length decided to relinquish the plan of sending him back to India, and appoint Weitbrecht to fill his place, while he proceeded to Asia Minor in 1830. There he spent ten years of happy, useful service, and became the father of three children. The youngest of these three—of whose childhood many interesting notices occur in the intimate and unbroken correspondence carried on between Jetter and Weitbrecht till the day's work of the latter was done—is well known to a large circle as Mrs. Greaves, the indefatigable deputation of Zenana Missions. She inherits from her revered parent just the special gifts which have fitted her so eminently for this work, as they had also fitted her for direct missionary effort in India, which occupied her earlier years of service.

While in Greece, Smyrna was Jetter's headquarters, whence he itinerated, as circumstances permitted, over a wide extent of country, and faithfully essayed to bring pure Christian truth before Greeks and Turks. Liberty of conscience being denied the latter, closed most of his attempts to approach them, and hindered any so disposed from coming boldly forward to confess Christ; but there were secret believers, while the work among the Greeks was not without encouraging results. Indeed, the interesting incidents on record in Jetter's journals might be woven into a really fascinating narrative of missionary experiences.

On Jetter's return to England he took clerical duty, and, with one interruption, served his Master thus till incapacitated by age for regular work. The interruption referred to occurred in 1856, after the Crimean War, when he was sent by the C.M.S. on an exploratory tour to ascertain what openings existed for extending Mission work among the Turks, &c.

After visiting the scene of his former labours in Smyrna, he proceeded to Jerusalem, spent a month occupied by incidents of deep interest with Bishop Gobat, and visited other spots and scenes in that land of sacred memories, with which the pages in his journal are filled. He then returned with a report so favourable, that the C.M.S. were encouraged to recommence efforts in Constantinople.

His faithful and valuable wife had finished her course with joy while yet in middle life, and left the subsequent training of her family to him. Wisely and faithfully did he fulfil that duty, and both children and children's children have risen up to call him blessed. When in advanced age he was united to a second excellent lady, the companion of his pilgrim journey to its close, who lives to mourn his loss.

He spent his later years in quiet, but much-blessed effort, visiting and ministering to the sick and attending Bible-readings at the houses of Christian friends, where he used every given opening in speaking for his beloved Master. His usual health was good and his mental vigour remarkable; nor was physical power so much abated as his years would have led one to expect. His beaming countenance retained its genial smile; the warm love of his heart burned on brightly to the end of his course.

Not more than a year or two ago he was introduced to a grandson of his beloved brother Weitbrecht, a young man preparing for the ministry. Most fervent and tender were the few words he addressed to him, and these were accompanied by a Bible, on the fly-leaf of which was written in his firm, clear hand, the name and the occasion of the gift to the descendant of the friend he had loved so long and so well. They now dwell together in—

The land of peace and joy and love  
Where all the Saints abide.

As might be anticipated, the close of such a life was perfect peace—he literally fell asleep in Jesus to wake up in His likeness, and be satisfied. His testimony to the unchanging love and grace of that precious Saviour was bright and clear, and his joy in the prospect of the glory awaiting him was beyond expression. He heard his Master's "Well done, good and faithful servant," on New Year's morning, January 1st, 1885, in his ninety-fifth year. Most truly did he then enter into the joy of his Lord.

There with the good and blest,  
Those he loved most and best,  
He shall for ever rest.

Heaven is his fatherland, Heaven is his home.

M.

### THE LATE MRS. KENNEDY, OF BENARES.



N the 1st of November last, a remarkable woman died at Benares in her ninety-seventh year. Anna Kennedy was the widow of General James Kennedy, C.B., (old) 5th Bengal Cavalry, and her life is in some respects without parallel. We append a few particulars. The *Pioneer Mail*, of Nov. 5th, said,—

In Mrs. Kennedy, of Benares, a notice of whose death is announced in another column, Indian society loses a strangely unique life. Born in the last century—in 1788—she lived to see no less than 176 lineal descendants, of whom 128 are still living. She had eighteen children, eighty grandchildren, seventy-three great-grandchildren, and fourteen great-great-grandchildren. A quarter of a century

ago her husband died at the ripe age of 82, after fifty-five years of married life, so that she lived for more than eighty years after her marriage. Her family has been always a military one. Her father, husband, two sons, two sons-in-law, and four grandsons have been generals in the army. Besides this, her descendants have included six colonels and many other military officers. Her life has set at defiance all well-established medical theories. She was married at the age of sixteen—had eighteen children—was never out of India for a single day—never visited the Hills (except for a month, when she fell ill and had to return to the plains),—and yet, notwithstanding all this, she lived to see her ninety-seventh year. If an answer is sought for this strange fact it will partly be found in her wonderful activity both of body and mind to the very last. Up to a fortnight of the time of her death she insisted upon personally managing her household affairs, and her mind to the end was almost unimpaired. On the occasion of the visit of the Prince of Wales to Benares, in 1876, she was presented to his Royal Highness at his own request. For the last forty years she has been the centre of Benares society, loved and respected by Europeans and Natives alike. With the Maharajah of Benares she has always been on terms of the greatest friendship; and whenever he called to visit her, she never failed to offer him on his departure the assistance of her arm, though he was some thirty years her junior. The "Burra Mem" of Benares, as she was familiarly called, has been taken away, and with her we have lost one other link with the past.

The following has been sent us by a grandson of Mrs. Kennedy, through Sir W. Muir :—

Mrs. Kennedy always took the greatest interest in all matters connected with Mission work, and also in the Church. Her heart was large, and no matter from what Protestant denomination of Mission or missionaries the appeal for help came to her, it was for the Lord's service.

In her early morning drives it was her frequent practice to call on the missionaries, sit and talk with them, listen to their plans, their struggles, their trusting faith, and enter with all her heart and soul into every detail of their work. They loved to see her kindly face, and hear her gentle words of encouragement, and in their visits to her they always met with a loving welcome.

Her regular attendance at divine worship, and at the Lord's Table, and her earnest devotion, were an example to all. Nothing but illness kept her away.

The following are two extracts from letters from Miss Patteson, a zenana missionary at Benares :—

*Oct. 24th.*—The Rev. Mr. Hewlett's eldest son is suffering from lung disease. When Mrs. Kennedy heard he was so ill she offered to sit up at night with him. Dear old lady, it is what she did do for this boy's mother, and she has the same Christ-like sympathy for those in trouble or sickness still, though at her great age not the ability to perform it.

*Nov. 4th.*—On Sunday we attended Mrs. Kennedy's funeral in the afternoon. It was the largest funeral I ever saw, high and low, rich and poor were there. The Rev. Mr. Hackett read the funeral service. The Lord knoweth them that are His, and sometimes the saints of the Lord let their light shine from a high place, and let all know they are the Lord's, as the venerable and beloved Mrs. Kennedy did in Benares.

Lastly, we are asked by Sir W. Muir to publish the following :—

It is proposed to commemorate the long and useful life of Mrs. Kennedy, who entered into rest at Benares on November 1st, 1884. As she had resided at Benares for the last forty years of her life, it is thought advisable that the proposed memorial should be instituted at Benares.

Mrs. Kennedy had, during her long residence in that place, always shown active and practical sympathy with Mission work, such sympathy being extended not only to the work of the Church Missionary Society, but also to the other missionary societies working in Benares. It is thought, therefore, that the most suitable memorial of this universally loved and respected lady would be the appointment of

a Bible-woman (to be called the Kennedy Bible-woman) in connection with the Indian Female Normal School and Instruction Society.

The sum of 500*l.* invested in Indian Government Securities in the name of the Society will produce a salary for the Bible-woman of Rs. 20 per mensem. Contributions towards this object will be thankfully received by Sir W. Muir, K.C.S.I., 1, Wetherby Gardens, London, S.W.; General Alexander, Drumraney, Preston Road, Brighton; G. B. Pasley, Esq., 35, Vernon Terrace, Brighton.

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## NOTICES OF BOOKS.

*Faith and Obedience*, by the Rev. F. Nevill (J. F. Shaw and Co.), is a volume of sermons preached at Emmanuel Church, Maida Hill. Mr. Nevill is the new Principal of Fourah Bay College, Sierra Leone, and friends of the C.M.S. who read these sermons will thank God that so faithful and thoughtful a preacher should have devoted himself to West Africa.

Among other books sent to us are *Thoughts and Questions about Holiness*, by the Bishop of Liverpool (W. Hunt and Co.), admirable, but not new, and needing a little correction here and there to bring it up to date; *Studies in the Character of our Lord as our Example*, by A. Nicholls, with a preface by the Bishop of Sodor and Man (W. Hunt and Co.), which may be described as a series of Bible Studies or Notes on the character of Christ, and which would, we think, be especially suitable for pastoral addresses to Native teachers and congregations in our Missions; *I Do, or the Good Confession*, an excellent Confirmation Manual, by the Rev. A. Kennion, for some years a constant attendant at the C.M.S. Committee meetings (W. Hunt and Co.); and *The Life and Death of John Janeway* (Seeley and Co.), a reprint, by our venerable friend the Rev. John Venn, of Hereford, of a once well-known biographical sketch and picture of Christian experience. Janeway was a Fellow of King's College, Cambridge, in 1653, who died at the age of 24. The sketch was written by his father, and introduced by a preface by Richard Baxter, which also is here reprinted. It is a most interesting and edifying book, and Mr. Venn will be thanked by all readers for putting it in modern type and binding. *The Fourth Commandment in the Light of the Four Gospels* (Bemrose), by the Rev. A. Kennion (an old member of the C.M.S. Committee), is by far the ablest defence of the Sabbath in a small compass that we have ever read. We recommend it strongly. Yet one more book must be mentioned, of which we would gladly say more if the *Intelligencer* could give space for noticing other than missionary books, viz., *Fulness of Joy in the True Knowledge of the Will of God* (Hodder and Stoughton), published anonymously, but with a preface by the Rev. C. A. Fox. It is a complete Bible study on the subject of the Divine Will, all the Scripture passages being classified and expounded, and is full of edifying and elevating thoughts. This is a book to be specially noted, both for ourselves and for others. A more suitable present from one Christian friend to another will not easily be found.

We are glad to receive from Australia an excellent pamphlet, entitled *Christless Christianity*, by the Rev. Mervyn Archdall, Incumbent of St. Mary's, Balmain (Sydney: G. Loxton and Co.). It is a cogent reply to a lecture delivered (at Sydney, we presume) by Judge Higinbotham, advocating a Christianity modified by modern speculation.

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## THE MONTH.



E record with great thankfulness the completion and inauguration of the enlarged Church Missionary House. The whole of the outlay (15,000*l.*) has been covered by the special contributions of friends, and all that now comes in can be devoted to paying off the mortgage of 10,000*l.* on the old House. An account of the

Opening Meeting, the *Conversazione*, the Workmen's Tea, the new Weekly Prayer Meeting, &c., is given on another page of this number of the *Intelligencer*.

It is a matter of great regret that we should have to go to press without waiting for the Special Meeting at Exeter Hall on March 24th. But a postscript will be given on a separate slip; and many of our readers will find a full report of the meeting in the *Record* newspaper of March 27th, before they receive this number of the *Intelligencer*. A magazine is not worked like a newspaper, but requires three or four days for printing, &c. We must, however, here express the gratitude which the Society feels to the Young Men's Christian Association for its spontaneous offer of Exeter Hall for such a gathering. The short notice has prevented many from being present who would gladly have come, particularly the Archbishop of Canterbury, the Archbishop of York, the Bishop-designate of London, the Bishop of Liverpool, the Bishop of Bedford, the Dean of Llandaff, and the Dean of Windsor, each of whom would gladly have taken part but for previous engagements that could not be put aside. May the Spirit of God inspire every word spoken, and touch many hearts among the hearers, leading them first to give their own selves to the Lord, and then their energies to His work at home or abroad!

THE arrangements for the Society's Anniversary are not complete at the time of writing; but Lord Chichester will (D.V.) preside in the morning of May 5, and the Bishop of Exeter (Dr. E. H. Bickersteth) in the evening. The new Bishop of London hopes to be present at the morning meeting. The address at the Clerical Breakfast will be given by the Rev. W. N. Ripley, of Norwich, and that at Mr. Wigram's Breakfast to the Hon. District Secretaries on Thursday by the Rev. H. A. Favell, of Sheffield. Archdeacon Richardson has already been announced as the preacher at St. Bride's on Monday, May 4.

THE Revs. C. C. Fenn and J. Barton have returned from Ceylon; and there is every reason to hope that their mission has had a most beneficial effect there, and will result, by God's blessing, in the settlement of many matters which have for some time impeded the work. On another page of this number of the *Intelligencer* we print their Report to the Committee, and the Committee's resolutions thereon. From the Bishop of Colombo, the Governor of Ceylon, the missionaries, the lay friends of the Mission, and the Native Christians, the Deputation received much personal kindness. Mr. Fenn, who was a missionary in Ceylon from 1851 to 1863, was greatly struck by the progress manifested after twenty years.

THE Committee have decided, if God give the men and means, to commence an *Arabia Mission* by occupying Aden. The claims of that post have

been pressed upon the Society by our old and valued friend, General Haig, to whose devotion and liberality we owe the promising Koi Mission in South India; and its suitability as a C.M.S. station arises from its unique position as a British possession in the heart of the Mohammedan world, in which the C.M.S. is so deeply interested. In the Selections from the Minutes will be found further particulars.

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SEVERAL letters have been received from friends urging the Society to open a Special Fund for a Gordon Memorial Mission, either at Khartoum, or on the Albert Nyanza, or in China. Such a Mission should in our judgment certainly be in Africa; but the Soudan is not likely to be open to missionaries for some time to come, and the C.M.S. always desires not to anticipate the leadings of Divine Providence. On three sides, however, of the Soudan the Society has, or will shortly have, stations, viz., in U-Ganda on the south, in Egypt on the north, and at Aden on the opposite Arabian coast to the east. There is no reason therefore why friends should not give the Society special contributions in memory of Gordon, to be applied to one or other or all of these Missions. Undoubtedly, to strengthen and develop them is the best way to prepare for future work in the Soudan. A circular on this subject is being issued to our friends.

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KING MTESA, of U-Ganda, is dead. He died on the night of October 9th. The letters on the subject are printed on another page of this number of the *Intelligencer*. We should all thank God that the anarchy and bloodshed that have always been looked for whenever this event took place have been to a large extent averted. Some of the chiefs proposed to kill the missionaries and destroy the Mission, but the Katikiro, or chief judge, prevented violence; and then Mr. O'Flaherty's influence did much to prevent the usual slaughter and confusion. The new king, Mwanga, is a mere lad, who had from time to time come to the missionaries, and had joined them in prayer; and his attitude after his accession has been fairly cordial. The princess now promoted to the specially high office of "king's sister" is a baptized Christian. Much prayer should now be made for U-Ganda.

We are preparing a pamphlet on King Mtesa, to contain the accounts of him which have been given in the letters of our brethren from time to time.

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ANOTHER important African chieftain is also dead—Mirambo, who has for some years been paramount in U-Nyamwezi and other neighbouring districts. His capital, Urambo, is a station of the London Missionary Society, but Mirambo had often shown kindness also to the C.M.S. men passing through his country.

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LETTERS are to hand from Bishop Hannington, dated Zanzibar, February 17th. He had been at Mombasa, and also to the Universities' Mission station at Magila, to see Bishop Smythies. He was charmed with Frere Town, and with the *Henry Wright* steamer. Other letters are to hand from Dr. Baxter, who had arrived with Mrs. Baxter at Mpwapwa; from Mr. Blackburn at Uyui; from Mr. Stokes and Mr. Gordon at Msalala; as well as from the Frere Town brethren. All well, except that, to his own and his comrades' great regret, Mr. Jeanes, who went out to Mombasa only a few months ago, is sent home sick.

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SOME of our friends may have noticed in the papers certain statements

regarding annexations by Germany in the interior of East Africa. The districts stated to be in some way taken under German "protection" are "Usagara, Nguru, Useguha, and Ukami." This would include a large territory stretching from just within the coast-line to Mpwapwa, and an indefinite distance north and south; but some comments imply that a still larger country westward is included. We are told that treaties or agreements have been made with the "rulers" of these districts; but we need hardly inform the readers of the *Intelligencer*, to whom the names of two at least of the countries mentioned are familiar, that there are no "rulers" to treat with, every village having its own petty king or chief. Moreover, although the dominions of the Sultan of Zanzibar are quite vague as regards interior boundaries, there is no doubt that he is regarded as a kind of suzerain on the trade-routes, and at one spot at least, the C.M.S. station of Mamboia, which is on the borders of Usagara and Nguru, he has a military post. The matter may therefore prove to be of serious importance, certainly to the Church Missionary Society. We might be disposed to welcome German influence, as likely to conduce to peace and order; on the other hand the high-handed treatment of the Baptist Mission at the Cameroons by Prince Bismarck's representatives is not encouraging.

In view of these circumstances, a Conference was held on March 15th, at the house of Sir T. Fowell Buxton, which was attended by the following gentlemen:—Sir J. H. Kennaway, Bart., M.P., Mr. Abel Smith, M.P., Mr. A. Pease, M.P., Mr. Wilde (late of the Foreign Office), General Rigby (formerly H.M. Consul-General at Zanzibar), Mr. H. H. Johnston (the recent traveller to Kilima-Njaro); the Rev. F. E. Wigram, Rev. R. Lang, General Hutchinson, Mr. E. Stock, and the Rev. A. D. Shaw (of East Africa), representing the C.M.S.; the Revs. W. H. Penney and Chauncy Maples, of the Universities' Mission; the Rev. — Myers, of the Baptist Society; Mr. Charles H. Allen, of the Anti-Slavery Society; Mr. F. W. Chesson, of the Aborigines' Protection Society; Mr. Ewing, Secretary of the African Lakes Company; the Rev. Barclay Buxton, &c. Plans were formed for obtaining accurate information and making representations to the Government.

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ONE of the oldest of our retired missionaries, the Rev. W. Krusé, was taken to his heavenly rest on February 16th; and his wife three days before him. Mr. Krusé was one of the original party sent to found the old Egypt Mission in 1826. He was a German, educated at the Basle Seminary. He served the Society in Egypt and Palestine thirty-five years.

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IN consequence of the earnest appeal, in the *Intelligencer* of January, from the Rev. V. C. Sim, our missionary to the Tukudh Indians, in the extreme north of the Diocese of Mackenzie River (late Athabasca), Mr. T. Fowell Buxton, of Easneye, Herts, offered 100*l.* a year for three years towards the support of an additional missionary; and Mr. J. W. Ellington, a student in the C.M. College, has been selected for this service. He is a son of the late Rev. W. Ellington, formerly of the Telugu Mission.

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THE Rev. A. J. and Mrs. Hall, of the Kwa-gutl Mission, Alert Bay, Vancouver's Island, are returning to their station, and are accompanied by a young lay missionary, Mr. A. E. Price, a student in the C.M. College. Their valedictory dismissal was on March 3rd; when also Mr. Ellington (see above) took leave of the Committee, and two ladies who are proceeding to the Far

North to be married to the Revs. T. H. Canham and W. J. Garton, of the Eskimo and Mackenzie River Missions.

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THE Bishop of Sierra Leone and Mrs. Ingham, and the Rev. J. A. and Mrs. Alley, reached Sierra Leone on January 6th, and the Rev. F. Nevill, the new Principal of Fourah Bay College, with Miss Nevill, on the 10th. The Bishop had a very warm reception from his flock. Mr. Alley proceeded inland to Port Lokkoh, of which station he sends an encouraging account. The Alikale or king died on Dec. 2nd. He had frequently attended the Christian services, but died a Mohammedan.

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AMONG interesting items of news from Lagos are the following. A Bible-Reading Union has been established for young people, which began at once with more than 200 members. On Sunday, December 7th, the congregation of Christ Church (the church built by Mr. Lamb) made a special collection for Abeokuta, which amounted to 10*l.* 6*s.* 8*d.* The Lagos Church Missions Committee have decided to take up more missionary work. They will occupy another station, probably Ishagga, and also employ an evangelist for the villages on the lagoons. There was a crowded midnight service at Christ Church on New Year's Eve. On New Year's Day three young men, pupils in the Grammar School, were baptized, two of them sons of heathen chiefs at Bonny. They were brought to decision for Christ at the special meetings noticed in our December number. Mrs. Kerr has arrived and taken charge of the Female Institution, and is already winning a happy Christian influence over the young people.

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THE Rev. J. R. Wolfe, of Fuh-chow, has been visiting Corea, where there are several Roman Catholic missionaries, but not a single Protestant. The Native Christian Conference of the Fuh-Kien Mission was so touched by his accounts that one Chinese clergyman and three Chinese lay evangelists volunteered to go and start a Corea Mission. We earnestly hope the large and flourishing Church of Fuh-Kien will undertake this important work in the name of the Lord, supporting the missionaries and making it their own Mission. We shall print Mr. Wolfe's most interesting journal shortly.

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THE Fenn Hostel at Madras, a Home for Christian Students at college established in memory of the late David Fenn, has now ten inmates, its full number. They are from Tinnevely, Travancore, and Ceylon. The superintendent is a Tamil Christian and graduate of Madras University, Mr. D. A. Peter. The students attend Zion Church (Rev. W. T. Saththianadhan's).

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THE Rev. S. Paul, C.M.S. Native clergyman at Madras, who has in former years done valuable translational work, last year translated into Tamil *Jessica's First Prayer, Precept upon Precept*, and a book of *Family Worship*, for the Madras Tract Society; and Miss Havergal's *Royal Bounty*, for the F. R. Havergal Memorial Fund.

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EFFORTS have been made during the past two months to bring Christian influence to bear upon the Japanese people in the "Japanese Village" at Knightsbridge. The Rev. Dr. Strickland, Vicar of St. Saviour's (the nearest church), had on two Sunday afternoons services in the Japanese language,

which were taken by the Revs. H. Maundrell and J. Williams, C.M.S. missionaries. The Rev. G. Ensor has also visited the "villagers." More private efforts have been made by two ladies, Miss McLean, formerly of the China Inland Mission, and afterwards in Japan, and Miss Oxlad, of the Female Education Society. Through their influence, several friends having large houses at the West End have invited the "village" people to tea on successive Sunday afternoons.

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WE are glad indeed to report that the Rev. D. Williamson has baptized the firstfruit of the Gônd Mission. The convert is the "Bhoi Baba" of whom so much that is interesting was told in Mr. Williamson's last two Annual Letters (see *Intelligencer*, April, 1883, and October, 1884). May his conversion be the precursor of many others!

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ONE of our most interesting Annual Letters this year is from the Rev. C. Harrison, of the Hydah Mission, Queen Charlotte's Islands. Large portions were printed in the *C.M. Gleaner* of February and March, and are also now published separately, as a pamphlet, entitled *The Hydah Mission*, price 2d.

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THE pressure upon our space, which is greater just now than we ever remember it to have been, has prevented our beginning the usual series of extracts from the Annual Letters. We propose next month to issue an extra number of the *Intelligencer* in addition to the ordinary May number, the sixty-four pages of which will be entirely occupied by the most interesting of the Annuals already in type. The price of this will be sixpence, and it must be ordered separately by those friends who desire to have it.

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THE same cause, together with the still more extreme pressure upon time, compels us to defer the promised account of recent affairs at Metlakahtla.

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WE have also the following in type, waiting their turns for insertion:—Valuable articles on Buddhism, by the Rev. S. Coles, and on C.M. Unions, by the Rev. E. D. Stead—(these two have been in type some months); interesting letters from the Rev. G. Shirt, about his visits to Persia and Baghdad; the address of the new Principal of Fourah Bay College on the re-opening day; a paper by the Rev. R. Clark on the hindrances to Missionary Work in India; a journal, full of interest, of a recent visit by Mr. Wolfe to Corea; further chapters of the "Old Indian's Recollections;" letters from Mr. Handford, of Frere Town, &c.

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**DRAWING-ROOM MEETINGS.**—Many of our friends may like to know that a new apparatus has been specially designed by Mr. Mantle, and made by Messrs. Newton, for the illumination of lantern views in such a way as not to require a sheet, or to occupy much room, and to do away with the necessity of putting out the lights. With a small portable frame a very bright picture is produced, and the work of the Society in every part of the mission-field illustrated in a most attractive manner by means of the eight hundred slides in its possession.

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## HOME WORK OF THE SOCIETY.

**Norfolk.**—On March 3rd the usual gathering of C.M.S. District Secretaries for the county of Norfolk met for the nineteenth time at Earlham Hall for the reviewal of the work, and for mutual counsel and united prayer. With one exception every Secretary was present. The parishes in the districts were carefully overhauled, past work checked, future work laid out and provided for, and then we dined together, and ate the roast beef of my dear old friend, W. N. Ripley. Experience teaches me year after year to feel how important this is. *It brings men together for the occasion. It draws us all into personal intercommunion, upon comfortable ground.* It makes each man realize his place in a large body of earnest men of the right sort, and he goes home feeling the magnetic force of marching in the crowd. I maintain increasingly that the help thus given to us by one of the large houses of the county is a very considerable contribution to our work. It suggests to our wealthy Christian laity a method of help which they, and they alone, can give. I need not say I give my dear host no trouble about invitations, billets, &c. All I ask is the full use of his house for the day, and, if he would but give it to us, plain roast and boiled. The Bishop and Archdeacon Perowne, both old Secretaries, dined with us. After dinner we had an address from Mr. Sutton, such as he alone can give, and concluded our proceedings with devotional exercises, led by the good Bishop. Next day, the members of the C.M.U. gathered in great force at Norwich, when again another stirring, forcible address was delivered by Mr. Sutton, who, by the way, had just addressed fifty members of the Ladies' C.M. Union in another place. Their numbers have doubled in the year. Once more, and this time in a public room, we lunched together. But, oh! it is not the same thing. *Disiecta membra* here, but at Earlham one family, all privileged, and feeling it so. And so our nineteenth spring Conference closed. We are still in our "teens," it is true, but our "tens" are at hand, and we show no signs of decay. Old friends have gone, however. But their places are filled up, and filled up, too, with men of the right sort, with the life of Christ in their souls, the genuine Gospel of Christ upon their lives, and the work of the C.M.S. dear to them as the work of the Lord. We see no signs of decay, though much to create deep anxiety. We pretty well hold our own in these days of severe depression, and have managed amongst us to raise some 500*l.* to help our dear old mother in her 86th year into a more commodious home. God be praised! They are "difficult days," but God is in heaven, and He is *our* God. ED. LOMBE.

**Hatherleigh.**—The Seventy-second Anniversary of the Hatherleigh Branch of the Society was held on Sunday and Monday, February 22nd and 23rd. On Sunday collections were made after the three services, and on Monday the Annual Meeting was held. The Vicar (Rev. J. W. Banks), who presided, among his opening remarks, congratulated the meeting on theirs being perhaps the oldest existing parochial Association of the Society, having been established on February 1st, 1813, and having continued without a break its earnest support for seventy-two years; he thought no other branch of the Society could lay claim to so long a career. One of the Society's Honorary District Secretaries for Devon, Frank Sellwood, Esq., of Cullompton, then spoke of the work of the Society, and especially its work in Persia, through which country he had travelled, and where he had the opportunity of visiting the stations of the Society, and seeing the good work going on there. The Rev. C. Metivier then addressed the meeting, stating how he had supported it from his boyhood, and spoke of its good work in Ceylon, China, Africa, &c. At the close the Vicar urged all to do what they could for this noble Society, and congratulated them on the appoint-

ment of Dr. Bickersteth, Dean of Gloucester, to the Bishopric of Exeter, a warm supporter of the Church Missionary Society, and one holding Evangelical principles, those principles with which this parish has been so closely connected for more than 100 years. He also reminded the meeting how the father of the new Bishop (who started the C.M.S. Mission at Sierra Leone, and baptized the first West African converts to Christianity on Easter Day, 1816) visited Hatherleigh with the Rev. W. A. B. Johnson, of Sierra Leone, and addressed a most remarkable missionary meeting—one held on October 19th, 1819, in the church (which was crowded) on a week-day, at two o'clock in the afternoon; in which year the branch sent up nearly 50l.

**Northampton.**—Special services were held in the Parish Church on Sunday, Feb. 8th, in aid of the funds of this Society. The sermon in the morning was preached by the Rev. H. Burnside, formerly missionary in Japan, who also delivered an interesting address at the children's service in the afternoon. The evening preacher was the Rev. T. C. Beasley, Vicar of Dallington. Offertories were made at the close of each service. Mr. Burnside also preached in the Mission Church at Buckby Wharf on the same evening.

**Nottingham.**—The Tenth Meeting of the Notts C.M.S. Union was held in Nottingham on 26th February. About sixty members attended. Henry Norman, Esq., was in the chair. After prayer by Rev. T. F. Boulton, Vicar of St. Mark's, Nottingham, the Chairman adverted to the loss sustained by the C.M.S. in Nottingham through the departure of Canon Smith, now Vicar of Swansea. Canon Norman, Rector of Bottesford, then read a devotional paper on Jude 20, 21. He said: Spiritual life is exhibited by spiritual action; the mission-field the greatest opening for such action. (i.) "Build," &c. This must be (a) personal, "on" Christ, and (b) doctrinal, on the truth of the Gospel. The creed and the life to be united. (ii.) "Praying," &c. Examples of the power of prayer; encouragement in the Promises; danger of the secular spirit as the great hindrance to prayer. (iii.) "Keep yourselves," &c. Love, the initial point; need of realizing our hope in Christ; missionary work the instrument for hastening the kingdom of Christ; and our interest therein the measure of our love. Canon Green, of Friesland, gave a most practical address on "God's providential guidance a marked feature in the history of the C.M.S." He traced this through the history of the Society from its birth. It was Venn's great principle to follow Providential guidance. The fact is apparent in regard to the character of the founders of the Society; the openings presented for the work; and particularly in the history of Missions in Sierra Leone, New Zealand, and Southern India. The address was enriched with copious examples of the application of the principle. Canon Tebbutt, of Nottingham, thought we should properly expect God to act on identical laws in the history of individual souls and in that of the Church at large. God's dealings with His Church in her missionary work correspond to His dealings with His people's inner life. The trials of the Church are parallel to the discipline of the believer. Rev. N. Midwinter, of Bleasby, narrated an interesting anecdote, illustrating from Canon Green's own life the truth brought out in the address. After luncheon, which was provided by the kindness of some local members, the sitting was opened with prayer by Rev. A. Jukes, of Newark. Canon Tebbutt, Vicar of St. Andrew's, Nottingham, was elected Secretary, and eighteen new members were enrolled. Mr. Eugene Stock, Editorial Secretary of the Society, then gave a highly interesting address on "The Rightful Claims of Foreign Missions: How should they be presented to the Christian Public?" His points were (i.) *Men are ready to be employed in the mission-field*; (ii.) *the world is open to the missionary*, illustrating this particularly by the effect of the Berlin Conference on the Congo, and by the case of Japan; but (iii.) *the Church is not awake to these momentous facts*. Mr. Stock gave five practical suggestions for increasing missionary interest. The Rev. W. R. Blackett, of Nottingham, concluded the session with prayer. T.

**Portsea.**—On Monday evening, March 9th, a Meeting in support of the Church Missionary Society was held in the Crasswell Street Mission-room, which was

crowded with an attentive audience. The Vicar (the Rev. Canon Jacob) presided. The Chairman hoped the parishioners would exert themselves with renewed energy in aid of Mission work. The parish had a working-class population, increasing at the rate of perhaps 1000 per year, and no one could doubt that its needs were overwhelming; but he hoped and believed, however great those needs were, their interest in missionary work would strengthen rather than diminish. The address which Mr. Hughes would deliver would be of special interest to him, as the city from which he came was that which he (the Vicar) first visited in India; and his saddest and most pleasant recollections of his Indian life were associated with Peshawar. General attention was now being directed to Afghanistan, but we had no right to be connected with any heathen country for a political or a military purpose, if we did not strive to teach the people the Gospel. Colonel Urmston drew a comparison between the state of the country when he went there thirty years ago, when it was almost in a state of siege, and its condition at the present time. The Rev. T. P. Hughes gave an interesting account of his labours among the Afghans.

**St. Leonard's-on-Sea.**—A Bazaar, in aid of the funds of the Society, was held on Tuesday and Wednesday, February 24th and 25th, at the Royal Concert Hall, by the Rev. G. G. Gardiner, the Rector of St. Leonard's Church. The effect produced by the arrangement of the booths was good, and they were well stocked with articles of all kinds, and the ladies who presided over them seemed to be driving a brisk trade, the takings amounting to over 194*l*. The Rev. C. F. Childe said that, though he was accustomed to take part in almost everything, he had never before had anything to do with a sale of work. He had been a Church Missionary man all his life, and could heartily sympathize with the work for its own sake. In passing round the room he had been struck with the beauty of the arrangements, and the zeal and taste displayed by all; but what struck him most was not so much the articles as the motives that prompted the workers to make them. He could imagine that while they were at work the object for which they laboured constantly presented itself to them. They had displayed both thought and liberality, and had worked so hard, as one lady had remarked to him, that their fingers ached. He was sure their hearts did not, and never would ache with the privilege of being allowed to work for the Society. In the course of each afternoon selections of music were given.

**Woolwich.**—The Winter Meeting of the Woolwich, Plumstead, and Charlton Church Missionary Association was held at All Saints' Schools, Shooter's Hill, on January 29th. The Rev. T. Vincent Williams presided, and stated that he had himself been in Vancouver's Island in 1859, and visited all the stations. The Rev. A. J. Hall then gave a very interesting address on the work of the Society in Vancouver's Island, his remarks being illustrated by diagrams.

**York.**—On Wednesday afternoon, Feb. 11th, a meeting of the Juvenile Branch of the York Association was held in the room over the Savings' Bank. The Rev. T. Smith (St. Helen's) presided. The Rev. J. Stuart, from North India, then gave an interesting address on Christian work amongst the women of India. He described the peculiar difficulties attending those Missions, arising from the social status of females in that empire, and pointed out the need of more female missionaries. In the evening a meeting in connection with the same Association was held in All Saints' Schoolroom, North Street, under the presidency of the Rector of the parish, the Rev. W. H. Collins, who expressed his pleasure at seeing such a large gathering at their first missionary meeting, and hoped that a true missionary spirit would always prevail amongst them, not only abroad, but in their own parish. The Rev. J. Stuart then addressed the meeting. On Thursday evening, February 12th, the Annual Meeting in connection with St. Margaret's, Walmgate Association, was held, at which the Rev. J. Stuart also gave an address; the Rector, Rev. W. Robinson, presiding.

*(Notices of several other meetings have been in type, but have been put aside for want of space.)*



## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, February 17th, 1885.*—Mr. J. W. Ellington, a student in the Church Missionary College, was appointed to the Tukudh Mission, Diocese of Mackenzie River, on the donation of T. Fowell Buxton, Esq., for the special purpose (see Minute of Feb. 3rd).

Resolutions of the Punjab and Sindh Medical Missionary Society and the Punjab and Sindh Corresponding Committee were presented, strongly recommending the formation of a Church Medical Missionary Society in England for C.M.S. Medical Missions, with a view to strengthening the existing Medical Missions and extending their operations, by raising funds, and ultimately by supplying agents also. The Sub-Committee in charge of the India Missions reported that they considered it unadvisable that another Society should be called into existence, and that they did not see the need for it. A special Sub-Committee was thereupon appointed to take into consideration the whole subject of medical missionary work in connection with the Society.

Minutes were presented from the Punjab and Sindh Missionary Conference and the Punjab and Sindh Corresponding Committee, pressing upon the Committee the urgent necessity of strengthening the Society's weak Frontier Missions, so as to make each one of them a basis from which Christian truth might advance into Central Asia. The Committee passed a resolution expressing their full appreciation of the importance of strengthening the stations on the North-West Frontier of India, and their intention to do their utmost in that direction, consistently with what is due to other parts of the work, as God may be pleased to give the means and men.

A letter was read from the Bishop of Bombay agreeing to the Society's proposal for the location of the headquarters of the C.M.S. Poona Collocator Mission and of the new Divinity School in the northern part of Poona. The Committee directed that the Bishop be thanked for his letter, and agreed that the necessary arrangements consequent upon his consent be left to the Bombay Corresponding Committee, in consultation with his Lordship.

On the recommendation of the Sub-Committee in charge of the Persia and India Missions, various arrangements were agreed to regarding those Missions.

*General Committee (Special), Feb. 17th.*—Arrangements were made for the opening of the new Church Missionary House on March 4th; also for other meetings, especially for a Weekly Prayer Meeting, to be open to all members and friends of the Society, to be begun on March 12th.

The Rev. E. J. Peck, of the Eskimo Mission, Hudson's Bay, being present, explained to the Committee the need of a small steamer being provided for the use of his Mission. The Committee sanctioned the purchase of the steamer, the cost not exceeding 700*l.*, and promised a substantial grant towards it, on the understanding that Mr. Peck would do his utmost to raise the whole sum among friends of the North-West America Mission.

*Committee of Correspondence, March 3rd.*—The Ecclesiastical Sub-Committee presented a report on the question of again locating a Missionary of the Society at Tokio, which would involve the necessity of his receiving a licence from the American Bishop in Japan. They submitted a plan, practically the same as one already arranged by Bishop Poole, providing that the C.M.S. Missionary at Tokio should accept such a licence, the Society looking simply to the English Bishop, and corresponding with him only,

leaving him to determine, in conjunction with the American Bishop, any question in which the latter's jurisdiction might be involved. Under these circumstances the Committee directed that arrangements be made for placing a Missionary at Tokio in the ensuing autumn.

A letter was read from the Bishop of Bombay, forwarding a letter to himself from the Rev. Sorabji Kharsedji, Honorary Native Missionary of the C.M.S, in which he pleads earnestly for a C.M.S. Missionary to be sent to work amongst the Parsees. The Committee directed that the Bishop be thanked for his letter, and informed of the Committee's position as regards the staff of Missionaries which they are at present able to supply to the Western India Mission, and that he be assured of their desire to keep his and Mr. Kharsedji's proposals in mind, and take action on them if in course of time it should be found practicable.

A letter was read from the Bishop of Lahore, stating that the Rev. F. A. P. Shirreff and himself, as executors of the will of the late Rev. G. M. Gordon, were prepared to make themselves answerable for supplying, for three years, the additional amount required by the Committee to enable them to accept the Rev. A. Lewis's offer to pay for three years one-half of the expenses of an additional unmarried missionary for the Beluch Mission. The Committee directed that the Bishop of Lahore be cordially thanked for his offer, and that inquiries be made for a competent third Missionary for the Beluch Mission.

The Committee took leave of the Rev. A. J. and Mrs. Hall, returning to Alert Bay, and Mr. A. E. Price appointed to work as a lay agent in connection with Mr. Hall; and of Mr. J. W. Ellington, proceeding to the Youcon. The Instructions of the Committee were delivered by the Honorary Secretary, and the Missionaries having replied they were addressed by the Rev. J. B. Whiting.

Archdeacon R. M'Donald, the Society's Missionary to the Tukudh or Loucheux Indians of the Youcon, had an interview with the Committee, and gave some interesting details with reference to his Mission. He dwelt upon the encouragement to more earnest work afforded by the stability of the Tukudh Christians, and while expressing himself thankful for the help already given, urgently pressed the need of prompt extension, especially in view of the activity of the Roman Catholics, a Bishop of that Church, with a staff of helpers, being about to take possession of the Youcon.

A letter was read from the Rev. J. R. Wolfe, describing a recent visit he had paid to Corea, stating that there was no Protestant Missionary at present among the people there, and that on his return to Fuh-Chow his account of that country had stirred up four of the Fuh-Kien Native agents to offer themselves for work there, and asking for a grant from the Society for the purpose, or that he be permitted to raise the funds by a personal appeal from himself. The Committee heard with very real satisfaction of the missionary zeal of the Fuh-Kien Native Church, but directed that the claims of the fields nearer to them in China itself be suggested to them. At the same time, if the Native Church still desired to establish a Mission in the Corea at its own expense, the Committee would heartily rejoice in its endeavour thus to follow the example of the West Africa and Tinnevely Churches.

A letter was read from the Bishop of Sierra Leone, proposing to appoint the Rev. F. Nevill, Principal of Fourah Bay College, to the diocesan inspectorship of schools for the Colony. The Committee sanctioned this arrangement, provided Mr. Nevill felt able to undertake the duties.

On the recommendation of the Sub-Committees in charge of the China, Japan, North-West America, North Pacific, West Africa, Yoruba, Nyanza, and Palestine Missions, various arrangements were sanctioned in connection with those Missions.

*General Committee, March 9th.*—The Secretaries reported the opening of the new wing of the Church Missionary House on Wednesday, March 4th.

The Secretaries reported that a meeting of the members of the Society had been called on March 4th, in accordance with Law VIII. of the Society's Laws and Regulations, for the purpose of altering the existing Laws XX. and XXV., and that at the meeting it had been resolved—(1) That the following addition be made to Law XX.: "The Committee shall also have power to acquire, manage, and dispose of property of every description for the purposes of the Society, and to invest the funds of the Society as they may deem expedient, and to vest all or any portions of the property and funds of the Society in such Trustee or Trustees, or corporate body, as they may in each case think fit." (2) That the existing Law XXV. be annulled, and the following Law substituted for it, viz., "The accounts of the Society shall be audited and reported upon by public accountants appointed by the Committee, and five honorary auditors, members of the Society (of whom not more than two shall be members of the Committee), shall be appointed annually by the Committee for the purpose of considering the reports of the public accountants, and of making recommendations thereon, and generally on the accounts to the Committee once at least in every year."

The Secretaries reported the illness of the Rev. A. J. P. Shepherd, Director of the Children's Home, and read a letter from Dr. Allan, of 23, Milner Square, stating his opinion that Mr. Shepherd would not be in a fit state of health to resume his duties at the Home for six months, and that he required change and absolute rest to restore him to health. The Secretaries further stated that the Rev. W. and Mrs. Gray had kindly expressed their readiness to go and reside at the Home, and exercise that supervision and authority which was necessary for the well-being of the Institution. The Committee heard with much regret of the illness of the Rev. A. J. P. Shepherd, and desired that the assurance be conveyed to him of their sincere and prayerful sympathy; and of their earnest hope that a six months' relief from all responsibility connected with the Home may, with the divine blessing, result in his complete restoration to health. The Committee also thankfully accepted the generous offer of the Rev. W. and Mrs. Gray to remove into the Home and render their best assistance in supervising and maintaining the work as now organized.

Reference was made to an article in the *C.M. Intelligencer* of December, 1882, by General Haig, on Aden as a great missionary centre for approaching the Mohammedans and other neighbouring peoples, especially the Somalis on the opposite coast of Africa. In that article it was pointed out that in Aden itself there were residing within British territory some 12,000 Arabs and 8000 Somalis, and that Aden is visited annually by large numbers of Arabs from distant parts of Arabia; and the unique importance of Aden was shown as a place where, under British protection, the Mohammedans of those parts could be largely approached with the knowledge of the Gospel. The Secretaries also stated that they had had several interviews with General Haig, in which General Haig spoke of the deep impression on his own mind of the desirableness, especially in view of all that is now taking place in the Mohammedan world, of Aden being occupied as a missionary centre, and

of his own purpose, as far as in him lay, to see this done by some missionary agency or other, although he would very greatly prefer to see it in the hands of the Church Missionary Society. The Secretaries also referred to the greatly improved prospect there seemed, by the blessing of God, to be at present for obtaining suitable men for missionary work, and to the high probability that if men were forthcoming there would be no difficulty as to means being found for their support. At the same time they referred to the absolute necessity there was not to allow any of the existing Missions to suffer. They also read a letter to General Haig from the Hon. Ion Keith Falconer, son of the Earl of Kintore, stating his purpose to go out to Aden to reside there for a time and to do missionary work. It was resolved—(1) That the Committee have heard with much interest what has now been set before them with regard to Aden as a centre for missionary work amongst Mohammedans, and General Haig's thoughts regarding it. It is impossible for the Committee to diminish the due supply of European missionaries to other parts of the mission-field in order to give men to Aden. But in view of the recognized special claim of the Mohammedan world on the Society, and in view of the encouraging prospect before the Society of an increase of men, which justifies the expectation that men will be provided for this special work, they resolve to open an "Arabia Mission" with Aden as its first station. (2) That the Secretaries be instructed to make inquiries regarding men who may appear to be specially pointed out by providential circumstances for this position. (3) That the Committee have heard with much interest of Mr. Keith Falconer's intention to proceed to Aden for missionary work there, and authorize the Secretaries to communicate with him with the view to mutual co-operation. (4) That the Finance Committee be requested to report on the probable cost of the Mission, and the prospects of that cost being met.

The sad report that General Gordon was slain when the Mahdi captured Khartoum having been now generally accepted as true, the following Minute was adopted, and the Secretaries were desired to send a copy to the representatives of the family of General Gordon, with an expression of the Committee's heartfelt sympathy with them in their great loss:—

The Committee have heard with profound sorrow of the death of their highly esteemed and most true friend General Charles George Gordon, R.E. They remember that they are lamenting the loss of one whose death has plunged, not only the whole British nation into mourning, but all the civilized peoples, Christian and heathen, amongst whom the name of "Chinese Gordon" was typical of all that elevates man into a hero, and adorns the example of a Christian.

In the presence of such a sorrow, so deep and so wide-spread, the Committee feel that the expression of their own grief is of little moment, and that no words of theirs can add lustre to the light that shines over the path through life of him who was at once the deliverer of the slave, the defender of Khartoum, and the self-sacrificing follower of Jesus Christ, but they cannot forget the honour of having gained the hearty support of such a man, and they record with gratitude the affectionate, encouraging, and Christian spirit of his messages to them.

When, in 1878, the Society's Missionaries were proceeding *via* the Nile to their Mission established at U-Ganda on the Lake Victoria Nyanza, in the very heart of Africa, he wrote to the late lamented Honorary Secretary, the Rev. H. Wright:—"I will engage to send up safe any persons you may wish to send. You may count on me, as you would on yourself, to aid, protect, and in every way help your people. They will want for nothing that I can do for them. All my officers *en route* are ordered to do all they can for your people free of cost."

To the Mission party he wrote:—"You have counted the cost, and embarked in this work for His sake, and, though inferior far, for our nation's sake. You must go

through with it. Are you Missionaries? So am I. The letter must be one which he who runs can read, the LIFE."

Again, on January 17th, 1884, when he hoped he was going to the Congo, he wrote from Brussels to the Honorary Secretary, the Rev. F. E. Wigram:—"Very, very sorry not to have seen you, my dear Mr. Wigram; it was not fair to ask you so much, but (D.V.) you will find my whole soul devoted to your work on Congo, if it is God's will I go there. Good-bye."

It was not the Lord's will that he should go there. For him was reserved the opportunity and the honour of showing before the whole world, Christian, Moham-medan, and heathen, how he, the bold, but humble follower of a crucified Saviour, could refuse to save his own life at the cost of abandoning to destruction by the Mahdi, the follower of the False Prophet, those Egyptian garrisons, aliens to himself in race and in faith, for whose deliverance he had been specially sent.

He died as he had lived, noble to the last. The Committee pray that God may give to them, and to all who mourn the loss of that great and Christian man, strength to imitate his grand example of constant self-sacrificing devotion in the cause of humanity and of the Gospel, to the honour of his Queen and country, and to the glory of his God; and grace to be able to say with reverent submission, though sorrowing, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the opening of the enlarged Church Missionary House. Prayer that wisdom and guidance may be given to the Committee, Secretaries, and all engaged in any way within its walls. (P. 201.)

Prayer that the Weekly Prayer Meetings may grow in interest and bring down an out-pouring of divine blessing. (P. 212.)

Thanksgiving for the safe return and the encouraging Report of the Ceylon Deputation. Prayer that the future of the Ceylon Mission may be one of progress and blessing. (P. 229.)

Prayer for the future of U-Ganda. Thanksgiving that the accession of the new king was not marked by former scenes of bloodshed and cruelty. (P. 237.)

Prayer that the meeting of Young Men at Exeter Hall may be the beginning of a missionary enthusiasm which shall spread through all classes throughout the land. (P. 249.)

Prayer that the Soudan may, in God's own time, be opened up to missionary effort. (P. 250.)

Prayer for the proposed Arabia Mission. (P. 259.)

### NOTES OF THE MONTH.

#### ORDINATIONS.

*Ceylon*.—On December 21, 1884, at Colombo, the Rev. J. W. Balding, to Priest's Orders, by the Bishop of Colombo.

*Mauritius*.—On November 30, 1884, Mr. Frank Chorley (Native), to Deacon's Orders, by the Bishop of Mauritius.

#### ARRIVALS.

*South India*.—The Rev. A. R. and Mrs. Cavalier left Tuticorin on January 22, and reached London on February 25.

#### DEPARTURES.

*Ceylon*.—The Rev. J. Allcock left England on February 25 for Colombo.

#### BIRTHS.

*Palestine*.—On March 5, at Ermelo, Holland, the wife of Mr. G. Nyland, of a son.

*North India*.—On January 23, at Allahabad, the wife of the Rev. H. M. M. Hackett, of a daughter. —On February 4, at Bahawa, the wife of the Rev. J. Brown, of a daughter.

*Punjab*.—On February 8, at Multan, the wife of the Rev. T. Bomford, of a son.

*Ceylon*.—On November 30, 1884, the wife of the Rev. G. Liesching, of a daughter.

*Mauritius*.—On October 15, 1884, at the Seychelles, the wife of the Rev. H. M. Warry, of twin children.

*New Zealand*.—On August 24, 1884, the wife of the Rev. W. Goodyear, of a son.

**REPORTS, &c., RECEIVED FROM THE MISSIONS,***From February 18th to March 20th, 1885.*

**Foruba.**—Revs. S. Pearse, T. Harding, J. White, W. Moore, and D. Olubi (Annual Letters); R. E. Boko, Mr. J. A. Lahami, and Mr. A. B. Green (Journals, 1884).

**North India.**—Revs. R. K. Bose, A. Clifford, E. Droese, and A. Stark (Annual Letters); Rev. P. M. Rudra (Printed Report, Burdwan, 1884); Printed Report, (4th) Bengal Native Church Council, 1884.

**Panjab and Sindh.**—Revs. J. Redman, A. W. Cotton, A. E. Ball, Mian Sadiq, J. J. Cambridge, W. Jukes, and F. A. P. Shirreff, Dr. A. Jukes and Dr. A. Neve (Annual Letters).

**Western India.**—Revs. A. Manwaring, A. Bapuji, J. G. Deimler, and L. Maloba (Annual Letters).

**South India.**—Revs. M. Ratnam, J. E. Padfield, and H. W. Eales (Annual Letters).

**Ceylon.**—Report of South Ceylon Mission, 1884.

**South China.**—Rev. J. Grundy (Annual Letter).

**Mid-China.**—Revs. J. D. Valentine and A. R. Fuller (Annual Letters).

**Japan.**—Bishop Poole, Revs. J. B. Brandram, W. Andrews, and A. B. Hutchinson, and Mr. J. Batchelor (Annual Letters).

**New Zealand.**—Venerable Archdeacon L. Williams, Revs. F. T. Baker and T. S. Grace, and Mr. J. W. Duffus (Annual Letters).

**North-West America.**—Bishop of Moosonee, Venerable Archdeacon T. Vincent, Revs. G. Bruce, J. Sinclair, A. C. Garrioch, I. J. Taylor, T. Clark, S. Trivett, and H. Nevitt (Annual Letters); Venerable Archdeacon J. A. Mackay (Visit to the lower parts of Cumberland District, Jan. 12th, 1885); Rev. J. Hines (Journal, July 1st, 1884, to Jan. 10th, 1885).

**Contribution List.**

*In the following list of receipts from Feb. 11th to March 10th are acknowledged all remittances from Associations, Benefactions and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.*

**ENGLISH ASSOCIATIONS.**

Bedfordshire.....	180	0	0	Long Bredy and Kingston Russell.....	39	17	2
Berkshire: Wallingford.....	106	0	0	Lyme Regis .....	7	12	3
Bristol .....	1200	0	0	Mappowder .....	3	19	6
Buckinghamshire: Bledlow .....	6	3	8	Oborne .....	1	8	8
Drayton Beauchamp .....	4	5	0	Tyneham .....	11	6	2
Gerrards Cross.....	44	0	11	Weymouth .....	171	19	9
Great Missenden.....	7	1	5	Wool .....	5	7	2
Hanslope-cum-Castlethorpe.....	3	3	6	Durham: Sunderland, Borough of.....	160	0	0
Long Crendon .....	1	10	0	Eseex: Chelmsford and South Eseex .....	150	0	0
Lower Winchendon .....	4	4	6	Grays .....	9	2	11
Penn Street .....	15	17	0	Safron Walden .....	25	0	0
Wootton .....	21	19	0	Woodford Wells: All Saints'.....	10	6	4
Cheshire: Davenham .....	11	15	1	Gloucestershire: Cheltenham .....	1334	18	11
Grappenhall.....	14	0	10	Forest of Dean .....	30	0	0
Knutsford .....	16	10	7	Longborough .....	9	0	0
Seacombe .....	3	10	10	Stow-on-the-Wold.....	2	5	6
Cornwall: Cubert.....	7	2	9	Uley and Vicinity .....	50	0	0
Maker .....	6	11	11	Hampshire: Basingstoke .....	13	11	7
Padstow .....	10	0	0	Botley .....	5	0	0
St. Austell.....	42	5	0	Bournemouth: St. Michael's.....	2	2	0
St. Gerrans .....	1	0	0	Gosport: St. Matthew's.....	40	0	0
Virginatow.....	1	12	6	Havant .....	7	17	9
Isles of Scilly.....	5	16	6	North Waltham.....	6	7	5
Cumberland: Buttermere.....	5	3	7	Petersfield .....	20	13	0
Embleton and Lorton .....	1	16	6	Ringwood .....	13	5	3
Derbyshire: Horaley .....	3	12	6	Southampton, &c.....	100	0	0
Holland .....	3	16	11	Winchester, &c.....	150	0	0
Measham .....	23	10	4	Ile of Wight: Carisbrooke.....	10	13	0
Milford .....	6	4	0	Wootton .....	1	7	3
North-West Derbyshire.....	50	0	0	Channel Islands: Guernsey.....	30	0	0
Devonshire: Combe Martin.....	46	18	7	Hertfordshire: Chipperfield.....	7	12	10
East Stonehouse.....	29	17	4	High Cross.....	9	4	9
Dorsetshire: Buckland Newton .....	3	2	6	Sarrat .....	11	3	10
Coracombe .....	13	11	1	Kent: Blackheath.....	115	9	0
Litton Cheney.....	18	6		Deptford: St. John's .....	11	8	7
				Greenwich: Holy Trinity .....	4	4	3
				St. Paul's .....	40	18	3

Hoo: St. Mary's.....	4	3	10
Lamorbey.....	7	9	4
Leigh.....	1	3	0
Monkton.....	4	12	0
Tunbridge Wells.....	500	0	0
Woolwich and Charlton Ladies' Assoc.....	18	8	0
Lancashire: Bretherton.....	8	8	2
Burnley: St. James's.....	3	10	0
Douglas.....	4	6	6
Hindley: All Saints.....	24	0	0
Horwich.....	24	12	2
Lancaster.....	40	0	0
Liverpool, &c.....	733	10	4
Whalley.....	19	1	10
Leicestershire: Gaulby.....	5	2	0
Groby.....	3	10	1
Knippton.....	2	10	0
Leicester and Leicestershire.....	300	0	0
Market Harborough.....	7	15	0
Melton Mowbray.....	16	17	8
Sheepshed.....	2	2	0
Lincolnshire: Edlington.....	11	15	0
Grantham.....	35	0	0
Laughton.....	2	1	9
Legsby.....	1	1	6
Spilsby.....	5	10	0
Stixwold.....	10	6	
Middlesex: City of London: Holy Trinity, Gough Square.....	2	2	0
Bow: Parish Church.....	17	13	9
Brunswick Chapel.....	66	3	3
Chelsea: Christ Church.....	15	12	0
Covent Garden: St. Paul's.....	7	10	5
Cripplegate: St. Giles'.....	3	6	9
Hammer-smith: St. Matthew's.....	2	6	9
Hampstead.....	500	0	0
Harrow.....	80	0	0
Highgate: St. Michael's.....	27	18	7
Kilburn: St. John's.....	2	5	3
Littleton.....	5	2	2
Marylebone: Trinity Church.....	74	0	0
N.E. London.....	60	0	0
North Bow: St. Stephen's.....	5	0	0
Paddington.....	1427	12	7
Pinner.....	11	6	0
Portland and Regent's Park.....	7	16	8
St. Mary's and Quebec Chapel.....	26	6	0
Somers Town: Christ Church.....	5	0	0
Stanmore.....	12	1	0
Upper Edmonton: St. James's.....	12	16	8
Stepney: St. Benet's.....	2	15	8
Twickenham: Holy Trinity.....	10	2	7
Westminster: St. Margaret's.....	27	0	3
St. Stephen's.....	9	11	0
Whitechapel: St. Paul's.....	1	19	8
St. Mary's.....	69	6	2
Monmouthshire: Caerwent.....	3	12	5
Chepstow.....	35	3	0
Northamptonshire: Burton Latimer.....	21	5	1
Easton Neston.....	7	10	8
Towcester.....	7	9	0
Northumberland: N. Northumberland.....	133	14	5
Nottinghamshire: Nottingham, &c.....	600	0	0
Serlby.....	4	12	0
Oxfordshire: Thame.....	37	2	7
Rutlandshire: Uppingham.....	35	1	1
Shropshire: Albrighton.....	9	15	7
Bayston Hill.....	24	14	2
Madeley.....	100	13	3
Market Drayton: Emmanuel Church.....	8	6	0
North-West Shropshire.....	12	10	0
West Felton.....	5	9	5
Woodcote.....	2	5	3
Somersetshire: Castle Cary.....	1	0	5
Luccombe.....	10	18	2
Pitminster.....	4	7	9
Staffordshire: Biddulph.....	40	7	6
Brewood.....	8	10	6
Brierley Hill.....	9	0	0
Cheadle.....	2	5	10
Coven.....	10	0	0
Harlaston.....	2	10	0
Leighfield.....	40	0	0
Rugeley.....	9	8	10
Seighford.....	7	15	10

Tamworth.....	4	10	6
Suffolk: Lowestoft District.....	155	0	0
Surrey: Abinger.....	3	11	11
Balham: St. Paul's.....	44	16	3
Battersea: Christ Church.....	11	5	4
Bermondsey.....	2	6	8
St. Luke's.....	3	0	0
Brixton Rise: St. Saviour's.....	29	1	1
Caterham.....	39	4	7
Clapham.....	1	3	0
Coulsdon.....	28	7	0
Croydon.....	50	4	4
Ewell.....	21	9	0
Farncombe.....	6	15	4
Gipsy Hill: Christ Church.....	140	19	5
Kew.....	14	9	4
Kingston-on-Thames.....	20	0	0
Lambeth: St. Andrew's.....	10	0	0
St. Philip's, Kennington Road.....	20	15	4
Mitcham: Christ Church.....	3	5	0
Morden.....	5	16	0
Mortlake.....	31	1	7
Peckham: St. Andrew's.....	5	10	6
Puteham.....	1	0	9
Richmond.....	129	13	0
Surbiton: Christ Church.....	129	3	11
Upper Tulse Hill: St. Matthias.....	4	7	8
Wandsworth.....	35	4	0
St. Mary's, Summerstown.....	44	3	0
West Brixton: St. Paul's.....	22	0	6
Wimbledon.....	196	6	1
Woking: St. John's.....	41	10	4
Sussex: Broadwater and Worthing.....	100	0	0
Cowfold.....	26	9	3
Dorman's Land.....	3	5	0
Fasebourne.....	17	6	
Eastbourne.....	200	0	0
Hollington: St. John's.....	6	12	5
Petworth.....	30	0	0
Rye.....	21	11	4
West Chittington.....	1	6	3
Warwickshire: Alveston.....	4	7	5
Bidford.....	17	17	10
Birmingham.....	250	0	0
Leamington.....	377	17	9
Westmoreland: Appleby: St. Lawrence.....	5	10	8
Croscake.....	8	18	5
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Highworth.....	17	7	9
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Swindon.....	29	12	6
Worcestershire: Client.....	24	9	8
Stockton-on-Teme.....	10	17	0
The Lickey.....	1	1	1
Worcester Ladies.....	33	0	0
Yorkshire: Arthington.....	12	3	0
Bardey.....	65	0	0
Bridlington.....	8	18	9
Bridlington Quay: Holy Trinity.....	30	0	0
Guiseley.....	16	12	8
Huddlesley.....	19	13	0
Halifax.....	150	0	0
Hampthwaite.....	9	7	0
Leathley.....	12	8	
Masham.....	55	16	9
Otley.....	56	3	5
Ripley.....	58	12	0
Roundhay.....	15	5	4
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Llangattock and Crickhowell.....	47	0	1
Carmarthenshire: Carmarthen.....	20	0	0
Carmarvonshire: Glanogwen.....	7	10	0
Denbighshire: Gresford.....	15	13	9
Trefnant.....	5	8	6
Rosset.....	4	2	9
Ruabon.....	2	16	9
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A Protestant	5	0	0
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## THE EXETER HALL MEETING.

*March 24th, 11 p.m.*

THE Meeting to-night has been in every way a remarkable gathering. The proceedings really began at five o'clock. At that hour fifty men from Cambridge and Oxford assembled for tea and prayer in the Council-room, the Rev. J. and Mrs. Barton and the Rev. H. C. G. and Mrs. Moule presiding, and were briefly addressed by Mr. Wigram and Mr. Stock. At the same hour nearly three hundred City men were entertained at tea in the Parlour and the Gymnasium, by Mr. Robert Williams and Mr. Herbert Arbuthnot. Special seats on the platform were allotted to the University men, the members of the London Banks' Prayer Union, the Students of St. John's Hall, Highbury, and the Church Missionary College. These were thronged, and the numbers encroached on the space reserved for the clergy. In the small side galleries were Lady Cairns, Lady Kennaway, Lady Victoria Buxton, the venerable Miss Marsh, and other special friends. The only other reserved seats were in the far-off West Gallery, and the whole body of the Hall was open, and was soon densely packed.

Within the Hall hymns were sung while the meeting was assembling, and the opening hymn after Lord Cairns had taken the chair, "Lord, Thy ransomed Church is waking," went wonderfully to the familiar "Austria." The organ could scarcely be heard for the grand chorus of voices; and so it was with the other hymns. Lord Cairns's speech was vociferously cheered, especially when in eloquent strains he referred to General Gordon as a true missionary. We cannot do more than enumerate the speakers. First, Canon Hoare, with the weight of years and experience and a son of his own in the China mission-field. Then Mr. Moule, Principal of Ridley Hall, Cambridge, followed by his Vice-Principal, Mr. Ireland Jones, representing the young University men about to go forth to the field. Then four missionaries—the veteran Henry Townsend, after forty years' service; Mr. Piper, to plead for Japan; Mr. Pearson, whose intercourse with Gordon at Khartoum made his appearance of special interest; and Mr. Hughes, with his twenty years' experience among the Afghans. Then Mr. Edward Stuart, of St. James's, Holloway, with his silvery voice and fervid eloquence; and last, not least, our old and tried friend, General Haig, to drive home the nails so well hammered in already.

But the wonderful thing of all was the way the people stayed to the end. At a quarter to ten o'clock a few of the platform people had gone, but the great mass of young men still sat on, and hundreds stood in dense throngs who had stood there since seven o'clock, and cheered to the echo Mr. Stuart's appeal for a Gordon Memorial Mission to the Soudan.

With all its enthusiasm, however, the meeting did not know what was going on outside. Hundreds of men, as afterwards appeared, had been unable to get in at all. It had been arranged to hold an overflow meeting, if necessary, at King's College, through the kindness of Dr. Wace, the Principal. The theatre there was filled with young men. Mr. Robert Williams, jun., the banker (and a member of the Committee), presided; Dr. Wace himself sat beside him; and Mr. Moule, General Haig, Mr. Hughes, Mr. Piper, Mr. Townsend, and Mr. Pearson re-delivered their speeches to an enthusiastic audience. Mr. Sutton was in charge of this meeting. Large numbers, however, got into neither hall.

And now may God add His blessing!



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THE  
CHURCH MISSIONARY INTELLIGENCER  
AND RECORD.

MAY, 1885.

“PREACH THE WORD.”

(2 Tim. iv. 2.)

*A Sermon preached in the Cathedral, Colombo, Dec. 21st, 1884, at an Ordination held by the Bishop of Colombo.*

BY THE REV. C. C. FENN, M.A.,

*Clerical Secretary C.M.S.*



THE occasion, dear brethren, in which we are assembled directs our attention to the character and the duties of the ministerial office. Having been called upon to occupy the post of preacher, I select as the object of our thoughts one particular branch of those duties—that mentioned in the text: “Preach the Word.”

This injunction was addressed by St. Paul to Timothy. To ascertain its meaning we must turn to the writings of St. Paul, and notice in what sense the term *preaching the Word* is used by him.

The subject-matter of St. Paul’s preaching was briefly summed up by himself (1 Cor. xv.) in the following words: “I delivered first of all that which I also received, how that Christ died for our sins according to the Scriptures, and that He was buried, and that He hath been raised again according to the Scriptures.”

The death of Christ for our sins, and the resurrection that followed—these great facts, with that which they involved, formed the substance of the message which the Apostle felt himself commissioned to deliver.

We find this message amplified in the Epistle to the Romans. In that epistle, after the introduction, the Apostle speaks of the proclamation of the Gospel as being the great work that would lie before him when he came to Rome, and he then in the following chapters explains what that Gospel is.

The Gospel, as the Apostle there sets it forth, is the answer to the questions,—How may a human being be accepted by God as a righteous person? in other words, how may he be *justified* before God? What are the effects of this justifying? What is the *state of being*, the new life, into which the justified person is thus introduced?

It is shown, in the first place, that man in his natural state is *displeasing to God*. He asserts this elsewhere. We Jews, he says in writing to the Ephesians, that is to say, we who by birth belong to the holy nation, are *by nature the children of wrath even as others*. This is not contrary to the fact that God is love. On the contrary, it is involved in that fact. For man is by nature to a large extent unloving



and selfish. God, just because He is infinitely loving, cannot but be displeased with unloving man. Not only is our unlovingness one towards another displeasing to God, but also our want of love to Him. And that again just because He is love. Would any truly loving parent *not* be pained by his children's want of love to him?

Neither is our natural want of love to God to be excused by ignorance. The ignorance itself, St. Paul argues, is culpable. It is not so much that man's ignorance is the cause of his unrighteousness as that his unrighteousness, his departure from the dictates of love, is the cause of his ignorance.

Some knowledge of God we all have, a knowledge sufficient to teach us what feelings of reverence and gratitude we ought to have towards Him. But by nature we turn away from these feelings. When we know God, we *glorify Him not as God, neither are we thankful*.

We all know that the claims of God to our affection infinitely transcend those of any other being, but yet there is in us all a natural tendency to put out of sight this transcendence, to immerse ourselves in devotion to some lower object, to *worship and serve the creature more than the Creator*.

And when once man has placed himself under the dominion of lower and more immediate impulse, further deterioration rapidly sets in. For, in the first place, he knows that he is displeasing God, and the consequence of this is that he thoroughly dislikes, and as far as possible thrusts away from himself, all thought and remembrance of God, he *does not like to retain God in his knowledge*; and, in the second place, when once he has learnt to regard other creatures as nearer and more attractive than the Creator, he soon looks upon himself as nearer still, sinks into a besotted selfishness with all its natural fruits of cruelty and every other abomination. As the Apostle expresses it, such persons become *filled with all unrighteousness, wickedness, covetousness, maliciousness; they are full of envy, murder, strife, deceit, malignity, whisperers, backbiters, insolent, haughty, boastful, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, unmerciful*.

Such is the Apostle's picture of what man is, or becomes, or would become, but for the grace of God. There is an evil power within us from our birth, which never leaves us till we die, and which, if unchecked, would produce all the evil fruits just spoken of. This evil power is that which he calls the flesh, and which elsewhere he bids us crucify.

As long as we live in the flesh we are ourselves displeasing to God. And even after we have become now creatures and are living no longer to ourselves, but to Him who died for us and rose again, this evil power is still within us, and there is still something in us which is *displeasing to God*. This divine displeasure is termed in Scripture the *wrath of God*. This wrath exists, not *though* God is love but *because* God is love. Love cannot but be pained and indignant at the absence of love. The "wrath of God is revealed from heaven against all ungodliness and unrighteousness of men."



And before there can be full reconciliation and amity between God and man, this wrath must be adequately expressed on God's part and duly acknowledged on man's part.

It is so between man and man. If I have by misconduct deeply offended a fellow-man, there can never be full and perfect understanding between him and me, until I can see, and let him know that I see, how deeply I have pained him. If another man has offended me, there can only be a partial reconciliation until he has seen, and in some degree even felt, my displeasure. This is the root and essence of punishment. Whenever I express displeasure at another man's fault, I am *ipso facto* punishing him.

Hence we see, that not only God's wrath against man's sin, but the expression of that wrath by punishment, necessarily and inevitably follows from the fact that God is love, and from the fact that God desires that there may be reconciliation between man and Himself.

But here two questions naturally arise: *first*, what punishment inflicted on man's sin can be sufficient? and, *secondly*, since love produces not only indignation against unlovingness, but also compassion towards the unloving person, how is this latter part or aspect of love shown in God's acting towards man?

Dear brethren, you all know the answer. By one and the same act God has manifested His infinite love in each of these two aspects. The death of Christ is *the propitiation for sin*—the propitiation, the satisfaction of just anger, the adequate manifestation of the infinite grief and displeasure which infinite love must feel at man's unlovingness and selfishness. The death of Christ is also the consequence and the proof of God's philanthropy, of God's tender compassion towards the ungrateful and sinful creatures. *God commendeth His own love towards us in that while we were yet sinners Christ died for us.*

This great fact the Apostle tells us we must recognize. We must *believe* it, and then there is forgiveness and full reconciliation. Then God accepts us as righteous. We are justified through faith.

It is only through believing in Christ as having died because of our sins and risen again because He had accomplished our justification, that we can come into a right state before God.

When a sinner has been taught by the Holy Ghost to see the infinite abhorrence that his own sin has caused between God and himself he knows that that abhorrence must be adequately expressed before there can be full reconciliation. In the suffering and death of the Son of God, he sees that adequate expression, and there only.

On the other hand, again, when a man is *not* duly impressed with the evil of sin, nothing can set this before him so forcibly as the fact that in order to manifest that evil it was necessary that the Son of God should be made in the likeness of sinful flesh and suffer death upon the cross.

It is only by belief in Christ as the propitiation through His blood that there can exist in any man a right view of sin *combined with* fulness of peace and joy.

Peace and joy are the first consequences of justifying faith which the

Apostle mentions. It is remarkable, and to some, at least, almost startling, to notice that he speaks of peace before he speaks of personal holiness. Peace and joy are spoken of in the fifth chapter; departure from sin, spiritual life and holiness, in the sixth, seventh, and eighth.

The joy that follows from justification is in its root and essence not a mere natural joy, though there are natural joys that are innocent; but it is a joy in access to God, a joy in hope of the eternal future, a joy based in the appropriation to ourselves of God's love as shown in the death of Christ.

The link that connects justification with departure from sin and consecration to Christ, though mentioned later, is not less firm than that between justification and peace. It is based on union with Christ. We are united with Christ by creation, for all things were created in Him. We are united with Him by the fact that he took upon Himself the sins of all mankind. That union is declared to us in baptism. It becomes spiritually operative, a spiritual reality in us, through believing in it, that is to say through our believing in Christ as united with us.

The faith in Christ that brings pardon and peace unites us with Christ. Else the faith is spurious and the peace false. It unites us with Him in His death, it unites us with Him in His resurrection and exaltation. We share with our blessed Lord, so far as human nature can do so, in all the feelings that He had about sin when He died for it, and in all the feelings that He has towards God as our exalted Priest, and Advocate, and Intercessor.

In the new condition into which we are thus brought, we not only *consent unto God's law that it is good and delight in it after the inward man*, but we have within ourselves a new power at work, the power of the Holy Spirit acting upon us as He did not act before. The Spirit assures us *that we are the children of God*. He employes all the great truths and facts just enumerated to make us feel God's love to us, and He enkindles within us a childlike love towards God and a childlike trust. He is within us *the Spirit of adoption crying Abba Father*. Hence arises a peaceful certainty that *all things are working together for good*, and a confident hope as regards the future.

The hope of the Christian is not confined to spiritual life only; it extends also to bodily life and national life. The believer looks forward to the future redemption of the body. And does he not see an indication and an earnest of this in those victories over physical evil which Christian faith has brought with it in the civilization of Christian nations? The extension of Christian hope to the regeneration of nations, a hope partially, but as yet only partially, fulfilled, is justified by the promises made to the Jewish people, in the benefits of which all other human tribes are to have their share. Chapters ix. x. xi.

In the meantime we are to *present our bodies* (chap. xii) as a *living sacrifice, holy, acceptable to God*—this service of God in holy service to our fellow-men being, as both St. Paul and St. James seem to denominate it, the ritual of the Gospel, *τὴν λογικὴν λατρείαν ὑμῶν* (Rom. xiii. 1), *θησκαία καθαρύ* (James i. 27).

To sum up then—the *Word* which we have to preach has the following four great branches or aspects:—

(1) That man's sin is infinitely evil, infinitely displeasing to God, an immeasurably powerful cause of repulsion between God and the sinner; but at the same time, that, if we believe in Christ as the propitiation, if we are united with Christ by a living faith, a stronger reconciling power has come in, our sins are fully forgiven. *He has made peace through the blood of the Cross. As far as the east is from the west, so far hath God removed our transgressions from us.* By faith we have access into the favour of God, and in that favour we stand.

(2) This admission to the favour of God is justification. Justification is inseparably connected with holiness, because the faith by which we are justified unites us with Christ, and union with Christ is spiritual life. Belief in Christ as the propitiation is a belief that nothing less than the death of the Son of God could adequately express the divine detestation of sin. He who believes in Christ as the propitiation must therefore view sin with an indescribable horror. Through faith we share in the feelings of Christ towards sin and towards God, both in those feelings which He experienced while on earth, and those which He now has in His state of exaltation. Thus the faith that justifies necessarily leads to holiness.

(3) But, while this is the case, we must by no means renounce all effort, we must by no means think that our intellectual belief will of itself, without any exertion on our part, without any forthputting of divine grace, produce holy living. No! there must be strenuous action. There must be earnest endeavour on man's part, and there must be the almighty energy of the Holy Spirit on God's part. The root and essence of all holiness is love, and love is the firstfruit of the Holy Spirit. He enkindles our love to God by shedding abroad in our hearts God's love to us; and He brings God's love before us by leading us to the great fact that while we were yet sinners Christ died for us. We need then the Holy Spirit. Let us remember therefore Christ's promise: "If ye then being evil know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" And with that promise let us connect these words also: "Whatsoever things ye desire, when ye pray, believe that ye receive them, and ye shall have them." Let us put this in practice. Let us pray for the Holy Spirit, let us believe that we receive Him; and then in that Spirit let us live, let us walk. That is to say, let us live and walk in love, remembering Christ's word: "If ye love Me, keep My commandments;" and again: "This is My commandment, that ye love one another." "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Let this great truth be both the object of our preaching and the guide of our lives.

(4) Let us preach also that the fruits of the Spirit thus seen in social life, in mutual love and kindness, in love that is genuine and deep and therefore pure and holy, must necessarily have their manifestation in national life and in bodily life, in matters temporal and not in

matters spiritual only. Whether in this island we be sojourners only, or native inhabitants, let us anticipate undoubtedly that it will become the home of a Christian population, living in peace and amity, rising in all the arts and comforts and elegancies of civilized life, and thus giving glory to God by showing that His Word and His Gospel bring blessing both for the life that now is and for that which is to come.

In conclusion, let us, who belong to the sacred ministry of Christ's Church, see that we appropriate actually the life which we have to set forth in words. I would take for granted that we have with penitent hearts accepted the Lord Jesus Christ as the propitiation for sin, and that we can humbly, with the Apostle and those to whom he wrote, speak of ourselves as having been justified through faith.

Can we also say, for this is simply a matter of experience, that we have received the Spirit of adoption whereby we cry Abba Father, that the Spirit Himself beareth witness with our spirit that we are the children of God?

If not, let us earnestly seek this blessing, let us inquire from Christian friends who seem to us to possess it what is the happy secret of their peace and joy, let us ask it from God who giveth to all men liberally and upbraideth not, and when we pray let us believe that we receive.

### THE BISHOP OF CALCUTTA'S CHARGE.

*Charge of the Bishop of Calcutta at his Second Visitation, on Wednesday, January 21st, 1885, in St. Paul's Cathedral, Calcutta, with an Account of Diocesan Conference.*



WE have so recently given an account of the Charge delivered by the Bishop of Bombay, that notwithstanding the more exalted position of the Bishop of Calcutta, there will be no sort of disrespect in noticing that of the latter more briefly.

There are, of course, differences of treatment, but in point of substance the same ground is in reality traversed by both prelates, so that the remarks we ventured to offer are in the main applicable in either case. It is curious to note how, when Charges in England are gradually passing away, they seem to be still flourishing in India. Bishop Johnson traces the delivery of Charges to the Restoration period, or rather a little later, when the Church of England was gradually recovering itself from its disastrous overthrow during the period of the Commonwealth. He is anxious to give to his visitation the character of a diocesan synod; synods, he says, "for sixteen centuries were held in every diocese." Into the vexed questions connected with the varying appellations of councils, synods, convocations, conferences, and how far and under what circumstances they can be held to be binding on the consciences of the clergy, and still more of the laity, it would be wholly out of place for us to enter. It is probable that so far as England is concerned the Bishop is right, but with us the synod assumed the form of convocation which it still retains. Those who uphold the authority of convocation would be the last to admit, as some hold, that it was a mere State engine for taxing the clergy. Waiving

therefore these questions, we proceed to notice the chief points suggested by the Bishop to the clergy in his Lordship's visitation of them. The first point put before them was "The Unity of the Diocese, and how to promote it." This was to be brought about by the clergy holding "it to be of the highest importance, in order to preserve inviolate the deposit of apostolic truth, that we should maintain in its integrity the primitive framework of apostolic order and discipline." This is an abstract statement which no doubt would commend itself to all English Churchmen, whether at home or in India. From this position the Bishop proceeds to argue the necessity for organization and discipline. In the course of his remarks the Bishop dwells upon the importance of not viewing the European and the Native members of the Church as two distinct bodies. His Lordship does not discuss the difficulties connected with this subject, some of which we endeavoured to point out when reviewing the Charge of the Bishop of Bombay; but he goes on to state that, "whatever prospect there may be of future adaptation to the natural growth of the Native element, all must be regarded as one body under the existing episcopate." On this statement we would most thankfully acknowledge that the Native Church has ever received, and continues to receive, essential benefits from the English Bishops in India, who have fostered its early growth most carefully, while from circumstances they have allowed it to develop itself with a freedom very necessary to a Church in its rudimental state, as for the most part the Native Church in India has been. We do not suppose the time has yet come for the institution of a Native Episcopate in Northern and Western India, or indeed for a distinct episcopate for Native Christians in those parts, unless far more primitive ideas concerning the episcopate are likely to come into vogue than we at present see any symptoms of, but upon this point opinions differ.\* The Ceylon question, which is now totally different from the Indian, stands on a different footing, and has, of course, to be considered on its own merits.

The steps recently taken towards diocesan organization have necessarily, of course, been of a rudimentary character. The chief of them, apparently, has been the establishment of a Diocesan Board of Finance, which as yet has not resulted in any large accession of funds. It is, we presume, some concentration of former bodies whose object was to raise money, but having now the dignity of a new title. In his Charge, the Bishop intimates his intention of establishing

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\* Sir Bartle Frere, in an address read at the Derby Church Congress (1882), stated: "Opinions are divided as to whether the time has come for providing a Native Episcopate; but no one seems to doubt that it is essential for the perfect organization of any Native Church, and it is observable that the elder, more experienced, and successful missionaries speak with the least hesitation as to the necessity for an immediate attempt to provide the whole machinery and organization of a Native Church from Native elements. I cannot think that, in a diocese like Madras, and under suffragans like Bishops Sargent and Caldwell, anything but good could follow the appointment of Native coadjutor-bishops. Many years ago, I ventured to express an opinion, that for the complete organization of the English Church in India, it would be desirable to have at least one bishop for each nation, speaking a distinct language, in which Missions of our Church were actively at work." Although the Calcutta Diocesan Conference was taken up with Church Organization, there was not from first to last the faintest reference to what Sir Bartle Frere deemed of so much importance. Why?

a diocesan council, "which will form the Bishop's council, and, by means of sub-committees, take charge of the various departments of Church work, education, &c." The plan shadowed out by the Bishop is to have a Church committee in each station, and diocesan conferences, composed of the clergy and of their (?) lay representatives, for Europeans; which on the Native side are to be termed, *mutato nomine*, parochial Church committees and district councils. Above these is to be the diocesan synod, as the Bishop terms it, and over that again, the episcopal synod. All this, of course, is the internal organization of those who are already not only Christians but members of the Church of England. It does not affect, or at any rate but remotely, aggressive missionary work on the heathen, unless, indeed, the Diocesan Board of Finance should meet with success so extraordinary that it would not only be able to meet the spiritual wants of indigent Europeans and Eurasians by large accessions to the ranks of clergy destined to minister to them, but out of overflowing resources would be able to bring the conversion of the heathen within the scope of the Church in India, as contradistinguished from the home liberality which maintains Missions now.

The Bishop then adverts to the Pastoral Letter addressed two or three years ago, not only to Christians of other denominations, but also to the heathen, by the Indian Bishops collectively.\* Little, we believe, resulted from this, so far as the parties addressed were concerned, beyond the fact that it stimulated a Romish Bishop in Bombay to some of that virulent abuse in which controversialists of that communion so constantly indulge. It is not, we think, likely that much further notice of it will be taken, and we think the Bishop of Calcutta has acted with wisdom and discretion in not noticing the incidental carpings, which may be considered things of the past. To ourselves, it seems in the last degree improbable that Scotch Presbyterians, for instance, will in India forego that antipathy to Episcopacy for which they are so conspicuous at home. Where they are not vexed by offensive ritual, they are in India willing to practise occasional conformity with the Church of England, and gladly attend her ministrations when their own are not to be had; but this is a totally different thing from surrendering the obstinate ecclesiastical prejudices which have grown with their growth and strengthened with their strength. At any rate, until the terms of conciliation are distinctly put forward by the Indian Bishops, and they declare explicitly what they are willing on their part to surrender for the purpose of procuring unity, the question is hardly within the range of practical politics. A Savoy Conference, conducted in a very different spirit from the ancient one, would have to be inaugurated and carried through before this desirable result could be attained. We would not have dwelt upon this subject, had it not been for a strong conviction that one drawback connected with the fusion of the European and Native Churches would be the perpetuation of these ecclesiastical differences. It is not easy for the most perfervid Scot, the most enthusiastic Methodist, the most particular Baptist, or the most rigid Church-

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\* See *C.M. Intelligencer*, 1883, p. 257, &c.

man, to awaken amongst Native converts the antipathies which he himself entertains. Transplanted into the Oriental mind, these accretions to Christianity, of Western origin, do not find congenial soil, or are checked by Oriental fancies not more intrinsically essential to salvation. We must confess to a fondness for the *laissez-aller* policy, which, while insisting earnestly upon the fundamental truths narrated in the Bible, would leave organization and discipline much where the Bible leaves them, to be settled by the Churches gathered in *pro re nata*. But perhaps we are travelling beyond our province.

The discipline which the Bishop recommends is the adoption, in the case of the heathen, of a system of grades of catechumens before baptism. This, to some extent, practically exists already. He is also anxious that some formalities should attend the reception of Romanists and others before they are admitted as regular communicants. In dealing with the question of exclusion from the Communion, the Bishop feels it impossible to lay down specific rules. He virtually confines himself to saying he will support the action of the clergy when they proceed discreetly. So also as regards the Burial Service; but we are not quite sure that, much as we sympathize with him, he does not advance, as Archbishop Longley did, *ultra vires* in his utterance. Most assuredly, we hope that he is right and that we are wrong, and that he would be able to shield a chaplain from heavy penalties, if not from loss of his office, for acting as he counsels. Certainly, in former times, which we can well remember, he would have been powerless to save his clergy; but there may be a change now. Our sympathies are again with the Bishop on the marriage question; we hope here, too, there will be no conflict with the civil authorities. In conclusion, the Bishop professes his willingness to sanction, as a temporary measure, versions of the Bible at present in use, by whomsoever prepared, there being none other procurable. It will be a far-distant day before authorized versions for the languages of India will be in the hands of the people, and the same may be said of the Book of Common Prayer. When we were in India, the Church of England was indebted to a Wesleyan missionary for the only version in the Canarese language. With a graceful compliment to the mother Church of England, the Bishop concluded his Charge.

It is not an easy matter to disentangle the proceedings of the subsequent Conference, held in the Cathedral. About 160 persons were present. The Bishop gave a short address, explaining that those present only represented a part of the diocese, Bengal and Assam, while Allahabad is to be made the centre for the North-West and Central Provinces. There will thus, we presume, be two Diocesan Councils, acting separately from each other. This would, of course, remedy the mutual ignorance which must exist on either side concerning districts and populations varying so much in character. His Lordship also made reference to Ceylon, asking them to record their sentiments upon its Future. This they subsequently did, by a resolution expressing sympathy, and suggesting that the clergy should be asked to give offertories, where possible, for the Colombo Diocese.

During the proceedings papers were read, one by the Hon. Mr. Beverley, on the "Position and Prospects of the European and Native Members of the Church," and in connection with the resolutions and the Pastoral Letter put forth by the Bishops of the Province. This was followed by another paper, read by the Rev. A. Clifford, C.M.S., Krishnaghur, on the same subject. On the following day, two papers were read on "Church Representation," by the Rev. Mr. Mitchell and the Rev. Roger Dutt respectively. In the discussion which followed the first two papers, the opinions were conflicting; indeed, so much so, that the Bishop himself intervened, and said that he thought the whole thing, namely, the appointment of the Diocesan Councils, had better be postponed for another two years. "It was evident that the proposal would not be carried in the way he wished to see it carried. He did not desire to see it carried by a narrow majority. The whole subject had better be postponed." Eventually, the Report regarding the council was carried, with a rider, "That the council shall, at the next Conference, submit a scheme for the election of members which shall secure the fair representation of the various constituents of the diocese." Complaints had been urged that the council was anomalous, was not truly representative. It is plain that for the present it is merely accepted as a sort of temporary body which is to suggest something better in the place of itself. Except in name, the Bishop's suggestion has been adopted, that the matter be postponed.

There were one or two points raised in the papers, and in the discussion, which might deserve some comment from us, although a great deal was matter with which the Church Missionary Society had no real concern. The Hon. Mr. Beverley, for instance, dwelt much upon the value of a Diocesan Council on the score of its local knowledge. He contrasted this knowledge with that of Committees sitting in London. He maintained that persons on the spot were better acquainted with matters of detail than Committees in London "imperfectly acquainted with the country." The honourable gentleman is apparently wholly unconscious that on the Church Missionary Committee in London there are members more intimately acquainted from personal knowledge with missionary work in India, and with much more lengthened experience of it, than could probably be found in Calcutta itself, deducting the Bishop and the Secretaries of the two great Societies. In the case of a new Bishop he would have all to learn from the beginning. The very fact of the necessity for a council in the North-West Provinces shows that in Calcutta there are not the elements for dealing with questions very far beyond "the Ditch." There is this knowledge in the C.M.S. Committee in London. We demur again to the notion that Mission work is "ever-changing in its aspects." It is not like a kaleidoscope in the hand of a child, presenting a new aspect every time it is turned. Again, we must join issue with Mr. Beverley in his theory that it is merely the "result of accident" whether persons subscribe to one Society or another. This may be his imagination, but when we place his notion before the constituents of the C.M.S. they will be lost in wonder. We



do not argue here whether they are right or wrong in their preferences, but they have them, and it would be like taking the mainspring out of a watch if they were not seriously taken into account. What Mr. Beverley has so jauntily taken for granted is the purest and most unwarranted assumption, as the Bishop of Calcutta, to go no farther, could thoroughly explain to him. By this random utterance he has demonstrated unmistakably his entire unfitness to be a trustworthy adviser upon the question under discussion.

While we feel constrained to comment so freely upon the ignorance manifested by Mr. Beverley, we quite go along with the notion urged in the discussion that the business of Missionary Societies is far more the evangelization of the heathen than the constitution of Native Churches. If, by any species of organization (whether springing from Diocesan Councils or any other machinery), the Church in India with its Bishops could assuredly accomplish the maintenance of the Native Churches, so that they would, without reasonable cause for anxiety to themselves or to the Society which has, under God, been the means of calling them into existence, become really self-supporting, it might, when this was clear, be the duty of the Society to leave them to provide for their own pastors and their own ministrations, with such help as Europeans in India could give. But this seems a fair vision, a speculation at present rather than a probable reality. It would then be the further duty of the Society, emphatically a Missionary Society, to go forth "to fresh fields and to pastures new," assisting by evangelistic efforts to increase the number of Native Christians by recruits from heathendom. The sufficient and real plea which must be urged by the Society for the maintenance of its present missionary stations is that—

*Res dura et regni novitas nos talia cogunt  
Moliri.*

If Bishop Johnson could see his way to make present congregations self-supporting it would be an auspicious day for the evangelization of India, when the present staff of missionaries could be set free from parochial oversight and be at liberty to plunge deeper into the jungles of outlying heathendom. We are afraid however that, at present at any rate, we are indulging in remote dreams of the future, in idle verbiage, rather than discussing sober talk coping with realities often painful and discouraging. How things have been worked in Calcutta appears from an odd instance quoted by a Mr. Bray, who agreed with Dr. Banerjea that the present system in the case of certain societies was a farce. He stated that he himself used "to keep a subscriber on the spot and bring him forward once a year that he might have a public meeting. This was perfectly well known." It is well that the affairs of the C.M.S. have not been so conducted in India. We do not wonder at the Bishop of Calcutta's laudable endeavours to amend this absurdity. But there should be very clear assurance for the future, and proof that not only there has been machinery erected, but that it is machinery which is working efficaciously, before there is any departure from a system in which there has

been no *reductio ad absurdum* similar to that so graphically depicted in the Calcutta Conference. We cannot remember ourselves the like of this, but we have seen enough of India to know how languid has been the interest in many societies, and to what deplorable conditions they have been reduced by committees whose members were here to-day and away to-morrow, and ever on the wing to England. There are other points which were raised by speakers in the Conference deserving notice, but what we have said, coupled with our remarks on the Bishop of Bombay's Charge, may probably suffice to give readers at home some idea of the questions which are being stirred in India, and to enable them to form some intelligent conclusions regarding them. One remark made has given us great satisfaction, and that is the notice by the Rev. Roger Dutt of the improvement in the Krishnaghur Mission. It was a bye-word. "In the three important matters, Mr. Dutt now says, of self-support, self-government, and self-education, Krishnaghur may be said to be gradually throwing off the foreign yoke and bearing its responsibilities towards God and man." Curiously enough, the same speaker who talks of this yoke, is importunate that foreign and missionary control should not under present circumstances be withdrawn from the Native Churches. We fear that he is in the right.

K.

#### THE GOVERNMENT COMMISSION AT METLAKAHTLA.



PRESENTING a brief notice of the proceedings of the Commission recently sent by the Government of British Columbia to inquire into the troubles there, it is scarcely necessary to revert to the differences which led to the separation between the Church Missionary Society and Mr. Duncan.

We need only remind our readers that the question was originally a religious one. The Committee desired that the Indian Christians should be instructed in the meaning of the Sacrament of the Lord's Supper, and invited to become communicants. Mr. Duncan urged that any external rite of the kind would be misunderstood by them. It has since become evident that this difficulty did not stand alone; but almost up to the time of the separation there was no reason to suppose that the Mission was other than a distinctively Church of England one. It was true that the Society's repeated efforts to place a missionary in full orders in spiritual charge of Metlakahtla had always from one cause or another come to naught; but the real cause of the successive failures had not appeared. Probably for many years after he began work Mr. Duncan never thought of himself as other than a Church of England missionary. The alienation came gradually, and was provoked (though of course not justified) by the growth of what was regarded as Ritualistic teaching at Victoria, the capital of British Columbia. The local controversy that arose led to the secession from the Church of Dean Cridge, a clergyman who had frequently visited Metlakahtla and was much respected there. He joined the American "Reformed Church," and became a bishop in connection with it at Victoria; and it is easy

now to see that Mr. Duncan was influenced by these events, and refrained from mentioning the Church of England at all to the Indians, for fear they should identify him with the dominant party.

The Bishop of Columbia, Dr. Hills, who had visited Metlakahltla in happier times, and had himself baptized many of the early converts, was anxious not to rouse feelings which it might be hard to allay, and with a generosity which the Society cordially recognized, refrained from visiting the place for a while. But in 1879 he came to England, and suggested to the Society a plan for providing the growing Missions with episcopal oversight which would be unconnected with the causes of offence at Victoria. Arrangements were made for the division of his diocese, and, for the northern portion, Caledonia, where the C.M.S. work is carried on, he suggested that the Society should find a Bishop who would be likely to be acceptable to Mr. Duncan and the Indians. Mr. Wright and the Committee gratefully accepted the proposal, and the Rev. W. Ridley, a former C.M.S. missionary of undoubted Evangelical principles and spirit, was recommended to the Archbishop of Canterbury, the Society undertaking to provide the episcopal stipend.

Bishop Ridley reached Metlakahltla in October, 1879, and was at first well received. But he soon found his position a difficult and trying one. His efforts to get the Lord's Supper introduced peacefully failed, and to avert an open crisis if possible he spent a large part of the next two years in visiting the interior (where he passed one whole winter) and the outlying islands. Meanwhile the Society was in correspondence with Mr. Duncan and the other missionaries, and at length the Committee, being directly challenged to leave Mr. Duncan in sole control, sent an urgent request to him to come home and confer with them. At the same time, an ultimatum was drawn up, requiring him either to permit the ordained missionaries to carry out their proper functions, or to come home at once for conference, or, failing either, to hand the Mission over to Bishop Ridley and consider himself disconnected. This letter was sent sealed to the Bishop, who was informed of the contents and asked to do his best by persuasion to bring about the desired result before delivering it. This he did, but failed to move Mr. Duncan. He then handed the letter; whereupon Mr. Duncan summoned a meeting of the Indians, refused Mr. Collison (the other missionary) leave to attend it, told the Indians he was dismissed, and asked which party they would cleave to. The great majority, very naturally, chose their benefactor. They could not appreciate the controversy, and they preferred the man whom they knew best, and who was virtually the employer of their labour and the manager of their trade. The Society wrote earnestly, both to them and to Mr. Duncan, hoping against hope that a reconciliation might even yet be effected, but in vain.

A minority of the Indians, however, still adhered, as our friends are aware, to the Bishop and the Society; and it is on their account—seeing that the Canadian Government seemed unable to permit their removal elsewhere—that both the Bishop and the Committee have felt bound not to leave Metlakahltla, which otherwise, for peace' sake, would

have been done. During the past three years the C.M.S. Indians have had to bear and suffer much from their neighbours, as we have from time to time mentioned in the *Intelligencer*; but we will not now dwell upon this. As we have before stated, the Bishop last year appealed to the Dominion Government to secure the liberty of his people; and in consequence, officials have once or twice been sent up to Metlakahtla to settle matters. The majority, however, paid no attention to these gentlemen; and, as will appear presently, the resentment of the Indians at the Bishop being able to stay on the Society's small piece of land encouraged them in notions about their rightful ownership of all the land which the Government felt to be dangerous.

Accordingly, in November last, a man-of-war took up to Metlakahtla three Commissioners, viz. the Hon. A. E. B. Davie (Attorney-General of British Columbia), Mr. H. M. Ball, and Mr. A. C. Elliott, to inquire officially into the whole matter, that is, of course, not the religious question between the Society and Mr. Duncan, but the question of law and jurisdiction which had subsequently arisen between Mr. Duncan's Indians and the Government. They held continuous sittings from Nov. 14th to 22nd, and then returned to Victoria; and their Report to the Governor of British Columbia, with a verbatim report of all the evidence, has since been issued. To this we would now draw attention.

The Commissioners "consider the causes of disquietude may be classed under the following heads:—

1. The claim of the Indians to have recognized their title to all the land.
2. The severance between Mr. Duncan and the Church Missionary Society.
3. The fact that the two acres at Metlakatlah, known as Mission Point, is not part of the Tsimpsean Indian Reserve; that it is at present in the occupation of Bishop Ridley as temporary agent for the Church Missionary Society, to which Society it was promised some twenty years ago by Governor Douglas, at the instance of Mr. Duncan.
4. The Indian Council at Metlakatlah.

These four causes, however, are mixed up together, and cannot well be separated. Up to the time of the severance of Mr. Duncan from the C.M.S., the Indians were content to enjoy the ample reserves allotted them by the Government; and as to the C.M.S. land at Mission Point, which is in the very centre of Metlakahtla village, it never occurred to them to inquire about it, as it was in Mr. Duncan's occupation and used for their benefit. But when the separation occurred, the majority resented the adhesion of the minority to the Society and Bishop Ridley; and when they found the Bishop continuing to occupy the Mission land and premises on the Society's behalf, they began to ask how this could be, and why they could not exclude the Bishop and other C.M.S. agents and compel the C.M.S. Christians to join them. It is evident that the idea then gradually took full possession of their minds that the whole land was, or ought to be, their own—not only as a reserve granted to them by the Government, but by natural right. But how came these notions to occur to them? The Commissioners say that they have been

sedulously inculcated in the Indian mind by some of the missionaries, who appear to have been ignorant of the constitutional law upon the subject.

For a long time Mr. Duncan's teaching and action was against the notion of an Indian title. He sought a reserve for the Church Missionary Society at Metlakatla, viz., the two acres at Mission Point; and in replying, a comparatively short time ago, to the remonstrance of a few of the Metlakatla Indians, who complained of his carrying on business upon the Reserve, reminded them that unless it had been for his efforts they never would have had any lands at all. In no part of Mr. Duncan's evidence did he advocate the Indian title. That gentleman did say the Indians had never had explained to them how it was the Queen held all the lands, but there was no advocacy by him before the Commission of the Indian title. Mr. Duncan, however, did not contradict Mr. White's statement concerning the alleged utterances of Mr. Duncan as to the method of acquiring land.

The severance between Mr. Duncan and the Church Missionary Society has certainly given an impetus to the question of Indian title. The severance took place in 1881, when Bishop Ridley handed Mr. Duncan a letter of dismissal, and from that time there has been disquietude, breaches of the peace, the pulling down of houses and of a church, the overt assertion of the Indian title to the lands, besides which direct notices were given by the Metlakatla Indians to Dr. Praeger and Bishop Ridley to quit Metlakatla. It was in consequence of these notices that the resident Magistrate was induced to swear in a number of Native constables for the protection of the occupants of the mission-house.

In justice to Bishop Ridley and the Church Missionary Society, which has numerous Missions in the North-West, it is proper to say that the few Metlakatla Indians associated with them have not been parties to any of these disturbances, nor have the missionaries of that Society, so far as the Commissioners could learn, advocated the notion of the Indian title, with the exception of Mr. Woods, a layman, whose action has met with the disapprobation of Bishop Ridley. The disturbances and disquietude have, to a considerable extent, grown out of a desire on the part of the majority of the Metlakatla Indians (who undoubtedly are in a great measure subject to Mr. Duncan's influence) to have what they have been educated to call unity, and to expel from Metlakatla any person or any sentiment not in accord with the will of the majority.

These conclusions of the Commissioners on the question of the land title are based upon a great mass of evidence.

Prior to the new views about the land prevailing, in November, 1882, Mr. Duncan's Indians gave notice to Bishop Ridley (1) that certain buildings which they claimed, and which stood on the C.M.S. two acres, viz., the store, the guest-house, and the market-houses, would be "removed" on to the Indian reserve, (2) that a school-house belonging to the Society which stood on the Indian reserve must be "removed" on to the two acres. The notice was as follows:—

" NOTICE.

*"To the Agents of the Church Missionary Society, now residing on a piece of land at Metlakatla, granted by the Government—From nine-tenths of the inhabitants of Metlakatla:—*

"1. We announce to you that we have our church at Metlakatla, which we have named the Christian Church of Metlakatla, and we will have no other church on our reserve.

"2. You have declared it to be your intention to turn the school-house belonging to the Church Missionary Society, now on our reserve, into a church, to be conducted on the principles of the Church of England.

"3. We will not allow two churches on our reserve, and, therefore, hereby notify you to remove the school-house belonging to the Church Missionary Society to the ground already granted to the Society at Metlakatla by the Government.

"4. We also hereby declare our intention to remove at once all the buildings belonging to and for the use of our village from the ground belonging to the Church Missionary Society.

"5. We also hereby notify you that unless you promise at once to remove your school-house from our reserve we shall undertake to take it down and remove the material thereof ourselves, and place the same on the Society's ground."

"This notice was on the door of the jail. It was not signed, but was in Duncan's handwriting" (Mr. White's evidence). The "removal" of the buildings on the two acres proved to be their destruction with crow-bars and axes. The value of property destroyed was estimated by the Bishop at \$7000, and although Mr. Duncan denied this before the Commission, he did not say what the value in his opinion was. He said, however, "I permitted the Indians to take down the buildings and to remove the goods," adding that he did so under the advice of a lawyer at Victoria, and fearing that the C.M.S. would obtain a Crown grant for the land, which would render the "removal" impossible.

The Bishop declined to remove the C.M.S. school-house referred to under (2) above; but Mr. Duncan's Indians took forcible possession of it, though they refrained from destroying it; and it has remained to the present time, apparently unused.

Nothing could have been more admirable than the tact and patience with which the Commissioners treated the Indians who came before them, and explained to them what they thought necessary. Thus, at the commencement of the proceedings, the chairman, Mr. Davie, addressed them (through an interpreter) as follows:—

We wish to tell everybody why we come here. Somebody has told the Government that the Indians of Metlakatlah have been behaving badly, and that other Indians say they will do the same as Metlakatlah.

The Government does not believe the Metlakatlah Indians are bad themselves. The Government think the Indians may have had bad teachings; that the Indians would not do bad things unless they had bad teachings.

We are told that at Metlakatlah people have been struck; that threats have been made; that houses have been taken by force; that people have been told to leave, and threatened with violence if they remained. All this is wrong. We think the Indians would never do such things out of their own hearts.

We are also told that a church was pulled down at Kitkatlah. This is wrong.

We are told it would not have been pulled down had not bad example been set by Metlakatlah.

We are told the bad Indians of Queen Charlotte Islands tell the good Indians there that they will do the same as Metlakatlah; that those bad Indians say if one of them be put in jail at Massett they will pull it down. All this is wrong.

We are told the Metlakatlahs say all the lands belong to the Indians. This is not true. White men who teach this are false to both Indians and whites. We will tell you the truth about the lands. First, all the lands belong to the Queen. The Queen has said to the British Columbia Government, you shall have the right of dealing with the lands, but you must always make Indian reserves. The Queen also said the Canada Government shall take care of the Indians and see that they have enough of reservation. If the British Columbia Government will not make proper reservations, then the Queen herself will say how large the reserves shall be.

White men who tell the Indians otherwise are false both to Indians and whites, and make trouble. The British Columbia Government was asked by the Canada Government to make reserves. The British Columbia Government has made those reserves. The reserves are very many, and take in the choice of the best lands all over British Columbia.

The reserves are along the length of the Fraser River, Okanagan, Nicola Valley, Williams Lake, Soda Creek, Quesnelle River, Saanich, Cowichan, Nanaimo, Comox, and a great many other places. The Indians at those places are satisfied.

Reserves have also been made at Queen Charlotte Islands and Metlakatlah.

Mr. O'Reilly, for the Canada Government, laid off your reserve. It is very large. Other reserves were made at Naas River and Skeena River. In making these reserves the wishes of the Indians were always regarded.

We are told the Indians laughed at Dr. Powell and laughed at the gunboat. This was wrong and very foolish. Dr. Powell is the chief Indian Agent. He is the agent appointed by the Canada Government to take care of the Indians and look after their lands. If he tells the British Columbia Government of Indian complaints, they will be listened to.

The man-of-war was not sent to fight, and ought not to be laughed at. Men-of-war do not fire unless upon enemies. The Indians are not looked upon as enemies. We do not think they ever will be.

White people who talk about laughing at gunboats and Indian Agents are not doing fair by the Indians. Indian Agents are for the good of Indians. The Indian Agents tell us what the Indians want. The men-of-war are for the protection of both whites and Indians, and to enforce the law when disobeyed.

We wish to find out why these troubles have come about. The Government does not like them. The Government will not allow them. Our duty is to have peace and order, the same for the Indian as for the white; not one law in Metlakatlah and another at Victoria.

We are told your Council laws have not been seen by the Government of Canada. This is wrong. They are no good unless the Governor-General says so. Those who tell you you have a proper Council deceive you.

We have nothing to do with religious differences. The law says every one may choose his own religion.

Both Bishop Ridley and Mr. Duncan were examined at great length. The Bishop gave an account of the various outrages committed upon the Indians loyal to C.M.S., and the persecution they had suffered, and challenged more close inquiry into Metlakahtla affairs. In only two matters were his statements successfully contradicted. First, some words which he had been informed were spoken by Mr. Duncan to the Indians at the time of the separation in 1881 proved to have been uttered by a leading Indian; secondly, a bullet which he supposed had been fired at him one night through the window of his house, proved to have been thrown, and it was said only in fun. As a good deal has been made of this latter mistake in the local newspapers, it may be well to add that the Commissioners in their Report say, "The Bishop was, under the circumstances, not unwarranted in thinking some one had fired at him."

Mr. Duncan narrated the past history of Metlakahtla, and his efforts for the moral and social benefit of the Indians, which we need not say are acknowledged on all hands, and are fully recognized by the Commissioners. Several of his statements, however, regarding more recent matters were disputed by the Bishop. He endeavoured to draw a distinction between the Bishop and the Society, affirming that the former had brought on his disconnection more quickly and harshly than the Society wished. This was not really the case, and the Bishop's explanations in reply were perfectly accurate; but the whole circumstances do not come out in the evidence, as the religious question was of course not before the Commission.

One point on which Mr. Duncan laid great stress was that the buildings "removed" by the Indians were not the Society's, not having been built with its money:—

MR. ELLIOTT—Whose money was it? *Ans.*—I commenced with a certain sum

of my own. Sir James Douglas assisted me; the Indians also assisted me, and we started, and the whole thing has grown.

MR. ELLIOTT—Did Sir James Douglas give this to William Duncan? *Ans.*—Yes; to William Duncan, and not to the Church Missionary Society.

Therefore all these buildings are yours? *Ans.*—Yes, in the sense of my being controller, but I built them for the Indians.

Whose funds were these—the Church Missionary Society's or yours? *Ans.*—I can show you all the contributions of that that have come in, and how they were used.

Would you, then, have had the contributions if you were a private man?

MR. DAVIE—If Sir James Douglas had not been aware that you were charged as the agent of the Church Missionary Society, and by them deputed to work for the spiritual and temporal welfare of the Indians, he would not, perhaps, have assisted you in the way he did. For my own part, I refrain from asking any such question at all, because it seems to me that it goes beyond the scope of the Commission, and would be more properly the ground of a law-suit between the Church Missionary Society and Mr. Duncan.

MR. DUNCAN—Those persons who profess to have claims, let them press them.

MR. ELLIOTT—What induced Sir James Douglas to contribute? *Ans.*—He saw the difficulty of the store being erected, and assisted me, through my representation.

Did you collect for the Church Missionary Society or William Duncan? *Ans.*—For William Duncan; but it was understood that I was in connection with the Church Missionary Society. I don't think you have any right to ask these questions.

MR. DAVIE—The subject was opened by yourself.

We need scarcely say that Mr. Duncan originally went out as a schoolmaster without any private means of his own; that the monies given him during his visit to England in 1870, and afterwards sent to him from England, were given to him as a C.M.S. missionary, and not to be "his own." Whether the same should be said of money locally given we do not know. Again and again he affirmed that the C.M.S. had not given a penny to the buildings and industries at Metlakahltla. The Rev. W. H. Collison, being examined, thus referred to this point:—

I wish first to read an extract from Mr. Duncan's annual letter of 1873 and 1874. The exact date I have not got—it is published in London and called the Annual Report of the Church Missionary Society, 1873-74—for the last half of 1873 and first half of 1874—page 218:—

"The total amount of subscriptions from England and friends in the Colony which have reached me to this date is 582*l.* 9*s.* 8*d.*, and the contributions of the Indians of the village and surrounding tribes for the church building amount to 176*l.*, making a total of 758*l.* 9*s.* 8*d.* Against this we have expended the sum of 842*l.* 10*s.* as follows, namely:—Building large workshops, 172*l.*; utensils and machinery for industrial pursuits, 75*l.*; new church building now in progress, 595*l.* 10*s.* I anticipate that it will take not less than 500*l.* more to complete our new church, and in addition we have the prospect of building a large number of Indian dwellings according to a new model. Thus I have to provide not less a sum than 1000*l.* to meet all our wants for the coming year."

That is sufficient as touching the annual letter. In continuation of the same evidence, I am in possession of a letter, which I can produce, written by the Honorary Secretary of the Church Missionary Society to Mr. Duncan, in answer to this annual letter, in which he states that he sends him 50*l.* for the houses of the new village. In addition to that money, other sums were received from time to time from friends and members of the Church Missionary Society by Mr. Duncan, which sums were acknowledged in the pages of the Society's periodicals. I called Mr. Duncan's attention to two sums acknowledged in the *Intelligencer*—



the Church Missionary Society's publication—on my return from Queen Charlotte's Island, which he said he would draw for at once. I think that is sufficient on that point.

There were several other matters on which the Commissioners showed evident dissatisfaction with the result of their examination of Mr. Duncan. At several points he declined altogether to answer their questions, saying in one or two cases that the Indians might answer for themselves. It was elicited that although the C.M.S. two acres of land had been (twenty years ago) obtained by Mr. Duncan for the Society, he had not explained this to his Indians when they took up the notion that all the land was theirs. The C.M.S. Indians complained to the Commissioners that the majority would not let them build houses for themselves on their own ground, or repair what they had got. The Commissioners spoke very strongly on the illegality of this, and asked Mr. Duncan if it was with his countenance; but he declined to answer the question.

Although the Commissioners avoided religious questions, some important incidental statements occur in the evidence showing how entirely the Society was deceived in supposing the Mission was being carried on in connection with the Church of England. It is to be hoped that two Indian witnesses were mistaken who stated that Mr. Duncan "informed them the Church of England was hand in hand with the devil." But the following is a specimen of what appears several times. Paul Legaic, one of Mr. Duncan's party, is speaking:—

I come to when Bishop Ridley was acting kind of different, and there was a split—when there were two churches—when he wanted to start the Church of England, and we said that we did not want two churches.

MR. ELLIOTT—To start the Church of England, or only to continue it? *Ans.*—To start it.

MR. DAVIE—What missionary was here before Bishop Ridley came, and for what Church. *Ans.*—Mr. Duncan; and he never told me what Church it was, more than that it was a Christian Church; and Bishop Ridley told us that the Church of England was in Metlakatlah.

MR. DAVIE—Would you be surprised to learn that it was the Church of England before Bishop Ridley came here? *Ans.*—I would be much surprised; I never would have known it.

MR. DAVIE—Do you know that before Bishop Ridley came, Mr. Duncan was carrying on a Mission for the Church of England? *Ans.*—I have heard, of course, that Mr. Duncan was in their employ, and that it was for the Church Missionary Society. I knew that before Bishop Ridley came Mr. Duncan was a missionary of the Society.

MR. DAVIE—Did you know that the Church Missionary Society was a Church of England Society? *Ans.*—I was never told.

MR. DAVIE (to the interpreter)—Tell them it was a Church of England Society. Witness stated: I did not know that it was a Church of England Society, but that it was simply a Christian Church.

Mr. Duncan endeavoured to meet statements like this by quoting from circular letters from the Society on Native Churches, in which the future independence of such Churches (when duly and rightly established) is advocated; but it was not difficult for Bishop Ridley to show that the remarks quoted pointed to a very different state of things—not to a community of Christians so immature that Mr. Duncan himself had prevented their receiving the Lord's Supper,—and that

the Society strictly enjoins loyalty to the doctrine and discipline of the Church of England upon all its missionaries.

The plain and affecting story told to the Commissioners by one Indian, Matthew Auckland, must be quoted nearly in full. This witness was specially complimented and thanked by the chairman at the close of his evidence :—

MATTHEW AUCKLAND—Gentlemen, I have just a few words to say, not much; what little I know I will do the best I can, although other parties are more suited than I am. I will start from the time of the rupture, and state why there was trouble at Metlakatlah. I was not acquainted with the ideas of the big Chiefs of the Society which Mr. Duncan was working for. I know this, that I was in a house with a party; Mrs. Legaic and a party came and called me. When I went outside the party informed me that it was a very important thing we are called for; things are rather serious or unusual. Mr. Duncan is dismissed from the Society, and we are to have a meeting in the back of the church. I got there and we had a meeting, the whole people known as elders. We all got in there, and Mr. Duncan came in to tell us something. There was not very many. Mr. Duncan came in and remarked to us these words: "I don't want to start a Church of England in this village for this reason, the Church of England is not exactly to my feeling—is repulsive to me. It is similar to the ways of some of the old dances that the Indians have, and when they go through their prayers it is like praying to the moon or to the rising sun." We naturally were frightened when we heard the statements of Mr. Duncan. Mr. Duncan remarked to us, "Take the key of the church and keep it. It is your own church, and not a cent of a white man is in it." Mr. Duncan remarked, that "if you have thought of any person that you would put in charge of the church to preach, hand him the keys." And then I remarked that I would keep the key until they had found a person to take it, until some person was appointed, and then I would give it over to him. I was not in possession of the key very long, nor did I open the church; I handed it over to another party. A canoe went to Fort Simpson to invite some person to a feast, but the canoe was not successful. That may be called the real origin of the troubles, when they heard about the nature of the Church of England being very repulsive, and that as it were hand in hand with the devil. That is all I can say about this, but I will refer to another subject, about the Bible, I heard yesterday.

I wish to remark again about these troubles that have been here for the last three years, and the distress that has been here for three years. Just a little few that there were of ourselves, we were very anxious to have a church of our own, but the majority of the Indians did not wish it, and the same Indians did not want us to build it, did not want us to have a church here at Metlakatlah. Of course we were naturally frightened, and being so few of us has led some of us to go back to Duncan. Two parties that were building houses, and had them partly built, and they are almost nearly rotten now, from not being allowed to finish them; and we have never been allowed any ground whatever—the followers of the Bishop, that is—and they have threatened they would destroy any buildings whatever that would be put up by the Mission Indians. Of course that is wrong that we are not allowed to build houses, and that things that are not right are being done to us. All these acts of violence have always originated from Duncan's house; the parties have come from Duncan's house. We have always been brought up by Bishop Ridley to quietly submit to the laws of God, and also to the laws of the Queen. That is the sole reason why we never have retaliated for things that have been done against us. Of course I have been trying to submit to the laws of God, and follow the laws of Queen Victoria. We have always been taught that the laws of Queen Victoria would always be carried out, until this year they failed, and the other party have the best of us because we have stood by the law.

After the representatives of the two parties of Indians had been heard, towards the close of the sittings, the Commissioners attempted

to get a mutual agreement that both sides would let all questions between them rest pending the decision of the Government. They (the Commissioners) tried to persuade the majority to allow the minority meanwhile to repair their houses, in view of the approach of winter; but this appeal failed. Their patience, in trying to get even the agreement to abide by the decision of the Government when given, was remarkable; and their very partial success reveals only too clearly what kind of fairness the minority may expect from their brethren:—

MR. DAVIE—I will read what I have written in this book:—

“It is agreed between John Tait and Robert Hewson on the one side, for the majority of the Indians of Metlakatlah, and by Matthew Auckland and Samuel Pelham for the minority, that all questions and troubles between them—including the two acres known as Mission Point—be left to the decision of the British Columbia Government; and they agree to abide by their decision. The majority also agree not to molest Bishop Ridley, or any of the people attached to him, or the house and premises at Mission Point.”

This was interpreted to the Indians:—

MR. DAVIE—Will you agree to this, or do you not? You know what it means, do you not? *Ans.*—We will agree if the decision is in our favour.

We shall not ask the Government to consider the matter at all in the way of arbitration if you will not agree to abide by its decision. It is your own suggestion, and we have done what we consider to be best for you, and it is very wrong for you to infer that the decision will be against you; it may be in your favour; it may be partly in favour and partly against you, but if you don't refer it to the decision of somebody, how are you going to have your troubles settled at all? We cannot do anything more for you.

MR. ELLIOTT (to the interpreter)—Will you say that I believe that these Indians are well disposed, but I believe that they have been influenced by bad people.

After some further argument, the majority representatives said they would agree to the Commissioners' proposal if the minority refrained from building (i.e. building their own houses on their own plots). Samuel Pelham, for the minority, then said, “Although it is hard, yet we agree.” But even then, the two majority men, though professing to agree, declined to sign the paper. They professed to agree, but said, “We just don't wish to bind ourselves. We are not willing to put our names, fearing that we might be obliged to stand by whatever the Government may decide hereafter.” The Commissioners reluctantly agreed to stop another day (the eighth of the proceedings), and next day they tried again. But all in vain. The C.M.S. Indians signed the paper. Mr. Duncan's party finally refused.

The Commissioners' Report itself is not long. A good deal of it refers to some land quarrels and disturbances at other places, and this does not concern the Society. Two sections of the Report have been already given at the beginning of this paper, viz. the enumeration of the “causes of disquietude,” and the paragraphs about the Indian notions on the land question. Concerning the Indian Council at Metlakatla the Commissioners say:—

The Indian Council at Metlakatlah is productive of trouble. It has no legal organization or status, and assumes to authorize the commission of acts of violence.

The destruction of the church at Kitkatlah was not done without reference to this Council.\* Both immediately before and immediately after the occurrence the Kitkatlah Indians came to consult and inform the Metlakatlah Indians. The Council assumes to assert the right to prevent, and without doubt does prevent, by threats, the erection of buildings by those of the Metlakatlah Indians who dissent in religious views from the opinions of the majority. It was under the auspices of this Council that the store and guest-house on Mission Point were pulled down and forcible possession taken of the school-building, which at the time was being used by Bishop Ridley both as a church and school-building.

The Commissioners consider such an illegal organization to be fraught with danger to the peace and order of the North-West Coast, especially in this: that the so-called Council make laws to themselves irrespective and in disregard of the laws of the land, and thus set an evil example to neighbouring Indians. Instead of submitting to the Indian Act, and seeking its rectification in those particulars wherein its provisions are unsuitable, the Council rebel against its authority generally. The Metlakatlahans refused to recognize the authority of Mr. McKay, who had been appointed Indian Agent, at Metlakatlah, and who was also clothed with the Provincial office of a Justice of the Peace, hence the community have been a long time without a magistrate. Mr. McKay had accompanied Dr. Powell, the Indian Superintendent, on H.M.S. *Heroine*, for the purpose of being installed in his office.

The reference to the separation of Mr. Duncan from the Society is as follows:—

The severance between Mr. Duncan and the Church Missionary Society has been the immediate cause of the present troubles. The Commissioners cannot undertake the task of saying who was to blame for the severance, nor do they consider it within their province to express an opinion as to how far, but for the countenance and pecuniary aid of the Church Missionary Society, the material well-being of the Metlakatlah Indians would have been accomplished. Without doubt, the pulling down of the store on the Church Missionary Reserve, the forcible taking possession of the school-building on the Indian Reserve, the assaults on Bishop Ridley, and the destruction of the Kitkatlah Church, would not have taken place but for the unfortunate differences between Mr. Duncan and the Church Missionary Society.

The recommendations of the Commissioners are as follows:—

There appear to be two courses open to the British Columbia Government:—

1st. To ask the Dominion to buy out the interests of the Church Missionary Society, in their improvements, upon Mission Point, and upon the reserve, with a view of turning the two acres and the improvements over to the Indians, as part of the reserve. If this course be adopted, the Indians should be given plainly to understand it is purely a concession, and before it be resolved upon the Government would have to consider whether the Indians generally would not interpret the concession as a recognition of the Indian title to lands throughout the country.

2nd. To assert—and if necessary by force of arms—the right of the Province to the two acres, by the survey of it as Government land.

The Commissioners beg to express the opinion that the survey of Mission Point by the direct instruction of the Lieutenant-Governor, will be recognized by the Native mind as the assertion of the right of the Queen, as represented by the British Columbia Government, to the lands of the province; and they urge, as a matter of necessity, and in the interests of the province, the prosecution of that survey.

Should the Government decide to adopt the second course, it will be expedient that the survey should be conducted with the presence of one of her Majesty's vessels of war at Metlakatlah, and that the officer in command should have specific instructions to land an armed force in the event of the survey being obstructed, so that it may be accomplished, and life and property protected.

\* This was a C.M.S. building at an out-station. Its destruction was a wanton outrage by heathen Indians, who were said to have been acting in concert with the Metlakatla majority.

While the present Indian law exists, every effort should be made to see it carried out. The Metlakatlah Indians should not be allowed to defy the authority of the Indian Act, or reject the supervision of an Indian agent. It is remarkable that this has been allowed upon the coast of the North-West, when in the interior of the province and elsewhere on the seaboard little difficulty has been experienced with the Indians.

The evidence disclosed upon the inquiry leads the Commissioners to believe the Metlakatlah Indians were advised to reject the Indian Act and the Indian agent.

Since the above was in type, we have received with satisfaction and thankfulness the news that the Executive Government has surveyed the two acres without opposition from Mr. Duncan's Indians, who contented themselves with handing in a formal protest. The land itself is of small importance, but the principle involved was most serious. We trust that by God's blessing the quiet firmness of the Government in defending the right may now result in at least outward peace and mutual toleration.

To the foregoing we append the following very interesting letter from Bishop Ridley, which calls for much thankfulness:—

*Letter from the Bishop of Caledonia.*

*Metlakatla, Jan. 9th, 1885.*

You will be glad to hear that we have had six weeks of peace. Mr. Duncan sailed for Victoria November 25th, and returned last Sunday. There was an attempt at rejoicing, but since the first display there have been many signs of depression among his adherents. Doubtless there is disappointment, but I cannot tell you anything of the plans of the Government, because the steamer brought no mail. It is rumoured among the Indians that Mr. Duncan says he was required to appear at Ottawa, but he begged that he might have his visit postponed, so that he might return to Metlakatla and arrange his cannery affairs, as the cannery is not to be worked this year. What will be done I do not venture to predict. Among the rumours that thickly flew about the early morning after Mr. Duncan's arrival, was one to the effect that the C.M.S. was to be sent out of Metlakatla. The first I heard of it was from a little company of our people who came in, saying, they all, with the Christian Kitkatlas, would gather around me wherever I went. "But I am not going away," was the reply.

I have mentioned the Kitkatlas being here. They came about a week before Christmas, and became for awhile my guests, and then were entertained in the houses of our people. They numbered

twenty-five, of whom I think fifteen were Christians. I had, two months before, invited them to come and bring with them any of their tribe well-disposed towards them as Christians. Their stay here has been fruitful in several ways. I hope they learned, or are learning (for they are still here) a good deal that is new, and having their faith strengthened as their knowledge increases. Their steadfastness has stimulated our people here. Three of those who accompanied the Christians wish for baptism. One, the old man who rang the bell as the heathen were destroying the church, I baptized. His relatives are heathen and have persecuted him. When it was known among Mr. Duncan's people that he was to be baptized, those of them who belong to his tribe sought to dissuade him. His answer was simple: "I have risen up. I will go through to the end. Why not?" He is a great hunter, and a man of means. He chose his Christian name, Peter, but left me to give him a surname. I always advise the retention of their former name when unobjectionable. Peter's name meant the mussel-opener. I asked him how he liked the sound of Bell, and he replied, "It is easy to say and sweet sounding." Then I explained that he had rung the (ashoi) bell at his peril, and therefore it was appropriate; and, secondly, it was the

name of a great friend of the C.M.S. whose Christian name is Charles. I trust Peter will be as sound in the faith, and as true to the Society, as his Cheltenham namesake.

From the day we were robbed of our church until now, three and a half months ago, we have had many signs of growth in grace. It is not that our afflictions have been more painful than during the preceding winters. Prayer has made the difference. You will remember how disheartened our esteemed brother Dunn was last winter. He was distressed at the fretful temper and occasional outbursts of revenge among our much-enduring people. He would have seen signs of the same thing had he been here on the 22nd September, 1884. Paul Shibasha, the great chief, has since told me he had made up his mind to recover the church or die in the attempt. When he came, with the rest, to report the seizure, he could scarcely speak for half-suppressed rage. I saw danger impending, and was at my wits' end until his speech was ended. I was then expected to speak, so I said, "Let us pray, and when I have finished, Paul, you pray for guidance." This subdued the anger. As they left, I said, "Come again this evening for prayer." At the close all expressed the feeling of peace that had settled down on us. We met the following evening for prayer. It was kept up the whole of that week; the next week likewise, with the addition that a short address was given each evening by one of their number, whom I named the preceding evening. These addresses grew too long, and I reduced it once more to prayer and praise. It has not ceased. The bell rings at 7 p.m.; the people assemble; we sing two hymns; two Indians, whom I appoint the previous evening, offer prayer. I conclude with a prayer and the blessing.

Our numbers here, not including the Kitkatlas, amount to eighty-three, all told. Of course many of these are children, and a few very aged. Yet it is a common thing for forty to be present, sometimes sixty; never less than about twenty. The average attendance is quite thirty. Is not this an astonishing fact, worthy of praise? God has indeed sanctified our afflictions. I dreaded the effect of the armed watch we were urged by the magistrate to maintain. It for a time stirred the blood of the men, but

prayer conquered again. I had my first confirmation here, and communion with Indians, the Sunday after we were robbed of our church, and then was contributed the first offering at Metlakatla to the C.M.S. There has been steady progress. Having no church, but many services and offertories to care for, I proposed the election of churchwardens. Paul Shibasha was elected by the people. I appointed as his brother-warden the next chief in rank, Donald Bruce. I then suggested that the people should bear the expenses of divine worship, to which they cordially agreed. Every evening one of the churchwardens lights a fire in the large room we have fitted, as best we could, as a church, then lights the lamps, and the people flock to a bright and warm church. For Christmas they decorated it and locked me out until it was complete, so that I might be surprised into admiration, as I really was. Church decoration is not a vital matter, but it was pleasant to see those men, many of them old, proud of their work as they watched its effect on me. I praised them.

On Christmas Eve our choir sang an anthem very well indeed. The gratifying part of it was this. Some of Mr. Duncan's people determined to stop our people's singing, but I was not to be suppressed. My reply was that we would go to the houses of our own people and sing, if not interrupted. If interrupted we should not resist, but return quietly to our church. If assaulted we should appeal to the magistrate as soon as I did, and said that we would sing either before or after the other choir, and would take care not to meet if they would tell us the hour they intended to begin. Then I added, I should like to see the two choirs unite in the open air, so that harmony might prevail for at least one evening. The deputation withdrew, to lay the matter before their constituents. Two hours later they returned and agreed the choirs should unite. This took place, and a great joy and gain it was. There was

not a jar or a snarl from that time onward. On New Year's Day at least fifty of Mr. Duncan's adherents came to me on the public road and shook hands as they exchanged the New Year's greeting, and many more gave me a friendly nod for the first time for three years. So it continued until Mr. Duncan's return, when the graciousness was frozen again.

On Christmas morning sixty-five Indians were present at the service, and sixteen communicated. Offertory, \$11.62½ = 2l. 6s. 6d. Matthew Auckland preached to about the same number in the evening.

On the following Sunday I baptized an infant child of one of the Kitkatlas. This, the last Sunday of the year, was a very happy one. The attendance, morning, 61; afternoon, 73; evening, 70. I had a confirmation class every day that week. The midnight service, Dec. 31, was crowded. Matthew Auckland (an able preacher) gave the first address and the second, Samuel Pelham offered the prayer of confession, Charles Ryan the prayer, or rather the following thanksgiving. The leading spirit among the Kitkatlas, Daniel Lutkwizanti, prayed for a blessing on the opening year, and was followed on the same theme by Donald Bruce. I go into these particulars, chiefly, I may say, for the sake of Admiral Prevost, who will rejoice greatly over it as he hears or reads the names.

At the service at eleven o'clock, New Year's Day, I confirmed twelve, of whom six were Kitkatlas. The furnace had tried them. I never saw more humble, devout, and faithful candidates. In the afternoon I entertained our whole party, exactly 100 Indians. On the following Sunday, the first of the year, there were twenty-five communicants. In the afternoon I baptized Peter Bell.

You see we had much joy during our interval of peace.

I wish that some means could be adopted for raising about 100l. for the erection of a church on the site of the building destroyed at the Kitkatla village. The destroyed church cost more than 100l., but if I could obtain 100l. from England I would try to raise 50l. here, and then build a little more extensively than at first, as a sign that Christianity, instead of being subdued by cruelty and persecution, rather

grows thereby. As soon as the way is clear for sending a Native teacher there again we must be ready to do so.

Almost all the adult baptisms of the last three years have been Kitkatlas. The heathen are bitterly opposed to the Christians, but notwithstanding this I look for greater accessions from that tribe than from any other.

You will be glad to hear that the translation of the four Gospels is now complete. Mrs. Ridley, who has fully shared the labour of translation, is now busy in writing St. Mark for the printer. Excepting the Epistles and Psalms the Prayer-book is nearly finished.

My boarders make good progress. The first-class is about equal to the fourth standard of an English elementary school.

Jan. 12th.

The following interesting fact came to my knowledge yesterday. Daniel Lutkwizanti, whom I mentioned as one of the leaders in prayer at the opening of the New Year, was the chief composer of heathen songs, the leader in exhuming and gnawing corpses, and a man of superior mind, looked up to by the whole tribe. Up to the time of the destruction of the church in his village, he had been a keen watcher of the Christians, but beyond feeling that they were not fairly treated, he had no sympathy with them. He never shared in the persecution, and had kept on terms of civility with them. But the ferocity and hatred then manifested by the heathen seemed unreasonable, and instead of carrying him on its current, turned his sympathies to the Christians. Their behaviour at that trying juncture won his admiration. He stood forth at once as their friend, and as soon as he was taunted as being one of them he boldly joined them. This was nearly a year ago. He has been to me several times since. He has been foremost in striving to obtain justice. When the man-of-war was here in November last, in the midst of all the excitement, and when our prospects seemed terribly dark, he sought baptism. The former teachers, Matthew and Samuel, bore testimony to his character. On examination I found him particularly well informed. I baptized him and his wife. They returned to their tribe, and at a great public gathering (at a potlatch, as the giving away of property is called)

he stood up and said he had received help from heaven to open his hands and drop what formerly he grasped ambitiously. What he had felt of heavenly power had subdued his love of power and his pride. He had knelt down and the Bishop had poured water on his head. He had risen a sworn servant of

Christ. His former ways were wrong. Their ways were his former ways. They knew they were not good. The chief publicly admitted this, and he is the leading spirit against the Cross. But wait, work and pray. Good will yet issue from their distresses. The Cross will conquer.

## PERSIA AND BAGHDAD.

[We present the very interesting Annual Letters of Dr. Bruce and the Rev. T. R. Hodgson, and also two letters from the Rev. G. Shirt, of the Sindh Mission, who visited both Persia and Baghdad on his way back to India.]

### *Rev. Dr. Bruce's Report.*

*Julfa, Ispahan, Dec. 2nd, 1884.*

**L**IFE in the Julfa Mission for the last twelve months has been very uneventful, and furnishes but little material for an Annual Letter.

1. *Baghdad.*—From October, 1883, to March, 1884, inclusive, were spent by me on a tour to Baghdad. As I have already written you a full account of my visit there, and as the Rev. T. R. Hodgson will give you all information in his Annual Letter, I need say no more about it, except a few words to solicit the prayers of all friends of the Redeemer's kingdom for a blessing on the Mission there. Baghdad, which rose out of the ruins of Seleucia-Ctesiphon as it had risen out of the ruins of the Babylon of Nebuchadnezzar and Nimrod, is still the capital of Babylonia. There, after the flood, man first raised his head in proud rebellion against his Maker, and the charred ruins of the tower of Babel still stand as a monument of his folly. There was the beginning of the world-empires under Nimrod, and there Nebuchadnezzar's image of gold was set up in vain defiance of Heaven's King. There "Jehovah first came down to see the city and the tower which the children of men builded" (Gen. xi. 5), and there the "God of glory appeared to Abraham our father," and in his faith laid the foundation of the temple of God and the kingdom of His Son. Baghdad is still the stronghold of Satan. A feeble effort has been made to lay the foundations of a living Church there once more, and to give the light of the Gospel to those who sit in darkness.

From the days of Nimrod to those of the Caliph Omar, when Seleucia-Ctesiphon, the proud and powerful capital of Persia, fell before his wild Arab hordes, Babylonia, well watered, like the garden of the Lord, by irrigation streams from its two great rivers, swarming with inhabitants and abounding in cities, had been one of the greatest seats of empire in the world. Under the Abbasside Caliphs it was also till the thirteenth century the capital of an empire which extended from the Straits of Gibraltar to Hindustan. Islam has, however, succeeded in doing what she has done wherever she planted her foot, viz. changing a garden into a desert, a fruitful land into a howling wilderness; and it is reserved to Christianity to make the desert rejoice and blossom once more as the rose.

Baghdad has still all the capabilities which its predecessors, Seleucia-Ctesiphon and Babylon had. During the first year of our Mission there (1883), Satan put forth all his wiles to injure our work, and Mr. Hodgson has had most trying and uphill work in endeavouring to repair the damages of the former year. The school opened in that year was closed by the order of the Turkish Government, and an order to re-open it has not yet been obtained. This is a great desideratum for the Mission; and another missionary is also urgently needed to help Mr. Hodgson. The prayers of God's people are earnestly requested for these two objects.

2. *Julfa.*—Since my return from Baghdad, on March 28, 1884, my time has been fully occupied with work within the Mission premises. For the



last six months of the year, my colleague, Rev. Dr. Hoernle, has been absent on furlough to Europe.

3. The *Congregation*, consisting of 172 adherents, of whom 89 are communicants, is under the care of Rev. Minasakan George, deacon and Native pastor, from whom I have received valuable help. Our services are (1) Divine worship in Armenian on Saturday evening, by Rev. Minasakan George; (2) Sunday morning service in Persian, by him and me jointly; (3) Sunday-school in the afternoon, under the superintendence of Mr. C. Johannes; (4) afternoon service in English, by myself, for the few English residents and the English-speaking masters and pupils of our schools; (5) a prayer-meeting on Thursday afternoon in Armenian, entirely conducted by the members of the congregation. I am thankful to say that the attendance at the Sunday morning service and the Holy Communion is extremely good, and the Thursday prayer-meeting is better attended, and shows more signs of life than formerly. The Lord's Supper has been administered seventeen times, with an average attendance of 63.

4. *Boys' School*.—Our schools have passed a crisis in their history, and the way they have been brought through it marks a new era in our Mission. Not only has all opposition on the part of the Armenian ecclesiastics ceased, but several of the priests, among them those who were our bitterest opponents, now send their children to our schools. On November 29th we had our annual distribution of prizes, and the Armenian Archbishop kindly presided. He manifested great surprise when he saw 317 children of his flock and a goodly number of their parents and friends assembled. One would think that such a sight would have been anything but pleasing to him, especially as a great number of the pupils of his own school have lately come over to ours. But so far from showing any feeling of displeasure, he spoke to his people in terms of high praise of the schools, and publicly thanked all of us who had taken part in the work. He also repeated in Armenian a great deal of what I had said in Persian on the duty and privilege of all Christians, especially in these Mohammedan lands, being one.

On the whole, our meeting was a great success. I feel sure that God was with us, and trust that He will bless what was done and said towards the fulfilment of our blessed Master's dying prayer, that all Christians may be one in order that the world may believe that the Father has sent Him. Another thing which marks the new era in our Mission work is that we are able to assemble all the scholars in the Mission chapel, and to open the school daily with the reading of a portion of Scripture, an exposition, a hymn, and prayer. Formerly the school was commenced by prayer offered by each master in his own class; but as the Persian teacher is a Mohammedan and the teacher of the Armenian language is not a member of our Church, this could not be done in all the classes; and it is a great advantage for the missionary to be able to bring the whole school together once a day, and try to lead them himself to the throne of grace, and to impress upon both teachers and scholars the paramount importance of the Word of God as the first and great means of education. I teach in the school two hours daily myself, and as all the classes of both boys' and girls' schools are being taught "The Life of our Lord," with St. John's Gospel as the basis, I have a fortnightly class of all the teachers who give instruction in the Scriptures. I am very thankful to be able to express very great satisfaction in the conduct of all our teachers. Mr. C. Johannes has a capital staff under him at present, and all of them, with the exception of the two above named, have been educated and trained in our school.

5. *Girls' School*.—My wife, who laboured alone in the girls' school for years, and myself feel most grateful to our Heavenly Father for the great progress and improvement in this invaluable branch of our Mission owing to the loving and skilful care of Miss Read, of the Society for Female Education in the East. Miss Read's whole heart and soul are in her work. Not only is she always at her post during school-hours, winning the hearts of her pupils by her loving care of them, but, out of hours, studying Armenian, and visiting her pupils and their parents from house to house, she taxes her strength to the utmost. The school

now contains 105 girls, and an infants' school of 97 boys is also under Miss Read's care.

6. *Orphanage and Industrial School.*—We still keep on the Famine Orphanage, which was started in 1872 by Rev. Pastor Haas, of Stuttgart, and which has been supported up to the present time by the balance of the Wurtemberg-Persia Famine Fund. During the famine of 1871-72 I received 4600*l.* from the Christians of Wurtemberg, which was distributed to the sufferers from the famine; in addition to which, a sum of 1300*l.* was sent to us by the same kind German friends (friends I say, though neither myself nor any one in Persia had ever heard the name of even one of our benefactors) on the condition that we would start an Orphanage. On this sum, with a little help from other sources, we have kept on the Orphanage, which contains twenty orphans and two boarders. I have been doing my best for several years to make the Orphanage, if possible, self-supporting by starting an Industrial School in connection with it. The buildings and tools, &c., necessary for the workshops have cost about 500*l.* out of the principal, and we have still about 200*l.* in hand. The Industrial School consists of a weaving establishment and boot shop. No branch of our work gives more trouble than this, as the accounts are very complicated, and there is a great difficulty in finding purchasers for our wares. Indeed there is nothing more difficult or more desirable than to find an honest and respectable means of earning their bread for the Christians of Persia. The chief trade of the Armenians for centuries has been making wine and selling it surreptitiously to the Persian Mohammedans, which I need not say has had a most degrading effect upon the Christian community. The majority of the youths who learn English in our school are obliged to go to India to earn a livelihood. I am thankful to say that our Industrial School has greatly improved during the year. Hitherto, instead of supporting the Orphanage, it has been a draw upon our funds every year. I now have great hopes that it will soon more than pay its way. Several of our orphans do earn their bread in it, and almost all the clothes used in the Orphanage are made by themselves.

7. *Translational Work.*—This is one of the most important of all the many branches of Mission work in Persia. The late lamented Professor Palmer said that he could not conceive how the Bible Society work could be carried on in Persia with such a translation of the Old Testament as we now have; and both the American and English missionaries all agree that a new translation of the whole Old Testament is absolutely necessary for our work. During Dr. Hoernle's absence in Europe I have had sole charge of the Mission, taught two hours daily in the school, preached twice every Sunday, had to keep all the accounts of the Julfa and Baghdad Missions, the accounts of the Industrial School, and of the British and Foreign Bible Society's dépôts, col-porteurs, and other agents, besides the work connected with the congregation. I need not say that I have not made as much progress in the translation of the Scriptures as I could wish. Before starting for Baghdad, in October, 1883, I undertook, at the request of the Rev. F. H. Baring, to get a translation of *El Kindy* made for him by our Munshi from Arabic into Persian, hoping that he would be able to do it during my absence in Baghdad. On my return on the 28th of March I found that the munshi had not been able to do it alone, so I have been obliged to help him in it. I am thankful to say that we have just finished the work, and have it ready for print. Besides this, I have had to correct the proof-sheets of my Bible History in Persian, which is being printed by the S.P.C.K. in Germany. I have revised and prepared for print Genesis and Exodus, ditto Psalms i. to lxx., and re-translated Psalms lxxi. to cx. It is plain that at this rate it will take very many years to finish the Old Testament. If it were only for this branch of our work we need another missionary for Persia, and earnestly do I request the prayers of God's people that He may call one whom He has fitted for the work.

8. *The Work of the Bible Society.*—This is the most important branch of the Church Missionary work in Persia. By its means the Word of God has been, through the agency of brethren trained in our Church Missionary congregation and schools, and a few others,

scattered far and wide from Julfa to Baghdad, a distance of one month's journey on the west, to Kerman, also a month's journey distant on the east, and to Bushire, Muscat, and other ports in the Persian Gulf on the south. The north of Persia is worked by the American missionaries. Our colporteurs and depôt-keepers have sold within the last two years about 12,000 portions of God's Word.

9. Within the last eighteen months our excellent colporteur and evangelist Benjamin has visited most of the towns between Kerman on the east and Baghdad on the west, as well as those between Ispahan and Bushire and the other towns on the Persian Gulf, including Muscat in Arabia. In the great majority of them he has been well received, but in some he was very badly treated. In one he had a narrow escape of his life, surrounded by a fanatical mob who threatened to kill him; his own calmness and courage probably, under God, saved his life. In another he was abused and beaten, and in a third severely bastinadoed. A few extracts from his diary will no doubt be interesting to you.

"*Yezd, 15th September, 1884.*—You are aware that when colporteurs visit a town for the first time there is generally less opposition and controversy than on the second visit; but the opposite of this is the case here. When we paid our first visit here last year we were greatly opposed both by the Governor and Mullahs. The Governor, who was so much against our work last year, had a most friendly conversation with me for two hours about prayer, Protestantism, and other subjects, and at the end said, laughing, 'I am afraid to buy your books lest by reading them I should become like you.' I told him that his brother, the Governor of Ardekan, was not afraid, and had bought books from us. He said, 'I hope you have not turned my brother from his religion, and made him like you.' I replied, 'I wish all men would fear and honour God.' There were many Mullahs and great men present, but none of them opposed our work. On the contrary, one of them, a Mulla and Syed, invited me to his own house afterwards, and after an hour's friendly and quiet conversation bought six copies of Scriptures, and gave me full price for them.

"*Kerman, October 1st.*—After staying nine days in Yezd, during which the friendly attitude of the Governor, Mullahs, and people was kept up towards us, we left rejoicing for Kerman.

"On our way to Kerman we visited a large village of 800 families called Mohammedabad. We reached there at 8 p.m., and immediately informed the Governor, who, though he had guests, and it was so late, came at once to see us. He showed us the greatest kindness, and stayed with us till eleven o'clock. His chief question was, 'How shall we be saved?' We said, 'He who has two natures, i.e. a divine and human, alone can save us, and God's Word (Old and New Testament) affirms that this person is Jesus Christ.' On leaving he bought a Bible, and went away rejoicing.

"In Bahramabad the Mohammedans were very glad to see the Bible in their own tongue, for this was the first time they had seen it. One day, on returning from the bazaar, I could not see brother John (one of the Julfa orphans who has accompanied Benjamin on his tour), as a very large crowd had collected round the door and in the room, and were talking to him. Our work being new in this place, the people were afraid to buy books openly; however, we sold twenty-eight copies that day. Thanks be to God for His help and grace. We have made twenty-two marches from Ispahan to this place, and have had only six working days, in which we have sold 180 copies. Let us together lift up our hearts to our Heavenly Father, and pray Him to bless His Word, which is being disseminated in this land, and make it bear fruit to the honour and glory of our Saviour.

"*Kerman, Oct. 8th.*—I am sure you will be very glad to hear of the good news we have to tell, and how everybody is peaceful, and many Bibles are being sold, for this is the first time work is being done here, and many come to us and talk about Christianity.

"A few days ago I went to the Governor and had a very interesting conversation with him. He asked me many questions about our work, and bought a Bible and a New Testament, and was astonished at the cheapness of them; and when I was leaving, he gave me a present of twenty krans. You know that I never like to take anything more than

the price of the books I sell, but in this case I took the money, thinking how glad our brethren would be to hear that, among Mohammedans even, there are found those who honour the Word of God, and because I did not think it would be civil to refuse the present of so great a man.

"*Shiraz, Nov. 27th.*—On our journey from Kerman to this place we visited Neyriz. The people here are more enlightened than in the purely Mohammedan towns which we passed on the road, as many of them are Baabis. And many of them disputed with us about the sale of New Testaments. Perhaps you will be surprised at my saying that they are enlightened, and then saying that they disputed with us; but they did not dispute like the people of other places, but only for not selling more Testaments to them. They came to us with money in their hands saying, 'Give us New Testaments, and take the money, why do you take them to other places?' For having sold twenty-five copies we did not wish to sell any more, and told them that we must keep some for other towns. But they said, 'We are giving you the price of the books, and if you think you can sell them for more in other places, we will gladly give you what they will give;' and again they said, 'Do you think other people will have more desire to buy these books than we have?' On the whole, I never visited a place where the people showed greater desire to buy the Scriptures than here."

10. I have said nothing about the Medical Mission, as Dr. Hoernle will have given you his own report of it; but it is only right to add that the dis-

pensary has been kept open, and the work continued during Dr. Hoernle's six months' furlough to Europe, far better than we could have expected, by his excellent and valuable assistant, Mr. S. J. Seth. Mr. Seth received his education entirely in our school and his medical training from Dr. Hoernle, and does credit to both. On the whole I have never found better material for Mission workers than among the Armenians of Julfa; and our school and Orphanage have already yielded valuable fruit. It is impossible to overrate the importance of a Christian school with 317 scholars—the only one between our missionary schools in the Panjab and the American schools in Urumiah and Turkey. The school, with the congregation to which it belongs, is the one and only centre of light in 1,000,000 square miles of the earth's surface. And our school and Orphanage are the only sources to which we must look for Mission workers. We have shown in this letter that rays of light, feeble though they may be at present, have already gone forth from this centre far and near. The greatest desideratum in our Mission at present is the establishment of a good training school and theological class in connection with our schools. It is impossible for us to do justice to this branch of the work with our present staff. We need another missionary for Persia. Is it possible that one clergyman, full of the Holy Ghost and wisdom, cannot be found to volunteer for such a district? We earnestly solicit the prayers of God's people that He will raise up and send forth one whom He Himself may have called and fitted for the work.

#### *Letters from the Rev. G. Shirt.*

*Baghdad, December 19th, 1884.*

My route through Persia, after landing at Enzelli, was through Rasht, Teheran, Ispahan, and Shiraz to Bushire on the Persian Gulf, a journey of about 1000 miles, taking in some of the most important towns in the country. It occupied nearly six weeks, including the time I spent at the different towns on the way; and during that time I seized every opportunity that fairly presented itself of conversing with such people as I fell in with, whether Christians or Mohammedans, of high or low degree, learned or unlearned.

One thing that has struck me very much, and for which I was not fully prepared, is the way in which orthodox Mohammedanism, or rather the Shiah form of it, is being honeycombed. It was no mere accident, I believe, which led me to discover a Soofi in the first educated gentleman I met with, who, though he rejected this appellation, yet called himself by the Arabic title for such. Either this dangerous "science falsely so called;" or Babiism; or secret unbelief; or the hidden practice of drinking wine; or, far better still, the conviction, gained from reading the New

Testament in their own tongue, that Christianity is at least to be treated with respect,—seems to have made great inroads upon that form of Mohammedanism practised in Persia. This honey-combing of a false faith, if it were done only by the uncarnal weapons of truth, is something we might greatly rejoice over, but so far as it is brought about by infidelity or vice it is only a cause for sadness. In Persia, as everywhere else, I found illustrations of the fact that the unbeliever is often the fiercest of all bigots, and a relentless persecutor to boot. On this account I do not think it would be much safer for a Mohammedan in Persia to publicly profess Christ than in other lands, where the keenest bigotry characterizes the followers of the Arabian Prophet. In one he would be put to death for denying what was believed to be the true faith, in the other his life would be taken from him on some false charge that had nothing to do with his faith whatever. As a matter of fact there is a vast amount of timidity among the Mohammedans of an inquiring turn of mind just at present, far more indeed than can be justly charged to their national characteristic of lack of courage.

In spite of this state of things I am hopeful that the day is dawning in which men will dare to speak out their convictions. The Armenian priest at Shiraz, in a long and interesting conversation which I had with him, bore strong testimony to the improved attitude of the Persian mind towards Christianity of late years, and he attributed this very much to the good work that had been going on during that time, of which Dr. Bruce is the centre for Central and Southern Persia. This witness from a source whence we should not naturally look for it, I am convinced, is true, and if no other result than this had been gained, I consider the C.M.S. and the British and Foreign Bible Society might thank God and take courage. But this is not all. In some instances the remote limbs of an old and moribund Church begin to show that they have at least some life left in them. How much the youths now being so well grounded in the truth by Dr. Bruce and his colleagues at Julfa may be instrumental in raising the Armenian Church from its slumber, God alone knows; but it is something to know that such a

spiritual preparation is being made in the Armenian youths who attend the C.M.S. school at Julfa.

The freedom which we in India enjoy for preaching the Gospel is of course unknown in Persia; but there are opportunities for personal dealing with individuals by way of conversation, and there is a demand for books which cannot be openly supplied, such as the *Mizan ul Haqq*; in fact, I have been as often asked for this book as for wine. I had not the will to supply the latter, nor had I the power to give either one or the other.

I count it a matter for gratitude to God that the leading colporteur connected with the Mission at Julfa, though supported I believe by the Bible Society, is a man of no ordinary Christian spirit. He knows nothing of education as it is understood in the West; but he has a heart full of love, a faith that God can work as great wonders now as in the past, and a zeal which persecution and suffering have only served to increase. I met this man and his helper at Shiraz, and I will not presume to state that I tried to encourage him in his good work, for he is one of those bright spirits who seem to bring sunshine wherever they go, but I must say, that I greatly enjoyed my intercourse with him and our mutual commendation of each other to the safe keeping of our God, when we knelt before the throne of grace.

Surely God has some blessing in store for this land, now so barren of everything except vanity and lies, when He has given to it such of His servants as Robert Bruce, Benjamin the colporteur, and others whom it has been my joy to meet in it.

Among the signs of the times it should be mentioned that the Rev. J. L. Potter of the American Mission at Teheran had his translation of the *Pilgrim's Progress* printed in the Government press only just before I passed through the capital. Surely God, who has opened the door thus far, will not suffer it to be closed until the full light has found its way in, notwithstanding the fact that preaching, as the term is generally understood, can only now be carried on within the church walls.

I regard the time spent with the American missionaries, their wives and lady helpers, at Teheran; and with Dr. and Mrs. Bruce, their daughter and

Miss Read, at Ispahan, as a very happy and joyful rest in two green spiritual oases of a land which is, not only physically, but spiritually also, a desert.

*Mejidiah, River Tigris,  
Dec. 29th, 1884.*

I spent twelve days at Baghdad in the frankest and most intimate intercourse with our dear brother Hodgson, who is so quietly, yet thoughtfully and faithfully, standing on the little vantage-ground there gained for Christ.

My knowledge of Arabic was not such as to afford me that free intercourse with the people which I enjoyed in Persia; still, with the help of Mr. Hodgson, and by turning what little knowledge I had into free practice, I had such access to the minds of a few that I should like, if God will, to visit Baghdad again after a few years' work in India.

The great want of the Mission at present I consider to be a school. This would not only be a centre of real Mission work, but it would open up for the Gospel other channels of influence among the Christian and Mohammedan population, which do not seem otherwise attainable. The present, too, seems a favourable opportunity for starting this work. The children of the Native Protestants have no school to attend; and the children of the Armenian Christians are in the same sad plight. What could be a greater blessing for the representatives of that ancient Church than to have their children properly educated and grounded in the Christian faith? Mr. Hodgson is on good terms with the Bishop and leading priest of that community; and his frank dealing with them is well calculated to minimize that suspicion which we might naturally expect from them. Just now, too, a good building, the property of an Englishman, could be secured, which would meet the wants of the missionary for a home, a church, a warehouse for the Bible Society, and a school. The only two things that are

wanted being a firman from the Porte, and money.

The action of the Turkish Government, in trying to make profit out of pilgrims to Kerbela, has aroused the indignation of the Shah of Persia, consequently he has forbidden his subjects to visit that place until this impost is removed. This has stopped, for a time, that flow of the Persian stream of pilgrims, which I should otherwise have seen; the Mission is therefore, for the present, confined very much to the Arabic-speaking population; but I was glad to find, among the colporteurs, two men who speak Persian fairly well, so that when pilgrims from that country are in Baghdad, there are men who can talk with them about Christ and His salvation. I was pleased to find a Bible-shop, commodious both for situation and accommodation, in the town. This supplies opportunities for conversation and individual dealing with visitors.

It was also a matter of deep gratitude to God for me to listen to the account of the death, quite triumphant, of a young Armenian, formerly in the Mission school at Karachi, who owed his whole spiritual training to the patient and affectionate teaching of our dear brother Sheldon. In listening to it, I felt as if it were a new voice from the grave reiterating the inspired Word, to sow beside all waters—yea, even in Sindh, where years ago the good seed had been sown by a loving hand, of the fruit of which I was now hearing nearly 2000 miles away.

My feelings about the Baghdad Mission are sanguine, for I see some signs of life in the Natives who flock there; and it seems to me that the thoughtfulness and faith exercised by our missionary are just what we want at present to prevent ground gained from being lost, and to use future opportunities as God Himself shall open them up. May He continue to vouchsafe to him an abiding sense of His presence, and send him a brother for the work!

#### *Rev. T. R. Hodgson's Report.*

*Baghdad, Jan. 2nd, 1885.*

The waters of the Tigris wash the walls of the missionary's house in Baghdad. Writing on this spot and on such a subject, what wonder if the C.M.S. and its work here seem but a thought

that melts into intangibility, while the mind wanders away and is lost in the far-reaching background of fabulous antiquity? Yet to-day and its work fulfil, in the divine purpose, the long history of this ancient land. This same

Tigris, "which goeth toward the east of Assyria," bears to this very day the name by which it is known to us in the first chapter of Genesis,—the Dijala of the Arabs. Out of this land went forth Nimrod (Gen. x. 11, margin), and builded Nineveh, the first beginning of the mighty empire of Assyria. Here in the plain of Shinar stood the tower of Babel, whose top was to reach unto heaven. Here, hidden from view under great mounds, are the crumbling ruins of cities of renown, and first amongst them great Babylon—"the glory of kingdoms, the beauty of the Chaldees' excellency." Here dwelt that mysterious race, probably of Cushite origin, known as the Accadians, whom the Shemitic Babylonians found in the land, and to whom must be traced the philosophy, the arts and sciences, and much of the literature of Babylonians and Assyrians, Phœnicians and Syrians alike, from whom came the germs of Greek mythology and Greek art, and who have probably influenced the whole civilization of the ancient world; so that much of our present culture is said to have had its starting-point in primæval Accad, the site of which must probably be sought for not far from the city of Baghdad, now occupied by the Church Missionary Society.

Baghdad, a name so ancient that it is said to occur in the geographical records of Assyria, and which probably means "given of the deity," in its vicissitudes of power and abasement has had a history as chequered as any city in the world can show. It was probably on the site of a far more ancient city that Almansur, the second of the Abbaside Khaliphs, founded his capital, on the banks of the Tigris, in A.D. 762, which the earliest of that magnificent dynasty of Eastern despots, Haroun al Rashid, cruel, rapacious, magnificent, and Almanun, learned and liberal, the friend and patron of Al Kindy the Christian apologist, have surrounded with a halo of romantic splendour. That dynasty perished with the destruction of Baghdad in the middle of the thirteenth century, by Halaku Khan, grandson of the great Zinghis; and Baghdad recovered only to be utterly destroyed again two centuries later by Timourlane, who is said to have erected a pyramid of 90,000 heads on its ruins. Two centuries later still it fell

into the hands of the Turks, under Sultan Murad IV., and it is at this day probably the second city in size and importance in the Turkish Empire. That it has survived at all to be still of importance, in spite of wars, oppression, and misgovernment, is due to its unrivalled position, which has made it a centre of commerce where Europe and India meet, to supply the demands of Arabia and Persia alike.

With all its wonderful associations, Baghdad ought always to be a centre of interest to the Christian Church. Babylon and Assyria rose and fell, and yet the thoughts, the aspirations, the yearnings, the religion of a people who lived four thousand years ago, have come down to us in a literature so strangely preserved that it seems that now, after a lapse of twenty-five centuries of oblivion, the records that have "leaped to light" are the revelation to us in these latter days of the truth of God's Word and of His faithfulness. Centuries passed away, and the Church in her first love and the fire of her early zeal turned to these ancient lands, made dear to her by sacred associations, and already in the plains of Shinar Christianity had taken root and flourished, when the gigantic imposture of Islam fell like a blight on the land, and ever since it has seemed as though the curse had been doubly repeated: "Nineveh is a desolation and dry like a wilderness, and desolation is in her thresholds." The sad and suffering remnant of the Christian Church has kept the torch but feebly burning through centuries of wrong and oppression, while Islam has lorded it over God's heritage with an insolent scorn and intolerance which is all its own, and with a satanic hate worthy of the powers of darkness who forged this deadly imposture. Would that the Christian heart of England were roused to a true perception of what this fearful apostasy of Islam is in its abiding and unutterable hate of the Gospel of peace, its blasphemous caricature of the relation of God to man, its unutterable degradation of the person of the Saviour of man, its teaching of corruptness and doctrine of devils! Judgment is surely at hand. What a task has the Church before it to gather in these lost and perishing sheep who have wandered in the dangerous wilderness of Islam!

The population of Baghdad, with its suburbs, is variously estimated at from 100,000 to 150,000. Probably the correctest reckoning would be nearer the smaller figure, which would include some 30,000 Jews and about 5000 Christians belonging to the various sections of the Eastern Church, many of whom, however, have been won over by the persistent propagandism of Rome.

Much of our work in Baghdad is amongst the Jews, who readily purchase the Hebrew Old Testament of the Bible Society, and to a certain extent the Hebrew New Testament of Professor Delitzsch. It would be a great advantage to have the two bound up together. The great majority of the Baghdad Jews are sunk in ignorance and superstition, their highest intellectual ambition being confined to a study of *Gemara Zohar*, &c. About twenty old men are paid by the community to study the Talmud, the fund for which purpose is obtained from a tax on butcher's-meat. There are twenty-one synagogues in Baghdad, in all of which morning prayers are said daily at dawn, and the Cohanins say their blessing every day. This is still sacred soil to the Jews, who have here the tombs of Ezra and Ezekiel, Joshua the High Priest, and the Sheikh Isaac. Pilgrimages are made to the tombs of Ezra and Ezekiel between Passover and Shebuoth, to the tomb of Joshua every holiday and Rosh Hodesh, and to that of Sheikh Isaac once a year. With the Jews at Baghdad life is completely absorbed in the hard struggle for existence amid surroundings of wretchedness and misery, and they dwell in the midst of a hostile population, who at any moment may indulge in violent outbursts of fanatical hatred. They should not be judged too harshly, for, after all, it is misery and oppression which have sharpened their wits, and even now, despite their inferior social position and want of political influence, the commerce of this part of Asia depends to a very large extent upon their energy, intelligence, and capital.

The Christian population of Baghdad may still be classified very much in the same way as is done by an anonymous French traveller of the last century, who says, "The one sort are Catholics who follow the Chaldean, Syrian, and

Armenian rites: all the others schismatics,"—only with the difference that from the point of view of any one but a Romanist, the schismatics would be those who lay claim to the title of Catholic, instead of "all the others" who still continue members of the ancient Eastern Churches. The same writer complains bitterly of "The jealousy and malevolence of these same schismatics," who at that time had apparently the best of the struggle for influence with Rome. But the persistent influence of France has in our day changed all that, and with the French consul as head of the "Catholic" churches, the influence of Rome has been steadily on the increase. Besides the rites above mentioned there is a magnificent "Latin" church in Baghdad, with a dome over-topping every other building, to which are attached convents of Carmelite friars and Dominican nuns, who conduct the only efficient school in Baghdad.

The Moslems of Baghdad, if they differ at all from those of their creed elsewhere, it is only in being more ignorant and fanatical. They are mostly Sunnis of the Hanbalite and Hanefite sects; but there is also, as might be expected from the vicinity of their shrines and sacred places, a considerable population of Shiah. Whatever their religious differences, these two conflicting sects agree in the one article of their political creed (all of them, that is, of Arab and Persian race), which is a sullen and hardly-concealed detestation of the whole class of ruling Turks, who, nevertheless, with their peculiar methods of oriental diplomacy, from pashas downwards, contrive to make their own interest out of a people whose hate they can afford to despise. The bane of the Arab races is disunion. The usually thronged resorts of Shiah pilgrimage have for the greater part of this year been silent and deserted. The thousands of Persian pilgrims, whose crown of devotion it is to visit, once in their lives at least, the tomb of Ali at Nedjef, or where the headless body of his son Husain is buried on the fatal field of Kerbela, Samara where the twelfth Imam lies hidden until the time comes for him to come forth as the conquering Mahdi, and the lesser shrines of Kufa and Kathemain, have been forbidden, by the policy or resentment of



the Shah, to enter Turkish territory, and the prohibition is still in force. The reason is said to be a difference of opinion as to the current value of the Persian *kraun* (a silver coin worth less than a shilling), which the Turks only allow to pass at a rate considerably below par. It is very probable that the Shah objects to so large a portion of the hard-earned savings of his subjects going to enrich the Turks, and naturally wishes to direct the devotion of his people to the shrines within his own territory.

Like all oriental towns, Baghdad, so picturesque at a distance, with its minarets, domes, and date-groves, speedily loses its charms on a nearer acquaintance. The vaulted bazaars, on certain days of the week, present a lively picture, with the motley concourse of Arabs, Turks, Jews, Kurds, Armenians, Afghans, Indians, &c., &c.; but the ordinary conditions of life are unmistakably dreary. Grim, prison-like walls, enclosing dark, tortuous and apparently interminable lanes, where the dust fills the air in summer and the mud lies ankle-deep in winter: dust-heaps, reeking with carrion and filth that poisons the air and attracts crowds of evil-disposed and predatory dogs. At night, when Baghdad is a tomb, a few smoky lamps cast grim shadows on the silent walls: you must keep your house after dark, for where would you venture in the dark, silent streets? Add to this the heat of five summer months, with the thermometer at from 100° to 112° in the shade, and the day from 10 a.m. to 5 p.m. spent in an underground cellar, and the imagination may picture somewhat of the reality of "Baghdad's shrines of fretted gold."

The year which has just passed has necessarily been one of waiting and watching,—“standing on the watch-tower,” and endeavouring to regain lost ground. At the beginning of the year, owing to reasons which I need not enter into here, we found the Turkish authorities thoroughly suspicious and hostile. They had already closed the school, which was somewhat prematurely begun, and we were peremptorily forbidden to reopen it. The matter was referred by Dr. Bruce and myself to H.B.M.'s ambassador at Constantinople, who very promptly gave us the benefit of his assistance and advice;

but, as usual in Turkey, delays have been interposed: matters, it is true, have been somewhat advanced, but the school is not open yet. We hope, however, that this difficulty will be finally overcome. I have had to apply myself to a study of Arabic; but the necessary fluency of speech does not come without a long intimacy with the thought and idioms of the people, and a year, perhaps, is hardly sufficient to give one a fair and speaking acquaintance with a language like the Arabic. We have no catechists or assistants in Baghdad on the staff of the C.M.S., but as I am entrusted with the care of the Bible Society's operations in Baghdad, I have thus the benefit of the assistance of the colporteurs, who in the truest sense are evangelists and preachers as well as sellers of the Word. The head-colporteur, Hanna, a man of an excellent spirit, is able to assist me very materially in the pastoral work of the Arabic-speaking congregation. I conduct the services in Arabic myself, but the preaching usually falls to his share, and a most earnest and impressive preacher he is. We have the Prayer-book in Arabic, which is much appreciated by our small congregation of about thirty souls, who enter intelligently into its services. About half the above number are communicants. The Church Committee are active and helpful, and a considerable sum is raised by the congregation for the Pastor and Poor Funds. The services are held in the missionary's house; and it is, of course, but the nucleus of a Church. I am convinced that if we had the advantage of being in the light of day, openly and visibly before the people in a church of our own, like the Romanists, and with schools, we would soon attract to our side all the better sort of Christian people in Baghdad. Our little flock are the earnest and thoughtful among these Christians, men who love the Word of God, and endeavour to carry out its precepts in their lives. It is difficult for Mohammedans to attend our services, held as they are in the privacy of the missionary's house, but one or two have occasionally visited us, and have invariably expressed themselves as being much edified. Our Bible and Book Depôt, centrally situated in the bazaar, is visited by Jews, Moslems, and Christians alike, and many a word dropped there, in

conversation or in discussion, may lead to thoughtfulness and inquiry.

It is appalling at times to look over this vast tract of country and think of the feebleness or apparent futility of a solitary missionary's endeavours to do the work appointed him. There are Christians and churches it is true; but missionary effort has been utterly lacking. It will be interesting to observe what will come of an effort now being put forth by the Romanists to win over the so-called "Christians of St. John (the Baptist)," who are not Christians at all, and are locally called Sabæans, who inhabit parts of the desert between the Euphrates and the

Tigris. One ought to rejoice at the extension of Christianity in any form in this country; but there are grave doubts whether the success of these efforts will further the cause of the Gospel. Humanly speaking, the field is as hopelessly barren as it is inadequately occupied. But who can describe the mighty acts of the Lord or show forth all His greatness? It is something to know that God is on our side, and time. It is an argument against impatience and against despondency, whether we may achieve success or only seem to encounter failure.

## THE CLAIMS OF THE HEATHEN AND MOHAMMEDAN WORLD.



HE postscript on a separate slip, appended to the *Intelligencer* last month, briefly described the meeting for young men held in Exeter Hall on the evening of March 24th. We however repeat here the substance of what was then said, in order to place an account of the meeting on permanent record.

The proceedings began at five o'clock, when fifty men from Cambridge and Oxford met for tea and prayer in the Council-room, the Rev. J. and Mrs. Barton and the Rev. H. C. G. and Mrs. Moule presiding, and were briefly addressed by the Rev. F. E. Wigram and Mr. Eugene Stock. At the same hour nearly three hundred City men were entertained at tea in the Parlour and Gymnasium by Mr. Robert Williams, jun., and Mr. Herbert Arbuthnot.

The meeting itself in the large Hall began at seven o'clock. Long before this the place was densely packed in all parts. Special seats on the platform were allotted to the University men, the members of the London Banks' Prayer Union, the students of St. John's Hall, Highbury, and the Church Missionary College. The only other reserved seats were a space for the clergy and the West Gallery.

The Chair was taken by Lord Cairns, whose lamented death a few days after is noticed on another page. His Lordship's speech was followed by speeches from Canon Hoare, the Revs. H. C. G. Moule and P. Ireland Jones, Principal and Vice-Principal of Ridley Hall, Cambridge, the Revs. H. Townsend and J. Piper, Mr. C. W. Pearson, the Rev. T. P. Hughes, the Rev. E. A. Stuart, of St. James's, Holloway, and General Haig.

It had been arranged, if necessary, to hold an overflow meeting at King's College, through the kindness of Dr. Wace, the Principal, and hundreds of young men who were unable to get into Exeter Hall made their way thither, and soon filled the theatre of the College. Mr. Robert Williams, jun., the banker, and a member of the C.M.S. Committee, presided; Dr. Wace sat beside him; and Mr. Moule, General Haig, Mr. Hughes, Mr. Piper, Mr. Townsend, and Mr. Pearson re-delivered their speeches to an enthusiastic audience.

The following are some of the speeches. A full report of the meeting appeared in the *Record* for March 27th, 1885 :—

*Speech of Earl Cairns.*

Ladies and gentlemen, this hall to-night presents a grand and encouraging sight. We are met here to speak of what has been done, of what can be done, and of what ought to be done for the purpose of carrying the great message of salvation to those who have not received it, and who, if we do not bring it to them, will perish without hearing it. Now there are a great many of those around me who will be ready to speak to you upon this subject, and as our time is limited our sentences must be short. We stand here, at a great, and, I will also add, a most inspiring crisis in the history of Missions. We are approaching the end of the nineteenth century, and I am bound to say that great as has been our progress in arts, in science, in manufacture, in the diffusion of knowledge and of intercourse during this century, the progress of Missions and of missionary enterprise in the century has not been less. (Applause.) At the close of the last century what was the case? Why, you could not have laid your finger upon a spot in the heathen world and have said, "On this spot, at least, the pure light of the Gospel has shone down." And now what do we see around us? Look at India, look at Japan, look even at China, look at Africa, West Africa, East Africa, South Africa, Central Africa; look at the great districts of the Hudson's Bay, look at Fiji, look at Polynesia, look at Melanesia, and what do you find? No doubt your maps of heathendom are covered with large surfaces of blackness and darkness; but yet what gleams, what patches, yes, and what whole districts, of light and brightness have become interspersed! (Applause.) And what an honour has been conferred upon England and upon the Anglo-Saxon race in being privileged to do God's missionary work. (Applause.) We boast and pride ourselves on this—that we have been throughout the world the pioneers of commerce and of civilization. Yes; that is quite true. But it has pleased God to confer upon the Anglo-Saxon race, and mainly upon England, a higher, because a purer and a more holy honour, in that it has been given to the Anglo-Saxon race, and

mainly to England, pre-eminently and almost exclusively, of all the countries in the world, to be the bearers to the heathen of the wondrous revelation of God's mercy and love. (Applause.) And in that great day when He comes to make up His jewels, I wonder if any brighter name will shine forth in the galaxy of Heaven than the names of those great British missionaries whom this century has produced, Henry Martyn, William Carey, Judson, Morrison, Marsden, Williams, Johnson, Hunt, Gardner, Duff, Livingstone—(applause)—Moffat—(applause)—Bishop Pater-son, the martyr of Melanesia; yes, and I must add to this glorious catalogue yet another name, a name of one who has also been a martyr. (Loud applause.) It is true that he was not a missionary in name, but if a holy and self-sacrificing spirit of devotion, if a Christ-like love for the bodies and the souls of heathens, if a pure and spotless, and true and saint-like example of life carried regardless of danger or privation, to spend and be spent among the heathen that he loved,—if these things are the type, if these things constitute (and who will say that they do not constitute) the true type of a Christian missionary, and if a violent death cheerfully met and welcomed in the midst of and on account of that life constitute a martyr's death, then beyond all doubt that great and noble hero whose loss England and the world are now joined in deploring—I mean General Gordon—(applause)—was conspicuously both a missionary and a martyr. (Applause.) And I thank God that the great spirit of this great and holy man has not passed away. What have we seen within the last few weeks upon this platform? (Applause.) A band of young Englishmen, high bred, high spirited, highly cultivated—men who had before them at home everything that social position and personal capability could insure—standing on this platform to say farewell, and take leave of their families and their friends in order to go out and carry their Saviour's banner into the midst of the benighted millions of China. (Applause.) And I trust that we shall hear to-night from

Mr. Moule, the Principal, and from Mr. Ireland Jones, the Vice-Principal, of Ridley Hall, Cambridge, something of the spirit that has been infused into our Universities for missionary work, and of the number of young men at Cambridge who are eager to qualify themselves in order to follow in the steps of Stanley Smith—(applause)—and of Studd—(applause)—and of Beauchamp—(applause)—and of Hoste—(applause)—and of the Polhill-Turners. (Applause.) And I trust that this spirit will be quickened and extended, both inside and outside of the Universities, by the meeting here to-night, and by what we shall listen to from the speakers who are to follow me. And in saying this I do not wish to refer mainly to that spirit which animates those who leave our shores to go as missionaries to the heathen. They, no doubt, are the heralds and standard-bearers of the Cross, but it is not given to many to have the training, the capability, and the freedom to go as a missionary; but there is a great and holy work to be done by all of us who tarry at home. (Applause.) We can follow those who go abroad in our spirits and with our prayers; we can help them and add to their comforts; we can go with them in our thoughts, and we can watch over the countries where they are and the work in which they are engaged; we can take up a particular Mission even, and make it our study and our care. You know what happens when we are engaged in war. When our troops go to a foreign country to attack an enemy how our hearts go to them! how we watch over them! how we search the newspapers for tidings about them! how we study the geography of the lands in which they are, and endeavour to learn everything that can be learned about them! how we long for and glory in their triumphs, and how we sympathize with them in their reverses and their disappointments! And if this is so in the wars in which unfortunately we are engaged, what shall I say of that great war in which we who are anxious about Missions are engaged? We are engaged in a war with the hosts of darkness in the

darkest parts of the earth. Our soldiers—the bravest and best of our soldiers—have gone out—(applause)—our reserves are coming up and going to follow—(applause)—our recruits are ready to join, and shall our hearts go less with those who are abroad, who are fighting our battles against the hosts of darkness? Allow me to tell you a short and simple story. I had the honour of representing for a great number of years the town of Belfast, the commercial capital of Ireland, in Parliament. (Applause.) In Belfast there was a little boy, a chimney-sweep. He happened to be attracted by Missions, and he contributed to a mission-box a sum which was not inconsiderable for a chimney-sweep—the sum of twopence. One afternoon a friend of this boy's met him going along the street in an unusual condition, for his hands and his face were washed, and he was dressed in very good clothes. And the boy who was his friend said to him, "Halloa! where are you going?" "Oh!" he said, "I am going to a missionary meeting." "What!" he said, "going to a missionary meeting? What are you going to a missionary meeting for?" "Well," the sweep said, "you see, I have become a sort of partner in the concern"—(laughter)—"and I am going to see how the business is getting on." (Laughter and applause.) Well, now, that is what I want. Let us be partners in the concern—(applause)—and let us see how the business is getting on. Do not let us drop our sovereign or our shilling on the plate, and then wash our hands of it till some subsequent occasion when we will repeat that process. Do not let us take leave of the missionary, and never think more about him. Let us, indeed, be partners in the great work in which we are engaged, and let us know and remember that to us is given that marvellous honour, not merely of being partners and fellow-workers one with another, but being in this great concern fellow-workers with our great Master, who wills that all men should be saved and should come to the knowledge of the truth. (Loud cheers.)

*Speech of the Rev. Canon Hoare.*

I have been at many meetings in Exeter Hall, but I never was at one

that more gladdened the hearts of all who love the Gospel than that of to-

night. (Applause.) I never saw so many young men in Exeter Hall. (Hear, hear.) I never saw so many whose hearts, I trust, are full of the love of their Saviour, and who are ready to devote themselves heart and soul to His service. There is something very gladdening in such a meeting, and we sadly want it. For we live in anxious times, troublous times. I need not stop to dwell upon that, we all feel it. We tremble almost at the very sight of the newspapers, they seem sometimes as if they were almost printed in blood. We have, indeed, our deep anxieties. Now I want just to bring one point before this meeting to-night. The Church Missionary Society was cradled in storm, the Church Missionary Society had its birth and its earliest movements at the very time of England's deepest anxieties. I suppose that in the whole history of Europe there never was a decade so full of deep unrest as the last decade of the eighteenth century. If you look at any sketch of England's history—I was looking at one this morning—I see French Revolution, revolutionary wars, war in Egypt, combinations against England, discontent of the people, high price of corn, mutiny in the navy; and if I turn to the old records of those days I see how men were bowed down in deep necessity before God. Would to God that all England was bowed down in prayer now! (Hear, hear.) Would to God that our army in the Soudan was not merely followed up as it is by private prayer, but by the public prayer of the whole nation. That was the case when twenty-five humble men met together in the City of London, anxious for their country, alarmed for their country, trembling for their country, and there they met to consider the one great problem, What could they do for the evangelization of the world? I look upon that as an instance of true, Christian, believing heroism, of the heroism of faith that could look beyond difficulties, that could see in those difficulties a call to further action, and that could rise above difficulties, and make one grand, bold effort for the glories of the Lord in whom they trusted. That was the origin of the Church Missionary Society eighty-six years ago. It has been followed up ever since. Those men had difficulties of which we know

nothing. They had no men to send, they had no money to pay the expenses, they had no sphere to which to send them, and they had no experience. What is our position? They had no sphere—we are pressed in vast measure by the enormous demands in every direction. (Hear, hear.) If you were to sit in that Committee, as I have had the honour of doing, you would be weighted in spirit by the enormous demands for China with its millions, and China with its wrongs. (Hear, hear.) Has China no claim on us? Ay, and I would turn again to the Soudan. I wish to have a vengeance on those Soudanese, yes, just such a vengeance as Gordon would have desired, not carrying our artillery in amongst them, but the blessed and glorious Gospel of the grace of God—(applause)—to let them see that England cares for them, that England has no animosity to them, and that England is prepared to carry to them the blessed message which is our own life and joy. Well, now, I know there is a strong spirit in people's minds of devotion and consecration. We want it all, and I venture to say that in the records of our dearly-beloved Church Missionary Society we could bring forth as many instances of devoted Christian heroism as you will find in the world. (Hear, hear.) Just take one or two. In the early days, remember Marsden landing in New Zealand, sleeping there peacefully under a tree surrounded by cannibals, but fearless, because he was in the hands of the Lord. Look upon our list in Central Africa—oh, how I respect those men! We are told of the danger to our troops because of the heat under the tropics. Why, we have our dearly-beloved and honoured men there, and many of them, out in those African jungles, right under the Equator, fearless about the heat, and carrying their message of salvation to those people. (Applause.) Look at the records of our Society, and you will find at every turn instances of this character. I know some people think because it is an old institution that perhaps it has become a dry one. We old people do get dry after a time, I know quite well; but still the Church Missionary Society has not yet got dry. It has its life in it. (Applause.) There is the life of prayer in it; there is the life of the Spirit of God in it; there is

the life in these devoted young men that are coming on year after year—I might almost say month after month—to volunteer for the service of the Lord. Yes; I am not afraid of comparing some of our dear and honoured missionaries with the bravest and most gallant men that have fought in England's battles in her army or her navy. (Applause.) Let me just take one, and I am almost afraid of mentioning his name, because, from what we have just heard in your Lordship's address, I know how it touches a chord in the heart of every Englishman. I will call him, therefore, George Maxwell, but I cannot quite hide from you that his surname was Gordon. (Applause.) Yes; we have had our Gordon in the Church Missionary Society; and I venture to say, laying those two splendid characters side by side, George Maxwell of Candahar will stand well by the side even of the hero of Khartoum. (Applause.) He volunteered to go up with our troops to Candahar because there was no chaplain. In the siege of Candahar there he was, preaching the Gospel to the heathen and ministering to our soldiers, till at last, after one sortie, he saw one of his dearly-beloved soldiers lying wounded outside the walls. He could not stay within and see the poor fellow suffering there, and though he was in the midst of the fire, out went the brave man; he saved the soldier, but he himself was shot and died. I say there is a lesson to be learned from that brave man. There are men perishing outside the walls, and we may be said to be within the fortress. Shall we say we will stay within the fortress, we will remain within the fortress, we are safe within the fortress? Oh, no! young men, we want some gallant Gordon to be going out bravely at the Saviour's bidding. We want the brave men that can feel for the dying, we want the heroes that can obey the call. We want men so deeply imbued with the blood of Christ that they cannot see others perish without one earnest self-

denying and self-devoted effort to consecrate their whole strength in making known the great salvation. When that meeting was held on April 12, 1799, John Venn, father of that splendid man, that great statesman, that true father of our Missions, Henry Venn, said in their first meeting, "There is one thing necessary, we must have men made by God." God be thanked that for these eighty-six years we have had a series of men truly made by God. God be thanked that He has raised up noble champions for the Cross of Christ, and God be thanked that He has given us this grand opportunity of meeting to-night, and I trust we shall have occasion in very truth to thank Him yet more for giving us this very night—yes, this very night—men made by God for the holy, blessed, sacred work of Christian Missions. (Applause.) And of one thing I am perfectly sure, you young men, if you give your hearts to this missionary work you will never regret it. I have had many a dear and honoured missionary in my house, but I never heard one say that he regretted his choice. May I add one word more? I have a dear son out in China—(applause)—and he has had his sorrows there. He has been up into the country for our dear Society's work, alone—no, not alone, because he has had his four or five young men whom he has trained for the ministry—and they have gone out with him as noble assistants in the work, so that he has not been alone. But he has been alone from his father and sisters, and his beloved one has been taken from him. But if I were to ask him this day, "Do you regret that you ever went to China?" how would he spurn the thought, and I might say how indignant he would be that such an idea should ever have crossed his father's mind! No, come forward bravely, and say under the power of the Cross of Christ, because He has blotted out your sin, "Here am I, send me!" and I warrant you you will never regret it for all Eternity. (Applause.)

*Speech of the Rev. H. C. G. Moule.*

My lord and my friends, I can but begin as Canon Hoare began, with a word about the unspeakable and peculiar solemnity and greatness of this meeting. It is no common meeting. There never is a missionary meeting

but it is or ought to be full of the presence of the Lord. But is not this meeting? Do we not all feel it? What has gathered us together here? No mere, however sacred, annual invitation, which we expect, but the movement of the

Spirit of God visibly in the world and in the Church. We are indeed at a time when God is making Himself felt in the spirit, in the life, in the faith, in the work of men, making Himself felt not with new energy, for it is always the same, but in ways in which we cannot but trace His blessed hand with peculiar clearness. I believe this is a very great evening, it may be a very great evening for many souls here to-night. It is a great evening for many a missionary field; of that I am sure. It is a great evening for the worn-out heart, and many a faithful missionary will thank God in his distant work as he hears of to-night. I believe it is a great evening for our dear Church Missionary Society, and if possible for our yet dearer Church of England, dearer to us, nearer to our hearts, more satisfying to our thoughts, with every accession that we have of the knowledge of our Lord and of His grace and of His power for His service; dear to us, satisfying to us, in its mighty doctrine, in its holy order, in its blessed fixity of principle, when that is rightly appealed to in its own words, and in its glorious largeness and liberty of heart. (Applause.) But we are not here to-night to praise the Church of England nor the Church Missionary Society, nor to spend more time than is necessary in reverence and loyalty for the praise of any man; we are in the presence of the King, and let us, as far as human thoughts can concentrate themselves for an hour or two upon one thing, concentrate our thoughts to-night upon Him, and upon His will, and upon His Father's promise, upon the asking of the Son and the answer of the Father: "I will give Thee the heathen for Thine inheritance." Dear friends, I would speak myself in the sense of His divine presence, the presence which is peace, but which is awful solemnity too, and remembering for the speaker, as well as for the hearers, that His demand upon every one of His servants is "surrender at discretion"—no conditions, no terms, nothing but the yielding of our will and of our life to Him to do His will in the strength of His light. You know in the old feudal days when the vassal did his homage to his lord he did this: he put his hands together, and put them within the hands of his lord, in token of absolute submission to his will and readi-

ness for activity in his work. That is the only true position for a Christian's hands, the hands and heart and will, the spirit and life—the only true position; not one, but both, quite within the hands of the Sovereign, the infinitely more than feudal Lord, the despot, the glorious, absolute, unconstitutional despot of His servants, the infinitely trustworthy, infinitely sovereign Lord Jesus Christ. Oh, let me seize this moment to say what I have not meant to say, that this comes as a personal appeal to-night to every one of us here by the fact of the meeting, comes to you young men who are here in such masses and multitudes, not merely because you are here for a great and interesting occasion; you are here before the unseen, the real, the personal Lord Jesus Christ. He is here to you; He is now speaking to you through this meeting as His voice, and you will have to say something to Him, whatever it is, in reply, as to whether for His service, whether at home or abroad, whether in the commonest round of the most ordinary life till you die, or whether in the high places of the field, you are prepared to live as those that have put your hands in His, and have recognized distinctly that the centre of your life is shifted off self on to Jesus Christ, and that you have distinctly laid down underneath His feet all those desires to attract notice for self's sake, to get praise, even the least item, that shall terminate in self. You belong to Him if you are His; you are to live as those that belong to Him. All your gains of every kind are to go into your Master's purse, and He is to decide where, and how, and how long you are to serve. But now let me say in a word or two what I meant to say. I stand here to represent others; that is my work to-night. (Applause.) I have a good many to represent; I have a band of dear friends beside me and behind me from our dear Cambridge—(applause)—who are here just because there is not one of them whose heart has not been spoken to by the Lord about missionary work, and who has not at least said this to Him, that they wait only His will to be clear in the matter to go out. (Applause.) And then I am here to represent others a great way further off. I have two beloved brothers working in China. (Applause.) I am not worthy to be called

their brother. God only knows what I owe to them. I only know that for thirty years, having watched them through the microscope of home, I have seen in them strong evidence of the reality of Jesus Christ all the time. I put them, and I put my now glorified parents, side by side among the very centre and heart of my evidence of the Gospel, and I think of them as they are toiling, and toiling, and toiling in China, in the depressing climate among those infinite masses of men; I think of my dear Bishop-brother, with his hair now white, in his Mission work. He went out with it quite black, and it is now, I think, quite white, and for all that he bears the title and blessed office of bishop. I think of him ever and again up and about among the Chinese hills, roughing it from place to place as he goes on foot, sleeping at night on a table or corn-bin, or wherever he can, to carry the blessed message and to strengthen the brethren. And I think of that beloved friend of theirs beside them, my own dear friend Joseph Hoare whose father has spoken to us (applause); I think of him with his missionary students around him, going with his great text upon a flag through the streets, and how they kneel down in the open street and ask their Lord to bless their work, and the crowds are round them, and they speak to them of Jesus, and they have witnesses born to the reality of their work. The enemy is astir, the place placarded with blasphemy, because it is felt that a new power is come, and that Christ and the idols are face to face; and I appeal for these things—in the name of these workers?—no, in the name of their Master—to you, and I ask, is it to go on much longer that they should be so miserably few, that from their own fellow-Churchmen and fellow-believers there should be only these little dribblets going out to them? I saw a photograph the other day, it was my dear brother and all his clergy around him; and please to remember that his diocese numbers at least one hundred million souls. It is a laughable thing to call it a diocese, but I mean he has the charge of what work there is among one hundred million, and I think at the outset the group was ten. There was the grey-haired Bishop, and there were his few dear, faithful clergymen around him, dear Joseph

Hoare amongst them, his face—if I may say so before his father—glorified after his great sorrow with the presence of his Lord and the hope of the glory. There they were, that little tiny company. And there is one thing I cannot but think of to-night, what they will think and feel as they hear of this meeting. Their hearts will take courage, and it will take a very definite form, they will expect that they will not be left with their means, their organization so miserably weak for want of men, and opportunities in every direction. They will look for you, and you, and you, to volunteer if God's will be for China, if God's will be for elsewhere, but I hope for China some. (Applause.) And now, dear friends, I have done. I will not say more than these few broken words, though there was much, oh, much, upon my heart to say, because, as I say, my main business to-night is to be the mouth for other people. And now I want to give way to a dear friend, to give all the time I can to him. He is my dear right hand in my work at Cambridge, and I feel in his going out, or I should feel if the Lord Himself did not make one know that it is well, as if that hand were going to be cut off; but I gladly give him up. (Applause.) I do not much like to dwell on what it will be without him in my work there, in our work there; but I gladly give him up, for assured I am that for those who go out the Lord will only take the more care of the work that has to stay. There is hardly a day in the week that I do not get letters from overworked clergy asking for curates. I can almost print a form of reply. Where are we to send the men from our little number? You may say, "What, do you want men, in the face of that, to go abroad?" Yes, I do; for I am sure if a hundred offered from this meeting to-night and could be accepted by the Secretaries on the spot, our Lord would take care of the overgrown parishes, and we should have a thousand candidates for orders where we have a hundred now for the work at home. (Applause.) I am not afraid of the sacrifice from our own home point of view, but that is not the question. The Master's word is plain. The field is white, the day is late, and let us, every one of us, put our hands in His and say, "What wilt Thou have me to do?" (Applause.)



Mr. Moule was followed by his Vice-Principal, the Rev. Philip Ireland Jones, who is about to go out to India as a missionary of the Society. He said—

A paragraph had appeared recently in the daily papers which could not be read by a single Englishman without a thrill of interest in his heart. It had come from the other side of the world, and stated that the number of volunteers had already reached six times the required force, and that contributions were flowing in from every quarter. He was sure there was not a person amongst them who would not pray with all his heart that the editor of the *Church Missionary Gleaner* might be able to describe in words like those the issues of the grand meeting which God had given them that night. (Applause.) He knew there was a grand army of soldiers of Christ present at the meeting, and they had officers of Christ's army standing upon the platform, putting clear, sharp, heart-searching questions, and asking who would volunteer—God helping him—for foreign service in the mission-field. The answer was left with their own hearts. At Cambridge there was a missionary meeting for University men every Monday night,

and last week Mr. Barton, who had just returned from Ceylon, told them the story of a young Singhalese convert. He looked at Mr. Barton with his earnest eyes, and drew up the sleeve of his coat, saying, "Look here, sir;" and he showed him the scar of a self-inflicted wound where he had cut a portion of flesh from his arm, that he might sacrifice it to Buddha, and thus show his entire devotion and consecration to his service and worship. Surely those young men who were present that evening might well say to themselves, "If a young Buddhist can cut his flesh and mutilate his body to consecrate himself for the service of Buddha, then why should I not consecrate my body, mind, and spirit, and lay myself at my Redeemer's feet, and say, 'Lord, here am I; do with me whatsoever Thou wilt'?" God grant that a score, or four or five score, of the young men whom he saw before him might hear their Master saying, "Whom shall I send?" and answer, "Lord, here am I; send me."

We regret, through want of space, to have to omit the other speeches, especially that of the Rev. E. A. Stuart, who elicited loud and long applause as he appealed for the founding of a Gordon Memorial Mission to the Soudan. The four missionaries who spoke all touched the heart of the meeting. Mr. Townsend appealed with peculiar force to the dense masses of young men, as a veteran who put his armour on just half a century ago, and who served forty years before laying it down.

## RECOLLECTIONS OF SOUTH INDIAN MISSIONS.

BY A VERY OLD INDIAN.

(Continued from p. 175.)

### IV.—OUR MISSIONS IN MALAYALUM.



HIS region of South India comprises our district of Malabar, the little kingdom of Cochin, and the larger one of Travancore. It is a narrow strip between the mountains and the sea, and its many rivers form back-waters along the coast, by which most of the travelling, and all the traffic, is conveyed in boats. Its more perfect isolation has kept its spoken language from admixture more than either Telugu or Canarese, though it has as much as either of them of Sanskrit in its higher written style. It is a curious fact that the most northern Indian temple on the

Himalaya has its officiating priests from this people. The Rajahs both of Cochin and Travancore have retained to this day their independence, while other Native kingdoms, except the Nizam's, have nearly all, as Runjeet Singh phrased it, "turned red," lapsed into British possessions. Travancore has also sheltered Christianity, and Cochin Jews, from pre-historic times. Has this latter fact had anything to do with the former? We who believe in Missions and the Bible shall not be afraid to say, Yes. At the same time, nowhere is caste more despotic and more absurd than it is to this day in Travancore. The Brahman, the Nayer,\* the Tiyar, the Chogan (toddy drawer), the slave, and the jungle savage are all clearly distinguished by dress and appearance, as are also the Syrian Christians and the Mohammedan Mapillas. The Nayers are as tenacious as the Namburi Brahmans of their caste purity, and a slave or less low-caste man has to shout out lest a Brahman or Nayer should come within the prescribed number of paces when meeting him on the road. The upper classes generally go bare-headed, with a long-handled palmyra umbrella, and strike a traveller coming from the east by wearing the sacred lock on the forepart of the head instead of the back like other South Indians. But the strangest and most regrettable institution of the Malayali people is what is called *Alya Santana*, not easily to be understood or explained, except that under it property descends not to a man's sons but to the son of his sister, and, as connected with this and perhaps its cause, instead of marriage there is a sort of recognized polyandria among the Nayer caste, under which the woman remains in her own house, choosing her own consorts.† The Nachis, as these women are called, when full dressed are uncovered above the waist, except by their long, loose, glossy black tresses, though on ordinary occasions they wear an upper cloth over their shoulders. Their favourite dress is very fine white cotton or muslin, almost gauzy. Dress is considered so much a prerogative that formal complaints were made at one time, through the British Resident, that low-caste girls in our Mission schools wore jackets.

My stay in Cochin was short. I was the guest of the officer commanding a detachment there, but saw the Rev. S. Ridsdale, brother of my Madras friend, and his schools. There seemed to be earnestness and reality in his work among a very mixed population, but I believe this Mission has never been expansive. A most interesting circumstance not then known to me, if it had taken place, was that Charles Alfred Browne, then a subaltern in the 15th Madras Native Infantry, having been called in as umpire to compose some difference between

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\* Nayer and Tayer are plural. The first in Sanskrit *Nayaka*, in Telugu *Naixadu*, in Tamil *Nayakan*, means "lord" or "leader;" the second, *Tiyan*, "bad" or "low."

† This custom is thus alluded to by Mr. Cox in a paper read at the Liverpool Conference in 1858:—The absence of marriage and of parental influence among the Malayalim people is the cause of many obstacles to the progress of the Gospel among them. Men and women who have lived together in their former state are, of course, required, on their embracing Christianity, to conform to the rite and obligations of marriage; and then the woman's brother, being still a heathen, often interposes his authority over the children to prevent the marriage or to persecute those who do not heed his demands.

the missionary and the commandant, had been so struck with truths then forced on his attention that, though he had been at a Jesuit school in France and afterwards for some time lived a sea-faring life, he laid hold on the power of the Gospel and became one of the most consistent, useful, and wise Christians that have ever befriended India, equally in his official capacity, in high military appointments, and as an unpaid servant of the Church Missionary Society, till, as an honorary secretary in Salisbury Square, on his way from a monthly meeting of the secretaries of Evangelical societies, he was suddenly called up higher, and expired on the steps of the Post-Office in St. Martin's-le-Grand, in 1866.

At Alapi I stayed with the Rev. Thomas Norton, where I met a pious couple, Mr. and Mrs. Munro, he being the son of the former British Resident, Colonel Munro, who first induced our Society to occupy Cottayam for the improvement of the Syrian Church, and obtained large help for it from the reigning Râni. Here, too, the efforts of our agents were still circumscribed, though good as far as they went. Mr. Norton, a pupil of Thomas Scott, went out in 1815 and died at his post in 1840.

But my next halting-place, which I also reached by water, was in a far more interesting and encouraging stage. I stayed with the Rev. Benjamin Bailey and spent a Sunday there. I hardly know which of the achievements accomplished here by the first three missionaries who occupied Cottayam most impresses me with the wonders that can be done through faith and prayer. The Rev. Joseph Fenn had returned home in 1826, having done for nine years a good and great work in Cottayam, to do for fifty-two years perhaps a greater and better for the same cause at home. Mr. Bailey mastered the Malayalam language, founded his own type, translated the Bible and printed it himself, and likewise our Prayer-book. Mr. Baker, with his wife, had flourishing schools and a large congregation.

It is worthy of note that all these three missionaries, with their wives, lived to a then unusual age, and that both Mr. Fenn and Mr. Baker left sons as efficient as themselves in the mission-field, and Mr. Bailey one in the humbler but still noble employment of assistant in the office in Salisbury Square. Bailey went out at the age of twenty-five in 1816, having been two years under Thomas Scott; he laboured thirty-four years in the Cottayam Mission, and then, coming home, he held the rectory of Sheinton, Salop, till his death in 1871, aged eighty. Mr. Baker went out a year later, and died at his post in 1866, aged seventy-three. Thus, of these three men of the true apostolic succession, Fenn served Christ in the ministry of His Word for over sixty years, Bailey fifty-three, and Baker forty-nine, averaging four years more than half a century each. And what shall we say of their wives? Mrs. Fenn died a little more than a year before her husband, Mrs. Bailey reached the age of seventy-two, and Mrs. Baker herself, daughter of the S.P.C.K. missionary Kohlhoff, still lives, and though past eighty, superintends a large Native girls' school. Who shall estimate the number of spiritual children born to these three model

Mission families, or the value of their testimony to the power of the Gospel!


My recollections are involuntarily blending with reflections, and as I look back on this my short personal contact with our Travancore Missions, two facts stand out as specially noticeable. First, the high honour conferred on a missionary who first gives to a people the Bible in their own spoken tongue, as did Benjamin Bailey. The Syrian Christians are still called by the name intended by the world in the Apostles' days as a reproach, but gloried in by themselves—Nazaràni. They still have their Lord (Mar) Bishops from Antioch, claiming succession of orders from St. Thomas the Apostle, possess ancient Syrian MSS. of Scripture, and have spacious churches. Yet were they found by Claudius Buchanan and by our missionaries to have lapsed into spiritual ignorance and death. Even still darker are the Romanist congregations formed by the Portuguese, and those founded by Xavier and taught by fathers of his order. For none of these ecclesiastics, however ancient their standing and orthodox in their own eyes, ever gave the people a Malayali Bible. Bailey not only gave it, but gave it in print.

The other interesting fact is, that both Norton and Bailey received from Thomas Scott's own lips the theology which he learned from the canonical Scriptures, and which we may all study in his notes and comments, and especially his references. May this theology never be corrupted in any of our Society's Missions!

H. S.

## FRERE TOWN : MORE ABOUT THE FREED SLAVES.

### LETTER FROM THE REV. J. W. HANDFORD.

 N Christmas morn we were awake until 3.30, owing to the children coming round to sing anthems and pretty Christmas carols. We were only able to get about an hour's sleep before the early morning service at 6.30, when I had the pleasure of administering the Holy Sacrament to sixty-seven communicants.

At 10.30 we held the usual service. As catechist Ishmael was not well, the whole of it depended upon me, and after such a wakeful night I felt quite unequal to the occasion; but the necessity nerved me for the effort, and, by God's blessing, I was able to preach, upon the subject of Christ coming into the world, with much freedom to a congregation of over 600. The church was beautifully decorated with the magnificent fronds of the palm-tree and other evergreens; and but for the intense heat we felt that it was truly Christmas.

In the afternoon Captain Gissing, R.N., Vice-Consul, came over, photographed the interior of the church, and took several groups of women and children; while Mr. Wray exerted himself in amusing the children.

In the evening Capt. Gissing partook of our Christmas fare. Capt. Gissing has sent in his resignation of the Vice-Consularship, and he may be expected to leave in the course of three months. I am sorry to think he is leaving, for he has taken the liveliest interest in our work here, especially of late, and has been most liberal with his purse on all special occasions, while his regular attendance upon the means of grace has been very encouraging. I am sure you will make it a matter of earnest prayer that one like-minded may be appointed in his place.

*Monday, December 29th, 1884.*—The people had all preferred deferring the Christmas feast until to-day, when

they hoped to have the pleasure of the Bishop's presence; so I could not disappoint them. Accordingly, after morning prayers, I told them that if they thought they could eat without the presence of our head, I was prepared to fulfil my promise. Their reply was unanimous, and they were only too ready to help in the preparations. To cook for more than 600 was no easy task, and instead of getting their meal at midday, four o'clock had struck before we saw them all gathered in our compound, seated in groups and rows under the shade of the mango-trees.

Although I had not forbidden it, not one attempted to touch the food until every one was served, and then, when permission was granted, they all rose up, and gave my wife, Mr. Wray, and myself "Asanta sana" ("many thanks"). More than four hundred strangers sat and looked on, for we neither had time nor utensils to prepare for them, but each person received a small portion of rice. Among them were specimens of all the tribes round about, as far as Taita. We had sent all over the country to buy cattle for the feast, but could not get a bullock anywhere, all having been killed for food, or stolen by the Masai; so the feast consisted of plain rice and kunde (a native bean).

It is marvellous to see the rapidity with which they eat their food. The real excitement lasted only a few minutes, when the grown-up people moved off to have their various dances, which was specially permitted only on condition that they were carried on just outside my grounds, so that I could overlook all their proceedings, and I am thankful to say that everything was conducted without any misbehaviour.

Mr. Wray and my wife took the children in hand. We had joined together, and bought a quantity of fancy things, which, together with a number of toys, &c., we brought out, and made a grand spread. These my wife spread out on a table, and as the children earned their few pice, in the various games, they came up to the table to buy what pleased them most, everything being sold for one or two pice. Our experience has taught us that there is no satisfaction either to ourselves or the recipients if we give them away.

The splendid moonlight night enabled

us to carry on the games until a late hour, without very great fatigue; and I feel sure all thoroughly enjoyed themselves. It only wanted the presence of our Bishop and his party to complete our happiness.

*Wednesday, Dec. 31st.*—I invited William Jones down to spend the last few hours of the old year. Service was commenced at 5.15, and Jones gave the address. The church was very full, and as the sun suddenly sank, leaving us in semi-darkness, our inner feelings were solemnized by the outward circumstances.

At 7.30 my wife prepared a dinner for the catechists, their wives, and several other leading Natives, and we sat and talked until 11.30, when the bell tolled out and we repaired to the church again for communion. I was surprised to find a large number there, no less than fifty-seven communicating. Thus we saw both old years (the Swahili and the English, if I may so say) out and the new commence, the one with a sermon, the other commemorating the death of our Lord Jesus Christ, in whom our old man is crucified and the new man created. God grant that many in Frere Town may enter into this life this new year, for Christ's sake!

*Thursday, Jan. 1st, 1885.*—All the children and women were busy yesterday and to-day reaping and cleaning pojo, which I informed you I had largely planted with the last rains. The expense of seed and planting was about \$10, and the reappings amount to over \$50, and there is still more to come in. Moreover, wherever pojo was sown, cassava was planted at the same time, which is now all in leaf, giving a verdant appearance to the whole settlement, and which will last throughout the dry season, viz. until the commencement of April, when a great portion of it will be ready for plucking, leaving the shambas clear for other crops. A road has been cut all round our boundary, and another "ndia kino" (great road) right through the centre, extending at present as far as Maweni, and will eventually reach the sea. When complete it will be about six miles long, and in a few weeks I hope to portion off pieces of ground for the newly arrived, where they can cultivate their own shambas, build their houses, and in short get ready for their marriage.

*Sunday, Jan. 4th.*—Mr. Wray preached a good sermon this morning in Ki-Swahili, taking for his New Year's subject, "We behold Jesus." The people were very attentive while he enforced his words with a description of a man crossing Niagara Falls—Blondin—who keeps his eyes fixed on the mark he is making for on the opposite side.

*Jan. 10th.*—Mr. Wray and catechist Ishmael with the boys, and my wife with the girls, have been busy most of the day deciding on names for them all, viz. 104. According to the wish of the Committee, and what I have always approved of, they will retain their heathen name as their surname, receiving in addition a Christian name, e.g. George Marazuku, Mabel Kiziki.

*Sunday, Jan. 11th.*—I fixed this morning for the baptisms, and although I had given no special notice, the church was crammed to overflowing—773. The usual service proceeded to the end of the second lesson, when, instead of proceeding at once to the baptisms, I addressed the children to be baptized, explaining as simply as possible the nature and meaning of the sacrament, and the reason for deferring the baptism of the adults until they had been further taught and were able themselves to decide for Christ. I baptized them one by one, the whole service lasting from 11 to 1.45. All the people sat throughout in silence, and I think all felt the solemnity of the ceremony.

*Monday, Jan. 12th.*—The various daily classes were recommenced last week, and this morning we had over 100 at the reading-classes, including the Wa-Zaramu (i.e. the new-comers). These Wa-Zaramu are now in perfect discipline. They are brought to and returned from the church in order by a Native woman, who is continually in charge of them, while the men are under the same discipline under a Native head. They are all now in good condition and perfectly happy. In a short time I hope the men will have got their houses ready, when it will be necessary to marry them.

In order to keep them regular at the classes and services I chose a part in Frere Town formerly known as Bombay Street, where these Wa-Zaramu will build their houses, and thus form a Wa-Zaramu settlement. They have

commenced clearing the ground, and to-morrow I hope to measure out each man's allotment; and if they are to have their shambas also ready against the wet season it will be necessary for me to help them with the building material to a great extent, otherwise a year would not see their houses completed, and there would be the evil of keeping them unmarried all that time. I told them when they set to work this morning the object for which they were clearing, and it was most amusing to see the alacrity with which they set to work. Hitherto I have not given them a single pice, and they never ask for it; and I am most hopeful that if the system commenced with them is only continued and enforced we may see them well on their own legs by the end of the year; but meantime a considerable outlay must be expected. I am, as far as possible, keeping a separate account in connection with them.

*Wednesday, Jan. 14th.*—By God's blessing I have been able to contribute one more stroke towards the annihilation of slavery. One poor woman with two children having been robbed of her husband, who was put in prison, was seized by her master and was being conveyed to Mombasa, previous to being sent off to some foreign part. However, when she got into our ground she absolutely refused to cross the water which separates us from the island. The master feared to beat her, for only a few weeks ago a slave who was beaten ran to my house, and the result was three days' imprisonment for the master, and the slave shortly afterwards ran away altogether. On this occasion the master himself appealed to me to compel her to move. I heard his story, and then I heard the woman's, and as she was undoubtedly a slave and her husband was locked up for theft, I felt that the case was entirely beyond my jurisdiction. But as it was evening I detained her until morning and sent the master over without her. Sending over to the Consul, I told him that the case was well worthy of his intervention, and the result was the release of the imprisoned husband, and they were not to be sold separately or apart from the shamba on which they have been working, and any case of cruelty towards them will be severely dealt with.

## THE MONTH.



THE great meeting at Exeter Hall on March 24th will be memorable as the last public appearance of the honoured and deeply lamented Earl Cairns. To the Church of Christ in general, and the Church of England in particular, the death of such a man is a sorrow indeed. He was not only in the first rank of statesmen and lawyers, but a thorough and whole-hearted Christian. We may well thank God that his last act was to preside at a missionary meeting, and his last speech a plea for the Heathen and Mohammedan world. In the very last half-hour of his life he alluded to that meeting, and spoke of the duty of spreading the Gospel. Lord Cairns was a very warm friend of the C.M.S. He spoke at the anniversaries in 1880 and 1883, and it was his regular habit to preside at the annual meetings at Bournemouth, where he resided.

At the request of Lady Cairns herself, the Earl's speech on March 24th (which we give at p. 365) has been printed separately, together with some of his dying words, for general distribution. We are also printing in a larger pamphlet that speech and some others he had delivered in behalf of the Society. Copies of both can be had at the C.M. House.

THREE thousand five hundred extra numbers of the April *C.M. Gleaner* were printed early, and were distributed with other papers at the Exeter Hall meeting. Among the papers was a special address to the young men present, suggesting to them what they might do for the missionary cause, particularly if unable to go out themselves. Men in London were invited to join the C.M.S. Lay Workers' Union, as one of the best possible ways of helping the work. Some forty members of the Union acted as stewards at the meeting, and did excellent and self-denying service. We hope the result will be a large accession to their ranks.

It is hoped that the speakers at the Annual Meeting will be the new Bishop of London, Bishop Young of (Southern) Athabasca, the Rev. H. C. G. Moule, representing Cambridge and China, the Rev. C. C. Fenn (on his recent mission to Ceylon), the Rev. H. W. Webb-Peploe, and Archdeacon Henry Johnson, of the Niger (if in England in time). At the Evening Meeting the speakers expected are Archdeacon Johnson, the Rev. C. F. Warren (Japan), the Rev. Gilbert Karney, and Mr. C. Douglas Fox; and the Rev. W. Gray will "speak the Report." We mentioned the other arrangements last month.

It will be seen from the Selections from the Minutes that the C.M.S. Committee have decided, in response to the suggestion of many friends, to undertake a Gordon Memorial Mission to the Soudan. They appeal for special contributions to a Gordon Memorial Mission Fund; and as soon as enough has been received to bear the cost of sending two or three men to Suakin in the first instance, and the right men are found, that preliminary step will be taken.

We would ask the prayers of our friends for our missionaries in the Saskatchewan districts, the scenes of the insurrection which has been

causing so much anxiety in Canada. At the time of writing we have heard nothing of them. The Rev. I. J. Taylor was at Battleford; the Revs. H. T. Bourne and W. R. Flett at Prince Albert; the Rev. J. Hines at Asisippi; and the Rev. J. W. Tims on the Bow River. The Rev. S. Trivett, of Fort Macleod, has just come to England.

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THE Bishop of Sierra Leone has appointed the Rev. James Hamilton Archdeacon of Lagos. Mr. Hamilton was formerly C.M.S. missionary at Sierra Leone, then for several years Association Secretary for Hants, Berks, Bucks, and Oxon, and recently Secretary of the Niger Mission. This appointment will give hearty satisfaction to the many C.M.S. friends who know and value him.

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WITH much thankfulness we have to announce the acceptance by the Committee of the following additional offers of missionary service:—Mr. F. J. Harpur, B.A., M.B., B.Ch., of Trinity College, Dublin, a son of the Rev. T. B. Harpur, of Mountmellick, an old C.M.S. friend; Mr. Henry Martyn Sutton, M.R.C.S., L.R.C.P., L.S.A., a son of the Society's staunch old friend, Mr. Alfred Sutton, of Reading, who will go out as a medical missionary; and Mr. Stuart Watt, a business man from Belfast, and a member of the Belfast Y.M.C.A., who will go to East Africa as a layman. It is also expected that the Rev. Edward Francis Forrest, M.A., of Corpus Christi College, Cambridge, Curate of Christ Church, Leeds, with whom the Committee have been in communication, will go out to the mission-field in the autumn.

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WE are glad to say that the Committee are able this year to report a considerable increase in the number of men accepted either for immediate service or for training. The total number of offers considered has been 103. Of these, 44 have been accepted (more than half as many again as last year), viz. 26 for training and 18 to go direct to the mission-field. These 18 include five graduates of Cambridge and two of Oxford, one of the University of New Zealand, three fully qualified medical men (one a graduate of Dublin), and two ladies.

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ON April 21, a Valedictory Dismissal was held at the C.M. House, at which the Committee took leave of the following missionaries:—the Rev. C. B. and Mrs. Nash, proceeding to Metlakatla; the Rev. A. Downes Shaw and Mrs. Shaw, returning to East Africa; Mr. A. J. Copplestone, returning to the Nyanza Mission; and Mr. Douglas A. L. Hooper, B.A., of Trinity Hall and Ridley Hall, Cambridge, Mr. S. G. Burr, and Mr. Thos. England, proceeding to East Africa. Mr. Nash is one of the four men, out of the large band of 1880 that were kept back for a while by lack of funds, who was sent on a special contribution in the spring of 1881 to China. His health failed there, and he was sent home; and now, after doing good service as a deputation in England, he goes with his young wife to the North Pacific, to work under Bishop Ridley. Mr. and Mrs. Shaw are going back to the station they so well worked before, Kisulutini (Rabai). Mr. Hooper has been one of the most active of the Cambridge men lately engaged both in evangelistic work and in stirring up a missionary spirit. He goes at his own charges, and takes with him, also at his own expense, an assistant, in the person of Mr. Burr, especially for such secular work as is inseparable from all missionary work in the interior of Africa. Mr. Burr has been a gardener,



and a member of the famous Men's Night School at Mildmay, which has been a means of grace to so many. It is hoped that they may go forward to open the proposed *Chagga Mission* at Taveta, under Mount Kilimanjaro. Mr. England is a young schoolmaster, going to carry on the school work at Frere Town which was so well begun and continued for some years by Mr. Handford.

The departing missionaries, having received their formal instructions from Mr. Fenn and Mr. Lang, were addressed by the Rev. F. F. Goe; and the valedictory prayer was offered by the Rev. A. Kennion.

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ANOTHER member of the C.M.S. Committee has been visiting Egypt and Palestine—Mr. R. N. Cust. He has been greatly interested in the Society's Missions there.

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AMONG the officers lately ordered to Egypt is Major Seton Churchill, a member of the C.M.S. Committee, one of the Hon. Secs. of the C.M.S. Lay Workers' Union, and Hon. Sec. of the Kensington C.M.S. Association. In the *Churchman* of last month there was a capital article by him on Foreign Missions, and what military men think of them.

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THE famous church at Mengnanapuram in Tinnevely, built by the Rev. John Thomas forty years ago, and described by Bishop Cotton in a memorable letter to the present Dean of Westminster, has at last got its proper clerestory and roof on. It was temporarily thatched, and has never been completed until now. It was re-opened on January 22nd with a special service, conducted by Bishop Sargent, Bishop Caldwell preaching the sermon. There were twenty-five Native clergy present, and 2300 people (hundreds being unable to get in); and no less than 736 communicated.

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THE Rev. James Johnson, Native pastor of Breadfruit Church, Lagos, has sent a most deeply interesting account of the recent spiritual revival in his large Yoruba congregation. Within four months, in the early part of last year, no less than 37 men, 67 women, 59 boys, and 43 girls, "professed to have received forgiveness and peace;" and on June 5th, 230 persons, young men and maidens, old men and children, came forward to render special praise to God for spiritual mercies received. We hope to publish his letter hereafter.

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THE Annual Report of the Abeokuta Native Pastorate Auxiliary Association has been received. It was presented at a public meeting held in Ake Church on July 21st, 1884, "his Highness Chief Josiah Olumide in the chair," and has been printed by Mr. Townsend, of Exeter, in English and Yoruba. In the subscription list there are fourteen columns of names of subscribers in cowries, e.g. "Mrs. Sarah Arefunwun, 20 hds.;" "Mr. and Mrs. Moses Lugbesun, 7 hds.;" "Beckley Egbe Odomokunrin ile, 26 hds., 20 st.;" "Mrs. Fanny Yeyeja, 50 hds.;" and so on. The total acknowledged in the Report is "13,579 heads, 19 strings, 25 cowries," value in sterling, 452l. 13s. 7½d.

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AT Onitsha on the Niger, on December 28th, Archdeacon Henry Johnson baptized fifty adult converts and thirty-three children. Of these sixty-seven were from the new station of Obotsi. There were 1081 persons present. In the afternoon Bishop Crowther confirmed twenty-three candidates. On

New Year's Day there were sixty-four communicants. On January 4th, Mr. Pythias James Williams, Native catechist at Gbebe, was ordained deacon by the Bishop. Archdeacon Johnson presented the candidate, and preached the sermon on John xxi. 17. We are thankful to say that Mr. J. Burness, the Lay Secretary of the Niger Mission, continues in fair health.

An impressive Watch-night Service was held on New Year's Eve at St. Barnabas', Tuwon, Brass River, Niger Delta. Archdeacon Crowther writes, "I followed closely Messrs. Moody and Sankey's meetings. Addresses were delivered by Native Chiefs, Samuel Sambo and James Spiff, in the Idzo language, and by myself. The opening prayer was offered by Chief Cameroon. Silent prayer followed, deep stillness pervading the building though 431 persons were present, which was broken by the clear tones of the church bell striking twelve. I trust many hearts were touched. The addresses were spirited, searching, and full of Christ."

New translations of parts of the Prayer-Book come from the opposite sides of Africa. The Rev. R. P. Ashe sends the Order for Morning Prayer in the language of U-Ganda, printed on the spot; and Archdeacon Crowther sends the Morning and Evening Prayer, Litany and Communion Service, with a few hymns, in Idzo, the language of Brass in the Niger Delta, also printed in the Mission.

As announced last month, we have issued a Supplement to the *Intelligencer*, consisting of 64 pages of Annual Letters, which can be obtained at the C.M. House, price 6d. Other Annuals will be printed in the usual way in succeeding ordinary numbers.

Three new pamphlets are also being issued, viz., on the Hydah Mission, on the Mombasa Mission, and on King Mtesa. See advertisements on the wrapper.

## REPORTS, &c., RECEIVED FROM THE MISSIONS,

*From March 20th to April 21st, 1885.*

*Yoruba*.—Revs. J. Johnson, T. B. Wright, D. Williams, S. Doherty, and N. Johnson (Annual Letters); Rev. J. B. Wood (Report of work in the Interior).

*North India*.—Revs. C. S. Harington, G. Litchfield, J. Erhardt, G. E. A. Pargiter, M. S. Seal, H. Stern (Annual Letters); Printed Report of St. Paul's Divinity School, Allahabad, 1884; Rev. W. H. Ball (Report of Cathedral Mission Divinity School, 1884); Rev. J. J. Johnson (Report, 1884); Rev. J. P. Ellwood (Report of itinerating work, Jabalpur).

*Panjab*.—Revs. A. Lewis, J. H. Knowles, H. U. Weitbrecht, Mrs. Reuther (Annual Letters); Printed Report of 7th Panjab and Sindh Corresponding Committee, 1884; Printed Report of Sindh Mission, 1884.

*Western India*.—Rev. F. G. Macartney (Report of Nasik Mission, 1884).

*South India*.—Rev. A. R. Cavalier and Rev. J. Stone (Annual Letters); Report of Mr. Kaliyana Ramier.

*Travancore*.—Printed Report of Cottayam College, for 1884.

*Ceylon*.—Revs. J. D. Simmons and E. M. Griffith (Annual Letters).

*South China*.—Revs. C. Shaw, J. Martin, and L. Lloyd (Annual Letters); Rev. J. R. Wolfe (Report of Fuh-Kien Mission for 1884); Rev. W. Banister (Report, 1884), and Journal of visit to Ku-Cheng, by Rev. W. Banister.

*Japan*.—Rev. H. Evington (Annual Letter) and Rev. C. F. Warren (continuation of Annual Letter).

*North-West America*.—Rev. R. Phair (Annual Letter).

*North Pacific*.—Mr. J. B. McCullagh (Annual Letter) and Rev. W. H. Collison (continuation of Annual Letter).

## HOME WORK OF THE SOCIETY.

**Barnstable.**—The Annual Meeting of the Barnstable Auxiliary of the Society was held on Monday, March 16th, in the Bridge Hall. The chair was taken by the Rev. J. Griffiths (who is at present conducting the services at St. Mary's). The Rev. C. J. Down made a statement on behalf of the Secretary, which showed that last year Barnstable contributed 20*l.* 19*s.* to the funds of the Society, and that this year it had reached a total of 32*l.* 9*s.* 3*d.* The Chairman then gave a forcible address. The Rev. A. E. Seymour followed with an earnest address. The Revs. W. J. Edmonds and T. Y. Darling (the Deputation) also spoke.

**Bath.**—The Annual Sermons in connection with the Society were preached in the various churches of Bath on Sunday, March 15th, and on Monday the Annual Meetings were held. In the afternoon a large meeting was held at the Assembly Rooms, under the presidency of the Dean of Wells (Dr. Plumptre).

The Dean expressed his satisfaction that the room was so fairly filled. He feared they must all acknowledge that a time of great political excitement was not favourable to the quiet, unostentatious work of religious societies and Christian enterprise. One knew that it told with a very damaging effect on almost all occupations and interests that were outside the range of political events. Publishers and others told us it was a very bad time for literature. Books for which there might be at other times a fair demand now dragged in the market. They knew it was a bad time for trade and agriculture. We found wars and rumours of wars thickening around us, and the horizon was dark with clouds; and every morning we took up our newspaper with anxiety and with fear lest we should read of some fresh catastrophe, some new loss, some new danger, perhaps some new disgrace. And so it was we found it hard to turn from that exciting food which our newspapers supplied us with to the quieter work, the more real, more permanent and more eternal work which was being done throughout the world by the Church of God and those who were its servants and its ministers. It seemed to him there might be one way of counteracting that disturbing and distracting influence of which he had spoken. Suppose, as we took up the papers and read the news from Egypt, from the Soudan, from Africa, from the East, we were to ask ourselves what had been the contact at those places with that work which the servants of Christ were called to do, and of which the Church of Christ was the appointed agent and minister. He thought if we were to compare in some way or other the daily reports of our journals with the annual report of a society like the Church Missionary Society, we should find something that would at least give food for thought, matter for reflection, and furnish a spur and stimulus to activity. He happened a day or two ago to read the summary report of the Church Missionary Society that appeared in the *Church Year Book* for 1884, and he found almost the first paragraph stated that the Church Missionary Society had placed one of its ministers and agents upon the Afghan frontier. He passed to the next paragraph and saw it dealt with the Church Missionary Society's operations in Egypt, and stated that having laboured for some years principally among the Coptic Christians of Egypt, and having felt that its work there, though not without fruit, was yet on a comparatively limited scale, the Society had come to the conclusion that the time had come when it must make a more energetic effort than before to work face to face with Mohammedanism in Egypt. He took it that that was a fact which all had had pressed upon their emotions now. Brought face to face as we were now, not with the mere traditions of the False Prophet of the seventeenth century, but with the real, active, energetic might and potency of the False Prophet of the nineteenth century, they had to come to the conclusion that something must be done; that our railroads, our guns, our batteries, our fortifications and steamers were not all the resources, not all the weapons we had to use in order to establish our influence over the whole valley of the Nile, which should not be only civilizing and protecting, but should be elevating and Christianizing. We had all felt during the last fortnight or three weeks, especially during the last week, that thrill of national admiration, that reverence for a great man, which a really great and good man when he appeared among us never failed to win, which had been called out throughout the length and breadth of England by the name of General Gordon. We had seen that steps had been taken—and he had no doubt that the work would become one in which the whole nation would co-operate—to set up a memorial to his honour, his greatness and his goodness, such as we believed he himself would have rejoiced in. He did not desire medals or ribbons; he did not seek for statues or monuments; he cared for the bodies of men, but he cared yet more for their souls. (Hear, hear.) So in that great public movement of which we had read that day, it had been determined that

one part at least of that which was very dear to his heart and mind should be embodied in the shape of a National Memorial; that Hospital at Port Said which was to be open to all nationalities and creeds was to be the fitting symbol of that largeness of heart which recognized in everything that was human, in the mere fact of humanity, a claim to sympathy and help. He did not wish it should have been otherwise. He could easily understand that there would have been great difficulties in connecting a monument which should be the expression of men of all Churches and creeds who were invited to co-operate with the assertion or maintenance of any form of Christian principles. But none the less was he prepared to maintain that any work which did not include the higher spiritual life and the permanent and abiding interest of mankind would fall short also of that idea which was always present to the mind of General Gordon. He took it that Gordon would not have rested satisfied with any work of benevolence or philanthropy which stopped at the healing of bodily diseases and supplying of bodily wants; and, therefore, though it might not take the form outwardly and visibly of a Gordon memorial, one did trust and hope that the example which had stirred to the very depths of its profoundest emotions the whole mind and heart of England, would embody itself in a purpose, strong, devoted, earnest as his purpose was. We were loud in the testimony we bore to his greatness, but the old words of the heathen came back to his (the speaker's) mind, when he was speaking of one of the great heroes of the past, "Let us do him honour by doing like him and following in his footsteps." The life of General Gordon would not have been wasted if it stirred up the youth of England to a nobler and more enthusiastic life, if it made them less bound and trammelled by the conventionalities of the society in which they lived, if it made them ready to go out into the world and to feel that in whatever they were doing, if they had the mind of Christ in them they would in due course fulfil the work which had been given them to do. In that very stirring of the heart of the nation now we have a testimony to the truth which as it was in a higher sense fulfilled in the life, sufferings, and death of the Master, so also was it fulfilled in its measure and degree in the life and death and sufferings of the disciples: "I, if I be lifted up, will draw all men unto Me." That was true in its measure and degree of those who had taken up the cross, who had been crucified to the world with its affections and lusts. A great hero, a great martyr, was lifted up and drew all men unto him; and one might feel sure that if through the agency of that Society or otherwise men were to devote themselves to carrying out and completing the work of bringing the great Mohammedan race out of the dark shadow of the False Prophet into the clear light of the True Prophet of God, Jesus of Nazareth, that would be fulfilling what we might well believe was the cherished aspiration of the long years of Gordon's life, and perhaps the utterances that passed through his dying lips. If one knew anything of the man, if one could enter for a moment into the heart and the feelings throbbing in that heart, one could well believe that the last accents that came from his lips would have been, "Father, forgive them, for they know not what they do." In concluding, the Dean urged Church people to give further support to that Society.

The Report was read by the Rev. W. T. H. Wilson. The Treasurer stated that 1704*l.* 13*s.* 9*d.* had been raised in the city and district during the year, of which amount 1656*l.* 14*s.* had been remitted to the Parent Society. Addresses were delivered by Bishop Hellmuth, late of Huron, and the Rev. Herbert Maundrell, missionary in Japan. In the evening a large meeting was held at the Guildhall, under the Presidency of Alderman J. S. Bartrum, when interesting addresses were given.

**Corbridge.**—The Annual Meeting of the Corbridge Parish Association was held on Friday, March 27th, in the National School. The Vicar, the Rev. G. C. Hodgson, presided. The Address of the Rev. F. Glanville, a missionary from Ceylon, was most deeply interesting, and greatly appreciated, as also was the hearty and telling speech of the Rev. J. Bernard East, Vicar of Matfen. The opening of the missionary boxes took place at the Vicarage in the afternoon, when the friends met for tea before the meeting, and the contents of the boxes proved very satisfactory. They contained upwards of 1300 copper coins and 390 silver coins, with five gold coins and a cheque for 2*l.* 2*s.*, which made up a sum of over 30*l.*, to which there was added the proceeds of sermons, donations, and 7*l.* 10*s.* 10*d.*, collected at the meeting; making in all 50*l.* 9*s.*

**Luton.**—The Annual Sermons on behalf of the Society were preached at the Parish Church and St. Matthew's on Sunday, March 15th, by the Deputation, the Revs. H. Newton (Ceylon) and H. Dunn (North Pacific). The Annual Meeting was held in the Town Hall on the Monday evening, the Vicar, the Rev. J. O'Neill,

presiding, who stated that this was the fifty-seventh year of the existence of the Association, which was commenced in 1829, and was for a number of years conducted chiefly by ladies; when, in 1839, the local clergy took it up, and the first public meeting was held. In that year the Association sent up over 544, the population then being a little more than 6000, and though now it was 26,000 corresponding progress had not been made. Mr. Newton gave an account of some phases of missionary labour in Ceylon. Mr. Sydney Gedge followed with a very interesting and humorous speech; and stated that, like the Luton Association, he was born in 1829, and said their careers were similar up to 1839, but for the rest they presented a great contrast. His time and his work would soon be over. God grant that he might do that work well; but the work of the Society would go on to the end of the world, and he trusted it would be abundantly blessed. In referring to the work of the Society, he compared its position with that which it occupied twenty-five years ago, alluded to the opening of the new wing of the House, and then gave a long account of the Society's labours in its various Missions. The Rev. W. Hind, Vicar of St. Matthew's, and the Rev. T. Dunn, from the North Pacific, also spoke.

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**Southport.**—The Annual Sale of work in connection with the Southport Auxiliary took place on Tuesday, March 24th, and was opened by the Mayor (Dr. Pilkington). The Revs. Canon Clarke, H. Stephenson, W. C. Hudson, and others also spoke. The proceeds of the sale amounted to over 97l.

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**Windsor.**—The Annual Meeting of the Windsor Association was held on February 19th, in the Town Hall, under the Presidency of the Dean (the Very Rev. R. T. Davidson). The Rev. H. P. Prosser having read the Report, Mr. C. J. Russell, the Treasurer, stated that the amount raised during the past year was 117l. 16s. 5d. The Rev. A. J. Hall, from the North Pacific Mission, was the Deputation. The Dean said there was a special pathos in their gathering there that night. The hearts of all of them, the hearts of all England, were stirred by the circumstance of the soldiers who were leaving them. Here, in Windsor, especially, their thoughts were necessarily with those who were leaving them. He thought, however, that it was an appropriate time for them to be gathered together at a missionary meeting. We were in such close touch with so many parts of the world, and had our interests so intermixed with other nations all over the world, that it became impossible some times but that our soldiers should go forth to fight our battles. At a moment like this, and with an empire of such world-wide interest and world-wide responsibilities, did it not raise their thoughts to the highest level, and strike a note of sympathy with the solemn side of those responsibilities which devolved upon us? Just as our soldiers are going forth to fight against men ignorant and unlearned in the higher life, did it not stir their thoughts to remember the world-wide battle that was going on, in which they were to take their part? God had battles for them to fight, and there were world-wide responsibilities connected with missionary work. When they were so closely in touch with other nations, they should remember that God had put them in the position they were that they might teach them something. He asked them to transfer their thoughts from distant lands, where their armies were fighting with the sword and spear, to the work that was going on in Canada. They had all heard of that man whose martyr death all England lamented. When they met that time last year he was riding across the desert, going forward in God's name. If there was one way in which they could show respect and honour for him, more than another, a way in which they could perpetuate the memory of the work he had done, it was by making the Gospel of Christ known all over the world. Mr. Hall was going to tell them of a part of the world distant from that to which all their thoughts must turn that night, Africa, where our soldiers were going; but he would sound the same key-note, and they must remember that it was a responsibility given us as a Christian nation. Mr. Hall, having given a very interesting account of his missionary labours, was followed by the Rev. Dr. Gee and the Mayor of Windsor.

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, March 17th, 1885.*—Letters were read from the Society's Missionaries in U-Ganda, reporting the death of King Mtesa on October 10th last and expressing their thankfulness to God that He had so mercifully averted the usual slaughter of chiefs and brothers to the king, and for the comparative freedom from the violence and bloodshed which had hitherto attended a change of sovereign. The Committee received this intelligence with deep gratitude to God, more especially because there were good grounds for believing that the result was brought about by the Christian influence and the teaching and preaching of the Society's Missionaries in U-Ganda.

Mr. F. J. Harpur, B.A., M.B., B.Ch., of Trinity College, Dublin, a son of the Rev. T. B. Harpur, of Mountmellick, a very old friend of the Society, was accepted for missionary work in connection with the Society.

Letters were read from the Rev. W. R. Blackett (late Principal of the Bengal Divinity School), the Rev. A. T. Fisher (lately in charge of the High School at Amritsar), and Dr. E. Downes (lately Medical Missionary in Kashmir), intimating their intentions respectively not to return to the mission-field. The Committee heard of their retirement with much regret, and put on record their appreciation of their valuable services.

The Rev. W. G. Peel, who had been working in connection with the Noble High School at Masulipatam during the last three years, was appointed Rugby Fox Master in that school on the Rugby Fox Memorial Fund.

On the recommendation of the Sub-Committee in charge of the Persia, North India, and Punjab and Sindh Missions, various arrangements were sanctioned in connection with those Missions.

*Special General Committee, March 17th.*—A cordial welcome was given to the Revs. C. C. Fenn and J. Barton on their return from Ceylon. Mr. Fenn having read the report of the Deputation, resolutions thereon were proposed by the Secretaries, and, with a few verbal amendments, were unanimously adopted, after which a thanksgiving prayer was offered by the Rev. Canon Money for this happy termination of the Ceylon difficulty. [Report of Deputation and resolutions were printed in the *C.M. Intelligencer* for April.]

*Committee of Correspondence, April 7th.*—The Secretaries having received a letter from the Rev. W. J. Edmonds, late of the Nyanza Mission, asking leave to rejoin the Society, and having explained the circumstances of the case, the Committee accepted his offer, subject to the opinion of the Medical Board on the health of himself and his wife.

Proposals were submitted from the New Zealand Mission Board regarding the transfer of certain of the Society's church sites and cemeteries to the Diocesan Church Board of the Diocese of Auckland, and also for the transfer to the Mission Board (which now could be incorporated under the recent local Act) of the Society's landed property in New Zealand. The Committee approved of the proposals, subject in the latter case to the report of the Landed Property Sub-Committee.

On the recommendation of the Sub-Committee in charge of the Africa Missions, amended regulations were agreed to for the Fourah Bay College, which had been submitted by the Principal, the Rev. F. Nevill.

A letter was read from Bishop Hannington, urging an advance to Taveta, in the Chagga country, even if it be necessary to abandon Taita. Reference

having been made to Sir John Kirk's expressed desire that the Society should occupy Taveta, and to similar opinions of the travellers, Messrs. Joseph Thomson and H. H. Johnston, the Committee expressed their opinion that it was desirable, if possible, to retain and strengthen the station at Taita, and that if, while so doing, it be feasible to advance to Taveta they will approve the step.

On the recommendation of the Sub-Committee in charge of the West Africa, Yoruba, Niger, East Africa, Nyanza, and Palestine Missions, various arrangements were agreed to in connection with those Missions.

*General Committee, April 13th.*—The Secretaries reported that the Rev. C. F. Chase, M.A., of St. Ann's, Blackfriars, had presented to the Society, in accordance with the arrangement between himself and the late Rev. Prebendary Auriol, the much-loved and devoted friend of the Society, some interesting relics of the Eclectic Society, before which, on February 8th, 1796, the late Rev. Charles Simeon read a paper which resulted in the formation of the Church Missionary Society. Among the articles presented were: A silver tea-pot and stand, with the inscription engraved on it, "Presented to the Eclectic Society by John Bacon, Esq;," and some silver spoons. It was resolved,—That the cordial thanks of the Committee be given to the Rev. C. F. Chase, and that he be informed that his gift will be treasured by this Society in loving memory of those who have left such bright examples, as members of that well-known Eclectic Society, and as devoted friends of the missionary cause throughout the world.

The Secretaries reported that in consequence of representations received by them they had sent out a circular inquiring as to the feeling of the supporters of the Society with regard to the opening of a Gordon Memorial Fund, and had received several answers, some of which were read to the Committee. It was resolved,—(1) That in view of the deep interest taken by the whole country in the Soudan, in connection with the lamented death of General Gordon, and of the association with that country of the Church Missionary Society in his lifetime, it is desirable, in dependence upon the guidance and blessing of God, to undertake a Gordon Memorial Mission to the Soudan, with Khartoum if possible as the headquarters. (2) That a Gordon Memorial Mission be set on foot for the establishment of such a Mission, with the understanding that if the contributions be inadequate for the purpose, or the establishment of the Mission in the Soudan be found impracticable within two years, it be in the power of the Committee to devote the fund towards strengthening its Missions to Arabs and Africans which are nearest to the Soudan. (3) That it appears to the Committee to be desirable in connection with their Memorial, and at the expense of the Fund, that a tentative Mission should be sent as soon as possible to Suakin with a view to ascertain the prospect of giving effect to the foregoing resolutions.

The Committee considered an offer by the Rev. James Long, late missionary at Calcutta, to make over to the Society a sum of money, which would provide for the delivery of six lectures each year on the religions of the East, and for giving annual prizes at the Islington College to the successful competitors in an examination in that subject. The Committee cordially thanked Mr. Long for his generous proposal and agreed to accept it on the conditions stated.

The Secretaries reported that through the kindness of the Young Men's Christian Association the meeting for the purpose of setting before the young men of London the claims of the Heathen and Mohammedan World had

been held in Exeter Hall on the evening of March 24th, and that owing to the crowded attendance it was found necessary to provide for an overflow meeting, which, through the kindness of the Principal of King's College (Dr. Wace) had been held in the theatre of that Institution. They reported also that remarkable success had attended both meetings. The Committee passed a resolution recording their gratitude to Almighty God for the tokens of the divine presence in the earnest and stirring character of these meetings, and instructed the Secretaries to convey to the Committee of the Young Men's Christian Association, and to the Principal of King's College, their hearty thanks for their kind co-operation.

The Secretaries reported the death, on April 2nd, of the Right Hon. Earl Cairns, and announced that Mr. E. Stock and Mr. R. C. Hankinson (Hon. Life Governor) had attended the funeral of his Lordship at Bournemouth as representatives of the Society. The following Resolution was adopted:—  
 "The Committee have heard with deep regret of the death of the Right Hon. Earl Cairns, late Lord Chancellor of England, a Vice-President and valued friend of the Society. It is needless for the Committee to dwell upon the great position filled by Lord Cairns at the Bar, on the Bench, in Parliament, and in the Councils of her Majesty. But they must place on record their profound thankfulness to God for His grace manifested in His departed servant, enabling him not only to stand before the world as a Christian statesman, but to set a bright example of personal godliness and devotion to the cause of Christ, especially conspicuous in one of such exceptionally high intellectual power. The Church Missionary Society is deeply indebted to the late Earl for his cordial interest in its work. At the Bournemouth Anniversaries he presided year after year. On two occasions he addressed the Annual Meeting at Exeter Hall. He did most important service in the House of Lords in April, 1883, by his powerful defence of the Society against attacks upon its work in West Africa. And only eight days before his death he presided at the great meeting in Exeter Hall at which the Society set before the young men of London the claims of the Heathen and Mohammedan World; on which occasion he made a fervent appeal to the vast assembly in behalf of God's work in the foreign field, dwelling especially upon the duty of those at home to follow the missionaries they send out with sympathetic interest and constant prayer. The Committee pray God to raise up in this Church and Realm laymen in the highest walks of life who shall follow their honoured friend as he followed Christ." The Committee directed that a copy of this Minute be sent to Lady Cairns and her family, with the assurance of their prayerful sympathy.

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### *TOPICS FOR THANKSGIVING AND PRAYER.*

**THANKSGIVING** for the increased interest in Foreign Missions shown among young men. Prayer that many may be fitted for missionary service, and that many more may labour in the cause at home (p. 364).

Prayer for the proposed Missions at Aden and in the Soudan (pp. 377, 385).

Prayer for the missionaries in the Saskatchewan district, in this time of peril (p. 377).

Prayer for a blessing on the Society's Anniversary (p. 377).

Prayer for Persia and Baghdad (p. 354).

Thanksgiving for God's sparing mercy in the affairs of Metlakatla (p. 340). Prayer for peace and mutual forbearance there, and for the extension of the C.M.S. Mission on the coast.

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## NOTES OF THE MONTH.

## ORDINATIONS.

*Sierra Leone*.—On March 1, at Freetown, the Rev. J. A. Alley, and the Revs. S. Taylor, B.A., S. Spain, and G. G. M. Nicol, B.A. (Natives), were admitted to Priests' Orders, by the Bishop of Sierra Leone.

*Niger*.—On January 4, at Onitsha, Mr. Pythias James Williams (Native), to Dencon's Orders by Bishop Crowther.

## ARRIVALS.

*East Africa*.—Mr. H. W. Jeanes left Frere Town on February 18, and arrived at Plymouth on March 24.

*Palestine*.—The Rev. J. R. Longley Hall left Jaffa on April 4, and arrived in London on April 15.

*North India*.—The Rev. H. P. Parker left Calcutta on March 16, and arrived in England on April 7.

*Mauritius*.—Mr. H. M. Warry left the Seychelles on March 23, and arrived in London on April 20.

*North-West America*.—The Rev. S. Trivett left Fort McLeod on March 5, and arrived in Liverpool on April 7.

## DEPARTURES.

*North Pacific*.—The Rev. A. J. and Mrs. Hall and Mr. A. E. Price left England on March 28 for Victoria, British Columbia.

## BIRTHS.

*North India*.—On February 4, at Bahawa, the wife of the Rev. J. Brown, of a daughter.—On March 16, the wife of the Rev. W. H. Ball, of a son.

*Punjab*.—On February 8, at Multan, the wife of the Rev. T. Bomford, of a son.

*South India*.—On February 15, at Madras, the wife of the Rev. W. G. Peel, of a daughter.

## MARRIAGES.

On April 9, at St. Paul's, Kersal, the Rev. C. B. Nash (appointed to Metlakahtla), to Ethel Phoebe Freston, of Prestwich.

## DEATHS.

*South India*.—On February 19, the Rev. V. Gnanayutham, Native Pastor, of Perperlankulam, Dolnavur, Tinnevely.

On March 10, at West Thorney, the Rev. F. W. Taylor, formerly missionary in Ceylon, aged 74.

## Contribution List.

*In the following list of receipts from March 11th to April 10th are acknowledged all remittances from Associations, Benefactions and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.*

ENGLISH ASSOCIATIONS.					
Bedfordshire.....	472 12 9	Chesham Bios .....	16 18 7	Cathedral .....	12 10 6
Sharnbrook .....	10 4	Chilton .....	3 18 0	Claughton:	
Berkshire:		Datchett.....	6 5 4	Christ Church.....	164 18 6
North Berkshire .....	1 10 0	Gerrard's Cross.....	5 0	Crews Green.....	11 9 5
Abingdon .....	6 0 0	Great Kimble .....	1 3 4	Higher Trannere:	
Appleton .....	2 7 8	Halton.....	3 5 0	St. Catherine's.....	19 9 7
Denchworth and Grove	2 11 8	Little Horwood .....	5 16 8	Little Leigh .....	17 1 4
East Shefford .....	3 15 6	Little Missenden.....	8 13 5	Lostock Gralam.....	29 0 9
Faringdon .....	51 17 3	Penn .....	5 3 3	Macclesfield, &c. ....	55 16 5
Hungerford .....	8 1 3	Saunderton .....	1 11 0	Middlewich .....	2 2 3
Maidenhead .....	44 3 9	Shabbington .....	1 6 7	Neston.....	3 2 0
Newbury, &c. ....	154 9 0	Steeple Claydon .....	2 0 0	New Brighton.....	110 10 0
West Hendred .....	18 16 0	Towersey .....	7 9 7	Northwich.....	6 2 0
Windsor and Eton .....	111 4 10	Wendover .....	38 13 8	Runcorn.....	57 13 0
Winkfield .....	17 6 6	Weston Turville.....	26 1 5	Stockport .....	206 6 2
Wokingham .....	10 2 10	Worminghall .....	2 0 6	Timperley:	
Bristol.....	612 17 6	Cambridgeshire: Cam-		Christ Church .....	41 8 0
Buckinghamshire:		bridge Town, County,		Tintwistle .....	13 0
Aylesbury .....	34 16 4	and University.....	404 3 4	Weaverham .....	4 19 0
Boarstall .....	9 0	Dry Drayton.....	3 14 10	Wharton .....	13 2 8
Brill .....	2 0 3	Cheshire:		Wheelock .....	4 0 0
Chenies .....	7 18 5	Altrincham: St. John's	18 8 8	Winsford .....	8 8 0
Cheham and District	77 5 5	Birkenhead .....	314 0 7	Woodford .....	13 17 3
		Chester, &c. ....	718 15 6	Cornwall: Altarnun .....	12 7 0

Bodmin, &c. ....	11	4	0	Durham: Darlington .....	118	1	5	Carisbrooke:			
Colan .....	16	0		Durham .....	1124	15	6	Parish Church.....	1	0	0
Crowan .....	2	2	6	Felling-on-Tyne .....	2	11	0	St. John's.....	32	11	10
Cury .....	2	5	0	Gateshead .....	171	2	10	Newport: St. Thomas' .....	25	18	4
Deanery of Powder .....	41	3	11	Gateshead Fell .....	7	8	8	Ryde, &c. ....	82	11	1
Egloshayle .....	2	18	3	Haverton Hill .....	4	6	6	St. James' .....	6	13	0
Falmouth .....	20	19	4	Borough of Sunderland .....	167	14	5	St. John's .....	23	13	8
Flushing .....	14	8	1	Essex: Bradwell-on-Sea .....	82	2	3	Sandown .....	67	13	3
Fowey .....	12	1	0	Buckhurst Hill .....	8	3	0	St. John's .....	12	16	9
Launceston .....	33	2	10	Chelmsford, &c. ....	468	12	8	Shanklin: Old Church .....	18	11	7
Liskeard .....	4	5	3	Clacton-on-Sea .....	22	15	3	St. Paul's .....	4	0	0
Penwerris .....	9	12	0	Colchester, &c. ....	515	10	3	St. Lawrence .....	115	0	8
Penzance .....	82	12	2	Dedham .....	9	6	10	Ventnor .....	32	13	0
Redruth .....	13	12	2	East Thurrock .....	17	11	1	West Cowes:			
St. Austell .....	1	15	0	Forest Gate:				Holy Trinity .....	50	2	0
St. Breoke .....	2	4	6	Emmanuel Church .....	36	10	2	St. Mary's .....	34	10	4
St. Columb Minor, &c. ....	12	16	1	St. James' .....	6	4	7	Chennel Islands:			
St. Day .....	12	0	8	Juv. Assoc. ....	4	18	7	Jersey .....	304	19	3
St. Keverne .....	4	17	10	St. Saviour's .....	40	4	4	Herefordshire: City and			
Stoke Climsland .....	1	10	0	Grays .....	7	18	3	County of Hereford .....	445	7	5
Tywardreath .....	16	7	0	Leyton .....	65	16	6	Hertfordshire:			
Cumberland: Aikton .....	13	9	3	Saffron Walden and				East Herts .....	1181	8	5
Carlisle .....	677	18	7	North-West Essex .....	26	6	7	West Herts .....	62	3	9
Cockermouth and				Salcott .....	1	14	3	Barnet: Christ Church .....	11	5	0
Workington .....	12	3	10	Stansted .....	101	3	10	Bishop's Stortford .....	9	19	11
Keswick, Deanery of .....	44	8	9	Stratford:				Bovingdon .....	6	2	0
Maryport, &c. ....	58	0	0	St. John's .....	25	0	0	Boxmoor .....	7	9	0
Penrith .....	118	1	10	St. Paul's .....	18	4	3	Colney .....	2	10	6
Silloth: Parish Church .....	6	11	2	Theydun Bois .....	8	13	7	Colney Heath .....	4	2	2
Whitehaven .....	189	5	5	Walthamstow .....	55	5	8	King's Langley .....	15	9	3
Wigton District .....	29	17	7	Wanstead .....	53	10	5	Lyonsdown .....	36	4	9
Derbyshire: Derby and				West Ham, &c. ....	67	18	10	North Myms .....	42	0	1
South Derbyshire .....	934	0	9	West Tilbury .....	3	11	0	Stapleford .....	1	1	0
North-West Derbyshire .....	102	8	4	Woodford Wells:				St. Alban's .....	269	1	6
Ashbourne and Dove				St. Thomas, Rokeby				Watford: St. Andrew's .....	25	0	0
Valley .....	262	1	8	Street .....	1	5	6	Kent: Beckenham:			
Chesterfield and East				All Saints' .....	39	18	4	Christ Church .....	39	4	5
Derbyshire .....	143	14	7	Juvenile .....	5	12	0	St. Mary's, Short-			
County Fund .....	300	0	0	Gloucestershire:				lands .....	41	2	11
Curbar .....	15	19	0	Cainscross .....	4	4	9	St. Paul's .....	50	13	8
Derwent Valley .....	66	8	2	Charlton Kings .....	47	14	9	Belvedere .....	35	6	4
Eyam .....	3	5	0	Cirencester .....	18	9	9	Bexley Heath .....	23	5	8
Mayfield .....	74	17	0	Fairford, &c. ....	7	15	0	Bickley .....	10	7	6
Osmaston .....	54	6	3	Forest of Dean .....	36	3	0	Biddenden .....	7	3	9
Plesaley .....	6	0	10	Hatherop .....	15	6	4	Blackheath .....	222	1	8
Warslow and Elkstone .....	4	11	0	Gloucester, &c. ....	125	0	0	Bromley .....	35	10	11
Devonshire:				Leckhampton .....	25	0	6	Chislehurst, &c. ....	204	2	9
Bucknell .....	1	17	5	Longborough .....	5	4	9	Dartford .....	19	11	6
Devon and Exeter .....	1420	0	0	Marston Sica .....	4	11	2	Denton .....	4	0	0
Devonport and Stoke .....	76	5	0	Meysay Hampton .....	7	3	9	East Kent .....	1278	1	0
Doddiscombeleigh .....	5	0	0	Naunton .....	13	1	6	Fythorne .....	25	15	1
Escot .....	40	1	3	Borough of Stroud .....	268	15	7	Forest Hill: Christ Ch. ....	6	18	3
Hembury Fort .....	2	8	9	Tewkesbury .....	21	14	1	Gravesend: St. James' .....	24	18	4
Plymouth, &c. ....	127	9	6	Uley and Vicinity .....	86	12	9	Greenwich:			
St. Andrew's .....	5	8	5	Wick:				Christ Church .....	47	5	0
Shillingford .....	4	10	0	St. Bartholomew's, &c. ....	16	1	7	St. Peter's .....	40	1	6
Stonehouse .....	10	13	4	Hampshire:				Hatcham Park:			
Totnes & Bridgetown .....	45	8	3	East Hampshire .....	84	5	1	All Saints' .....	24	0	0
Dorsetshire:				Winchester and Central				Kidbrook .....	90	7	4
Bingham's Melcombe .....	2	2	0	Hampshire .....	394	4	7	Lamorbey .....	2	12	6
Blandford .....	60	7	8	Baughurst .....	18	8	6	Lee .....	195	5	10
Bridport .....	6	10	6	Bentley .....	15	0	0	Maldstone and Mid-			
Cheelbourne .....	18	10	0	Bishop's Waltham, &c. ....	39	12	0	Kent .....	322	8	8
Compton Valence .....	3	8	4	Bransgore .....	22	15	9	Milton - next - Sitting-			
Crichel .....	2	13	0	Droxford .....	8	16	2	bourne .....	6	2	4
Dorchester, &c. ....	231	0	1	Fawley .....	18	4	10	Rochester, &c. ....	229	16	9
Edmondsham .....	14	17	1	Froxfield .....	2	9	0	Sandhurst .....	16	10	0
Gussage .....	1	18	2	Gosport: St. Matthew's .....	9	3	11	Sevenoaks, &c. ....	315	16	5
Houghton .....	15	9	0	High Cliffe .....	44	9	4	Sidcup .....	90	16	1
Little Bredy .....	43	17	8	Lymington .....	13	13	6	Sittingbourne:			
Minterne Magna .....	3	1	0	Meon Valley District .....	30	8	9	Deanery .....	3	9	0
Okeford Fitzpaine .....	12	6	0	Overton .....	34	6	7	Holy Trinity .....	17	18	3
Pentridge .....	1	0	0	Penton Mewsey .....	26	5	3	South Kent .....	422	7	9
Poole .....	33	15	8	Petersfield District .....	28	5	7	Stockbury .....	13	14	0
Portland .....	15	10	10	Romsey .....	16	9	1	Sydenham:			
St. Peter's .....	6	5	0	Shirley .....	97	18	10	Holy Trinity .....	44	8	7
Shaftesbury .....	3	13	0	Southampton, &c. ....	269	11	5	Throwley .....	7	0	0
Sherborne .....	30	8	0	Southsea .....	317	5	2	Tonbridge and Neigh-			
Stalbridge .....	15	12	0	Swanbourne .....	24	5	8	bourhood .....	221	1	8
Stoke Abbot .....	4	10	1	Whitechurch .....	9	12	3	Tonge .....	6	3	5
Stoke, East .....	1	13	6	Woolton Hill .....	7	9	3	Tovil .....	3	3	0
Wareham .....	30	0	0	Wykeham .....	3	13	6	Tunbridge Wells, &c. ....	40	10	7
Wimborne, &c. ....	74	10	0	Isle of Wight:				Westerham .....	38	17	9
Wotton Fitzpaine .....	4	6	6	Bonchurch .....	11	13	10	Woolwich, &c. ....	90	12	7

<b>Lancashire:</b>		
Barrow-in-Furness.....	33	7 11
Blackburn.....	598	9 0
<b>Blackpool:</b>		
Christ Church.....	37	10 3
Bolton: St. George's.....	50	14 8
St. Paul's.....	16	11 4
Bolton-le-Moors.....	211	3 0
St. Saviour's.....	2	11 5
Cartmel.....	55	0 0
Clitheroe.....	109	7 7
Colne.....	8	0 0
Darwen.....	124	1 11
Deane.....	9	10 0
Dolphinholme.....	4	0 3
Great Marsden.....	18	7 6
Lancaster, &c.....	93	10 8
Liverpool, &c.....	1891	0 5
Longton.....	4	14 6
Manchester, &c.....	3617	13 3
Marton.....	1	6 0
Oldham: St. Mark's.....	20	7 11
Parr: St. Peter's.....	2	2 4
Patricroft: Christ Ch. ....	14	1 7
Preston.....	900	0 0
St. Helen's.....	49	0 3
Sefton.....	14	7 8
The Flyde.....	263	12 10
<b>Toxteth Park:</b>		
St. Thomas'.....	1	0 0
Tunstead.....	22	6 8
Ulverstone, &c.....	69	12 8
Whalley.....	1	7 7
<b>Leicestershire:</b>		
Ashby-de-la-Zouch.....	174	10 2
Barleston.....	10	6
Great Bowden.....	3	7 9
Hinckley, &c.....	169	11 2
Knossington.....	4	16 3
Leicester, &c.....	247	10 9
Loughborough.....	210	17 10
Lutterworth District.....	50	3 10
Melton Mowbray.....	96	18 5
Juvenile Assoc.....	7	15 6
Stoughton.....	1	6 4
Lincolnshire: Alford.....	49	1 0
Barton-upon-Humber.....	105	13 4
Boston.....	219	10 1
Caistor and Vicinity.....	25	2 9
Donington.....	1	4 8
Gainsborough.....	11	1 10
Grantham.....	48	11 6
St. John's.....	4	16 3
Holbeach.....	5	0 6
Horbling.....	7	0 0
Kirkby-cum-Asgodby.....	7	6
Lincoln.....	413	19 5
Long Sutton.....	4	8 0
Louth.....	81	2 10
Holy Trinity.....	177	15 2
Market Rasen.....	17	9 0
Owersby.....	17	0
Redbourne.....	1	16 0
Sleaford.....	40	5 8
Spilsby.....	11	5 0
Stamford.....	255	2 8
Sutton: St. Edmund.....	3	0 4
Walesby.....	4	4 5
Wragby.....	6	18 7
Isle of Man.....	281	15 0
<b>Middlesex: City of London:</b>		
Christ's Hospital.....	5	16 5
Holy Trinity, Gough Square.....	11	6
St. Andrew's-by-the-Wardrobe, &c.....	27	14 10
St. Dunstan's-in-the-West, &c.....	15	16 7
St. Mary Aldermay.....	16	2 9
St. Michael's, Cornhill.....	25	16 8
St. Peter's, Cornhill.....	6	10 9
St. Stephen's, Coleman Street.....	16	4 6

<b>St. Thomas' Liberty</b>		
of the Rolls.....	3	7 0
Tower District.....	14	2 1
<b>Acton, East:</b>		
St. Dunstan's.....	89	16 8
Ashford.....	3	19 0
<b>Bethnal Green:</b>		
St. James the Less.....	10	4 3
St. Jude's.....	2	4 0
<b>Bloomsbury:</b>		
St. George's.....	69	18 6
<b>Camden New Town:</b>		
St. Thomas'.....	14	2
<b>Carlton Hill:</b>		
Juvenile Assoc.....	12	2 5
Chelsea: Old Church.....	18	8 0
Park Chapel.....	97	6 0
St. John's.....	53	13 0
<b>Upper Chelsea:</b>		
St. Jude's.....	25	15 4
St. Saviour's.....	17	3 5
Trinity.....	105	1 2
Chiswick: Grove Park.....	11	18 1
<b>Clerkenwell:</b>		
Martyrs' Memorial.....	12	4 3
Ealing: St. Matthew's.....	34	14 8
<b>Edmonton, Upper:</b>		
St. James's.....	6	6 1
Feltham.....	2	17 4
<b>Finchley:</b>		
Christ Church.....	16	8 11
Holy Trinity.....	1	11 6
St. Mary's.....	53	5 0
<b>Fitzroy Square:</b>		
St. John's Juv. Assoc.....	8	18 6
Foundling Hospital.....	2	8 0
Fulham: St. John's.....	68	1 2
St. Mary's.....	14	14 6
Hackney.....	3	18 0
Hampstead.....	672	9 3
Hanworth.....	3	0 8
Harefield.....	6	14 9
Harrow.....	32	19 0
Heston.....	39	4 0
<b>Highgate:</b>		
St. Michael's.....	17	1 5
<b>Highgate Rise:</b>		
St. Anne's.....	2	16 0
<b>Hornsey:</b>		
Parish Church.....	41	13 10
Christ Church.....	37	19 4
Isleworth.....	40	6 1
Islington.....	1411	12 0
<b>Church Missionary</b>		
Children's Home.....	49	2 10
St. Clement's.....	11	13 3
St. David's.....	3	12 10
St. Peter's.....	5	17 6
Kenington Deanery.....	43	9 2
St. Mary Abbots.....	78	1 5
St. Paul's, Onslow Square.....	430	0 2
<b>Kenington, West:</b>		
St. Mary's.....	25	19 3
<b>Kenington Park:</b>		
All Saints'.....	1	18 0
Kilburn.....	13	7 6
Holy Trinity.....	3	0 0
Juvenile Assoc.....	9	10 0
St. Luke's.....	12	18 0
Mayfair: Christ Church.....	6	12 1
<b>Marwell Hill:</b>		
St. James's.....	24	2 2
New Brentford.....	7	6 0
New Southgate.....	32	13 7
<b>North Bow:</b>		
St. Stephen's.....	15	3 10
N.E. London.....	173	2 2
<b>Notting Hill:</b>		
St. John's.....	6	15 0
Paddington.....	1	3 10
Christ Church.....	557	3 11
St. James's.....	64	16 8
St. Peter's.....	68	9 5

<b>Pentonville:</b>		
St. James'.....	37	17 10
Pimlico: Eaton Chapel.....	75	11 6
Poplar: St. Matthias.....	11	18 9
<b>Portman Chapel (incl. 63/0s. 6d. for "Special Fd. for Rev. J. Horsburgh")</b>		
.....	496	15 7
<b>Portman Square:</b>		
St. Thomas'.....	43	16 0
St. Giles'-in-the-Fields.....	26	6 2
<b>St. John's Wood and Neighbourhood</b>		
Emmanuel Church, Maida Hill.....	118	2 0
St. Mark's, Hamilton Terrace.....	103	17 4
<b>St. Marylebone:</b>		
Parish Church.....	8	0 3
All Souls'.....	430	19 8
Brusswick Chapel.....	30	16 0
Trinity.....	41	5 6
<b>St. Matthew's, Oakley Sq., Juvenile Association</b>		
.....	5	18 2
<b>St. Pancras:</b>		
Parish Church.....	157	5 7
Christ Ch., Woburn Square.....	3	3 0
<b>Shepherd's Bush:</b>		
St. Simon's.....	21	14 2
<b>Southall:</b>		
Holy Trinity.....	6	12 8
Southgate.....	58	1 2
<b>Spitalfields:</b>		
Christ Church.....	33	3 7
<b>Spital Square:</b>		
St. Mary's.....	13	19 7
<b>Spring Grove:</b>		
Isleworth: St. Mary's.....	14	19 6
Staines.....	13	0 0
Stannmore.....	13	19 4
Stanwell.....	4	10 0
Stepney: Parish Ch.....	56	0 0
St. Peter's.....	4	4 1
St. Thomas'.....	27	4 0
Teddington.....	13	14 4
Tottenham: St. Paul's.....	9	16 0
<b>Trent Park:</b>		
Christ Church.....	10	3 4
<b>Tufnell Park:</b>		
St. George's.....	1	15 9
Turnham Green.....	2	15 11
Twickenham, East.....	18	12 0
Uxbridge.....	5	5 0
Wembley.....	41	1 11
<b>Westminster:</b>		
St. Andrew's.....	23	1 4
Christ Church.....	15	15 9
St. James's.....	13	6 10
Juvenile Assoc.....	24	10 0
<b>Monmouthshire:</b>		
Abergavenny.....	114	0 8
Bassaleg.....	5	1 2
Dingestow.....	13	6 5
Monmouth.....	11	18 5
Newport: St. Paul's.....	67	12 2
Pillgwenly.....	1	8 2
Pontypool.....	10	16 10
Urk.....	6	10 1
Norfolk.....	2312	10 9
<b>Radnall District:</b>		
Tasburgh.....	2	10 0
Thetford.....	2	14 0
<b>Northamptonshire:</b>		
Clifton.....	4	7 9
Culworth, &c.....	8	17 2
East Farndon.....	9	10 0
Ecton.....	2	6 3
<b>Haddon I. Deanery</b>		
District.....	45	6 5
Higham Ferrers.....	6	6 6
<b>Kettering and Neighbourhood</b>		
.....	69	3

Northampton .....	256	9	4	Cannock .....	18	10	1	Ham .....	7	14	4
Oundle .....	101	3	7	Chebeey .....	15	10	4	Herne Hill: St. Paul's .....	26	15	8
Peterborough .....	187	2	0	Coven .....	10	0	0	Horne .....	9	15	1
Wellingborough .....	7	17	0	Darlaston:				Kew .....	1	0	11
Northumberland:				Parish Church .....	23	6	0	Kingston and Vicinity .....	27	0	0
Corbridge-on-Tyne .....	50	9	0	All Saints' .....	12	2	4	Lambeth:			
Edlingham .....	2	2	0	Fazeley .....	19	8	6	Parish Church .....	21	18	4
Howick .....	6	13	11	Handsworth .....	49	9	4	St Andrew's .....	7	1	3
North Northumberland .....	43	4	8	Parish Church .....	15	9	9	Emmanuel .....	10	0	10
Newcastle-on-Tyne, &c.	519	9	9	Hanley .....	5	15	0	St. Thomas' .....	11	18	10
Nottinghamshire:				Kidsgrove .....	18	0	0	Lambeth, South:			
Bawtry .....	7	4	6	Lichfield .....	86	12	3	All Saints' .....	9	17	0
Boughton .....	1	5	6	Marston and Whit-				Limpfield .....	27	17	0
Nottingham and Not-				grave .....	6	3	10	Lingfield .....	20	3	10
tinghamshire .....	633	2	3	Newcastle-under-Lyme:				Lower Norwood:			
Ossington .....	7	7	3	Parish Church .....	28	9	6	St. Luke's .....	10	6	6
Retford .....	142	6	0	St. George's .....	50	1	5	Merton .....	6	7	4
Workshop .....	15	4	10	Penkridge District .....	3	19	6	Mortlake .....	28	16	0
Oxfordshire:				Penn Fields:				Newington:			
Banbury and North				St. Philip's .....	26	0	0	St. Matthew's .....	10	19	6
Oxfordshire .....	34	8	5	Perry Barr .....	42	18	4	New Malden .....	2	5	0
Chipping Norton .....	15	0	0	Prees .....	3	3	4	Norbiton: St. Peter's .....	45	13	2
Eynham .....	7	14	5	Stafford .....	67	18	1	South Norwood .....	57	13	2
Henley-on-Thames .....	24	2	1	Stoke-on-Trent .....	3	6	6	Penge .....	124	9	3
Oxford and Vicinity .....	657	5	4	Stone .....	10	1	0	Holy Trinity .....	52	0	6
Rutlandshire: Exton .....	27	0	7	Tipton:				Pyrford and Wisley .....	25	0	0
Oakham .....	99	15	4	Parish Church .....	10	10	3	Redhill .....	29	10	0
Shropshire: Broseley .....	24	2	6	Walsall .....	171	2	6	St. Matthew's .....	93	10	4
Cheswardine .....	11	0	0	Wednesbury .....	19	19	1	Reigate .....	50	0	7
Culmington .....	13	0	0	West Bromwich:				Richmond .....	68	13	3
Hinstock .....	4	3	0	Holy Trinity .....	50	1	3	Southwark:			
Lilleshall .....	5	0	0	Willenhall .....	21	19	11	St. George-the-Mar-			
Ludlow .....	13	16	6	Wolverhampton:				tyr .....	21	6	11
Lydbury North .....	12	10	0	St. Jude's .....	30	15	10	St. Jude's .....	23	3	6
Mainstone .....	8	11	0	St. Luke's .....	18	17	6	St. Peter's .....	11	17	6
Newport .....	5	13	0	St. Mark's .....	293	12	7	St. Stephen's .....	7		
North-West Shropshire				Wordesley .....	12	0	0	St. Thomas' .....	1	3	2
Oswestry .....	94	8	8	Suffolk: Beccles, &c.	93	18	2	Streatham:			
Shropshire & Shrews-				Bungay .....	21	11	3	Immanuel Church .....	50	9	2
bury .....	560	4	8	Framlingham .....	1	15	10	Streatham Hill:			
Stottesdon .....	1	17	5	Halesworth, &c.	214	9	8	Christ Church .....	19	12	6
The Clive .....	9	0	0	Hartismere District .....	71	14	2	Surbiton:			
Wellington, &c.				Holbrook .....	100	3	0	St. Matthew's .....	11	16	8
Christ Church .....	22	15	1	Kirton .....	3	18	4	Tisey .....	3	19	7
Whitton .....	2	0	0	Leiston .....	14	16	6	Tooting .....	14	4	7
Somersetshire:				Lowestoft .....	112	13	8	Tulse Hill:			
Ashbrittle .....	5	0	0	Rendham .....	11	3	4	Holy Trinity .....	2	2	0
Abbridge District .....	18	8	0	Saxmundham .....	34	8	0	Upper Norwood:			
Bath, &c.				Saxted .....	1	1	10	St. Paul's .....	76	9	5
Blackford .....	8	2	5	Stradbroke .....	43	11	11	Wallington .....	155	15	0
Brent Knoll .....	2	15	10	Stadbury .....	125	11	10	Walton-on-Thames .....	11	0	0
Brigwater .....	4	11	0	East Suffolk .....	814	0	0	Walworth: St. Mark's .....	10	6	11
Burnham .....	9	13	8	West Suffolk .....	292	0	2	St. Paul's .....	4	18	11
Cheddar .....	4	4	0	Trimley .....	1	15	0	Wimbledon .....	1	12	6
Chipstable .....	5	15	1	Walberswick .....	13	0	0	Woking .....	21	1	10
Churchill .....	10	0	0	Walton and Felixtowe	69	3	9	Yorktown .....	23	5	6
Clevedon .....	212	6	0	Wrentham .....	36	16	0	Sussex: East Sussex .....	1009	3	6
Compton Bishop .....	11	14	5	Surrey: Balham and				Broadwater and Wor-			
Crewkerne .....	88	11	6	Upper Tooting .....	16	12	2	thing .....	120	15	0
Evercreech .....	10	5	4	Battersea: St. James'				Burgess Hill .....	1	6	0
Frome .....	41	9	4	Mission Chapel .....	11	7		Chichester, &c.	101	11	2
Glastonbury and Pol-				St. Mary's .....	43	15	11	Crowhurst .....	4	15	0
den Hill .....	80	12	2	Beddington .....	70	10	0	Eastbourne .....	73	3	1
Ilminster .....	36	9	4	Bermondsey .....	53	15	8	Fairlight .....	21	8	5
Marstock .....	19	18	11	Christ Church .....	15	1	9	Frant .....	42	10	0
Midsummer Norton Dis-				St. Luke's .....	5	9	3	Hastings, &c.	625	3	6
trict .....	64	0	0	Brixton: St. John's,				Hollington .....	8	0	0
Oakhill .....	16	6	10	Angell Town .....	6	16	7	Horsted Keynes .....	13	8	4
Pilton .....	45	10	0	St. Matthew's .....	111	1	0	Lewes .....	309	11	9
Shepton Mallet .....	15	11	1	Juvenile .....	24	14	6	Lindfield .....	12	1	0
Somerton, &c.				Brockley Hill:				Lower Beeding .....	21	16	0
Taunton .....	254	11	5	St. Saviour's .....	3	10	6	Norham .....	24	19	5
Wellington .....	16	2	7	Camberwell, &c.	231	7	11	Petworth .....	25	6	1
Wells .....	142	15	3	Christ Church .....	13	19	5	Sompting .....	24	10	9
Weston-super-Mare .....	153	16	10	St. Saviour's, Herne				Stedham .....	27	10	8
Weston Zoyland .....	5	15	6	Hill Road .....	20	7	5	Wadhurst .....	18	12	0
Yatton District .....	104	17	4	Cheam .....	31	2	6	Warwickshire: Arrow .....	9	2	7
Yeovil .....	114	19	5	Chobham .....	10	14	10	Attleborough .....	3	5	9
Staffordshire:				Croydon .....	329	10	9	Birmingham .....	833	16	6
Alstonfield .....	10	7	11	Dorking, &c.	190	14	4	Brilles with Winderton .....	22	4	4
Brockmoor .....	7	2	7	Exwell .....	34	4	0	Church Lawford .....	10	17	8
Burslem .....	42	10	7	Farnham .....	141	11	0	Coleshill .....	19	8	9
Burton-on-Trent .....	72	6	8	Godstone .....	16	8	0	Coventry .....	230	10	0
Christ Church .....	28	1	1	Guildford, &c.	331	8	8	Exhall-cum-Wixford .....	3	7	8

Kenilworth .....	35	12	3	Darfield .....	4	16	6	St. Asaph .....	17	16	8
Leamington .....	7	4	8	Dewsbury .....	40	15	10	Tremeirchion .....	5	4	1
Maxstoke .....	5	0	6	Doncaster .....	336	16	4	Glamorganshire:			
Nether Whitacre .....	7	15	2	Driffield .....	135	7	8	Cardiff: St. John's .....	224	1	7
Nuneaton .....	22	13	4	Friday Thorpe .....	1	0	0	Llancafarn .....	2	5	6
Rugby .....	59	17	9	Giggleswick .....	23	19	5	Neath .....	16	12	1
Ryton-on-Dunsmore .....	1	1	3	Grindleton .....	1	5	0	Newcastle .....	9	8	4
Salford Priors .....	7	1	9	Grosmont and South				Penarth .....	12	8	3
Solihull .....	7	5	9	Cleveland .....	23	13	6	Swansea .....	36	7	3
Stretton-on-Dunsmore .....	14	14	3	Halifax .....	263	0	0	Merionethshire: Corwen	7	10	0
Ullenhall .....	24	19	1	Hampsthwaite .....	7	18	0	Montgomeryshire:			
Warwick, &c. ....	138	10	0	Harrgate .....	491	3	2	Arsley .....	5	10	6
Water Orton .....	4	8	1	Hathersage .....	17	3	7	Welshpool, &c. ....	49	13	3
Wolvey .....	1	7	1	Healey .....	2	4	1	Pembrokeshire:			
Westmoreland:				Holderness .....	26	10	0	Manvrefid .....	4	0	3
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Brough .....	22	3	0	Huddersfield .....	947	14	0	Wathen .....	7	10	8
Burton .....	44	11	7	St. John's .....	22	16	1	Rudbaxton .....	4	13	6
Holme .....	2	3	10	Hull .....	530	16	6	Steynton .....	1	11	6
Kendal .....	264	8	3	Ilkley .....	62	7	10	Radnorshire: Cregina	1	18	6
Kirkby Thore .....	1	5	0	Knarsborough .....	175	2	11	Llanfhaugel-Nant-			
Levens .....	18	5	5	Leeds .....	1000	12	7	melan .....	1	19	7
North Windermere .....	128	9	9	Malton and Ryedale .....	53	14	3	Llangunllo .....	1	0	0
Windermere:				Moor Monkton .....	7	2	6				
Parish Church .....	14	4	4	Northallerton .....	92	18	1	SCOTLAND.			
Wiltshire: Aldbourne .....	15	0	10	Oughtibridge .....	1	1	0	Annan .....	23	7	10
West Ashton .....	2	4	6	Pocklington & Neigh-				Edinburgh Auxiliary .....	570	14	3
Calne .....	68	0	7	bourhood .....	117	17	2	Glasgow: St. Silas' .....	59	14	7
Chippenham:				Pontefract .....	185	16	8				
St. Paul's .....	60	16	11	Rathmell .....	1	16	1	BENEFACTIONS.			
Corham .....	40	11	7	Richmond .....	133	4	0	A. A. A. ....	500	0	0
Corston with Bod-				Ripley .....	1	10	2	Alien, Thomas, Esq., Hud-			
bourne .....	7	5	0	Ripon .....	309	3	8	dersfield .....	10	0	0
Devizes .....	56	13	7	Roecliffe .....	23	9	2	Anonymous .....	100	0	0
Haywood .....	8	6	8	Rotherham .....	355	15	10	Bishop, Miss, Folkestone	10	0	0
Malmesbury, &c. ....	92	5	4	Scarborough .....	241	13	3	Buxton, Lady, Cromer			
Malborough .....	32	19	5	Scorborough with Le-				(10l. for Slaves at Frere			
Neston .....	9	13	9	confeld .....	4	7	8	Town, and 10l. for Fa-			
Pewsey .....	2	15	2	Selby .....	59	16	8	mine at ditto) .....	20	0	0
Furton .....	1	1	0	Selby: St. James's .....	6	6	0	Buxton, Miss Anna C.,			
Salisbury, &c. ....	285	9	0	Sheffield .....	1992	12	6	Cromer (10l. for Slaves			
Swindon .....	12	7	10	St. John's .....	24	0	7	at Frere Town, and 10l.			
Trowbridge .....	138	6	3	St. Matthias' .....	1	3	0	for Famine at ditto) .....	20	0	0
Westbury .....	1	9	0	Slaidburn .....	13	6	1	Bryan, Mrs., Brighton,			
Winkfield .....	19	17	6	Snaith, &c. ....	32	17	7	for East Africa liber-			
Worcestershire: Bewdley				Staincliffe .....	1	0	9	ated slaves .....	10	0	0
Birt's Morton .....	5	14	8	Sutton-in-Craven .....	10	8	4	C. M. B., Manchester .....	42	0	0
Blackheath .....	17	10	6	Tickhill .....	11	10	0	Crabb, R. H., Esq.,			
Bromsgrove .....	53	12	5	Thirsk, &c. ....	131	19	10	Chelmsford .....	200	0	0
Cleeve Prior .....	9	10	1	Thornton-in-Lonsdale .....	9	14	8	Davidson, H., Esq., Mans-			
Cookley .....	20	12	0	Wakefield .....	146	9	6	field Street .....	10	10	0
Evesham .....	20	15	6	Wales .....	67	11	9	Dixon, Miss, Tunbridge			
Fladbury .....	2	12	0	Wensleydale .....	9	2	6	Wells .....	15	0	0
Great Malvern .....	277	14	0	Wetherby .....	18	0	5	Dixon, Miss E. A., ditto.	10	0	0
Hales Owen .....	64	7	9	Whitby .....	94	3	5	Dixon, Miss M. E., ditto.	15	0	0
Kidderminster, &c. ....	11	5	11	Woodlaid .....	10	3	5	Dixon, Miss E., ditto.	15	0	0
Langley .....	3	6	5	York .....	100	0	0	Elliott, Miss E. S., Mid-			
Oldbury .....	9	3	10					may Park .....	20	0	0
Stourbridge .....	96	9	9	ASSOCIATIONS IN WALES.				"Excess of Income over			
Stourport .....	32	2	10	Brecknockshire: Builth	6	5	0	Expenditure, 1884." .....	6	12	9
Stourton Hall .....	2	0	0	Llanelli .....	8	8	10	F. C. ....	5	0	0
Tenbury and Roehford				Cardiganshire .....	15	2	0	F. E. A. ....	9	0	0
Upton-on-Severn .....	1	2	8	Carmarthenshire:				Foster, E. Bird, Esq.,			
Wolverley .....	14	5	7	Carmarthen .....	20	10	2	Cambridge .....	100	0	0
Worcester .....	190	0	0	Llandilo .....	11	9	9	From Thirsk, by Messrs.			
Yorkshire: Allertorpe .....	3	12	1	Llandovery .....	19	2	8	Hoare & Co. ....	10	0	0
Austwick .....	6	17	1	Carnarvonshire:				Gibson, H. Esq., Ongar,			
Barnsley .....	169	6	11	Carnarvon .....	98	13	9	for Youcon Mission .....	50	0	0
Bempton and Speeton .....	2	8	6	Lleyn and Eifonydd				H. B. C. ....	5	0	0
Bentham:				Deaneries .....	26	18	4	Horsburgh, Rev. J. H.,			
St. Margaret's .....	15	13	10	Penmaenmawr .....	20	10	1	China .....	50	0	0
Beverley .....	203	0	0	Denbighshire: Chirk .....	26	0	0	H. R. J. ....	5	0	0
Bingley .....	8	14	10	Denbigh .....	30	17	11	In Memoriam .....	9	0	0
Bradford .....	364	13	9	Hennlan .....	8	17	0	Lawrence, Mrs. C. W. ....	25	0	0
Brafferton .....	26	17	3	Ieycoed .....	7	10	10	Lady E., by Capt. the Hon.			
Bridlington .....	6	12	4	Llanrhaidr-yn-Kin-				Francis Maude, R.N. ....	31	10	0
Bridlington Quay .....	44	14	11	merch .....	15	8	8	Liberty, Mr., Lusenby,			
Brownhill .....	3	6	6	Wrexham .....	24	14	6	Regent's Park .....	5	5	0
Calverley .....	183	8	2	Flintshire: Bodvri .....	10	19	8	L. L. T. ....	60	0	0
North Cave, &c. ....	33	19	6	Holywell .....	27	10	5	Paine, W. D., Esq.,			
Clapham .....	15	13	6	Hope .....	23	11	7	Reigate .....	25	0	0
Cleveland .....	110	0	6	Mold .....	19	15	2	Porter, W., Esq., Honiton	10	0	0
Cowthorpe .....	3	1	4	Northop .....	8	12	8	Saleof Silver Tea Service	19	2	3
Dacre Banks .....	5	0	0	Rhyl .....	10	13	11	S. A. ....	60	0	0

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Missionary Box, for-  
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Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birch Lane, London. Post Office Orders payable to the Lay Secretary, General George Hutchinson.

# THE RELIGIOUS TRACT SOCIETY.

## EIGHTY-SIXTH ANNIVERSARY.

**THE PUBLIC MEETING** will be held on Friday Evening, May 8th, 1885, at Exeter Hall. The Chair will be taken at Half-past Six o'clock by FRANCIS PERK, Esq. Among the Speakers will be—ROBERT N. CUST, Esq.; Rev. Dr. MARSHALL LANG, of Glasgow; the Rev. RALPH WARDLAW THOMPSON, London Missionary Society; the Rev. F. A. C. LILLINGSTON, M.A., St. Barnabas', Holloway; and the Rev. J. R. WOOD, Upper Holloway. Tickets for Reserved Seats may be had on application to the Secretaries, 56, Paternoster Row, London; or at the various Places of Worship.

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# SUPPLEMENT

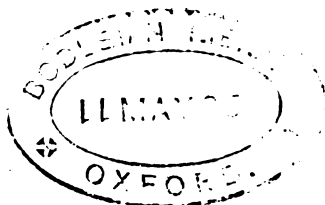
TO THE

## CHURCH MISSIONARY INTELLIGENCER

FOR APRIL & MAY, 1885.

CONTAINING

EXTRACTS FROM ANNUAL LETTERS OF THE MISSIONARIES  
FOR THE YEAR 1884-85.



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## NOTE.

The Annual Letters from the Rev. C. Harrison, of Massett, Queen Charlotte's Islands, and the Rev. J. W. Handford, of Frere Town, appeared in the *C.M. Gleaner* for February and March respectively. Mr. Handford's letter also appeared in the *C.M. Intelligencer* for March. Annual Letters from the Rev. Dr. Bruce, of Persia, and the Rev. T. R. Hodgson, of Baghdad, appear in the *C.M. Intelligencer* for May, and others will be printed in subsequent numbers.

## EXTRACTS FROM THE ANNUAL LETTERS.

## MID-CHINA.

*From the Right Rev. Bishop Moule.**Hang-chow, Dec. 16th, 1884.*

 HE year ending on the 30th September last, intended to be reviewed in this letter, is certainly not one of the least encouraging I have spent in China, and this is the more worthy of grateful notice when one recollects under what sad omens the year opened. In October Mrs. Sedgwick died, in November the beloved Mrs. Hoare, and in the same month Mr. Sedgwick was withdrawn from the Mission. Besides, it has been a year of rumours of war, of actual war at some of your stations, though not in Mid-China. The rumours, however, have been serious enough, as you know, to occasion at Wan-chow such an outburst of feeling as in one night to burn out all the few missionaries (China Inland Mission and Reformed Methodists) who were there. I have been asked more than once by a missionary, not in temerity but as a matter of Christian prudence, "Ought I to go up country under the circumstances?" This, it is true, since September 30th, but at Ningpo before that date the excitement and panic were so great that all but a small "remnant" of the population of that great city deserted their city houses and fled to the country or to Shanghai, Hang-chow, or other places supposed to be less exposed to a French attack.

Nevertheless, on making up the returns from missionaries and Native pastors, I find all the figures higher than at the close of either of the two previous years.

I have spoken of *trials*. I think, on the whole, the chief trial of the year in my own estimation has been the fuller realization of the unsatisfactory position of the Native Church (Ningpo district). I had felt from the first the woeful disproportion between the expense of the Native Church establishment and the contributions that can ever be looked for from so small a body of Christians. I had spoken strongly on the subject at the spring meeting of the Native Church Council, and put into the hands of the pastors a version in Chinese of some excellent sentences on self-support, by a

Native Japanese pastor. Still, I hope for improvement.

A lesser trial has been a measure of bodily infirmity, which made a month's change at Shanghai seem, to the doctor, absolutely necessary. He wished indeed to send me much farther away, but I rebelled. I was better through the summer, but have been again laid up a little since Michaelmas. The malady is of a kind to hinder activity, and so does me further mischief by depriving me of exercise. Nevertheless, I have been able to go about the district nearly as much as usual. I find that in the twelvemonth under review (October 1st, 1883, to September 30th, 1884) I visited—

Ningpo and its out-stations twice, confirming each time, and on the first occasion ordaining Mr. Fuller priest.

Shanghai thrice, confirming for the American Bishop, as well as in my own cathedral, and attending to Mission business on two occasions, the third being the holiday of five weeks mentioned above.

Shao-hing four times, including the Spring Meeting of Conference and a special visit to advise with Mr. Fuller on hearing of the serious state of his wife's health. During one visit I went, for the first time, to see the two outposts of Li-ts and Si-bu. They are relics (shall I say?) of the old Ningpo system of evangelization by hiring rooms for preaching. I think we may more and more dispense with it.

Dande (Pondhead, ten miles from here) five times, giving the Communion to the little community there. Alas! it is but a family-party of seven. Another of the "relics."

Fu-yang (thirty miles off) three times for Confirmation and Communion.

Chuki twice. The first a perambulation of the whole district, the second to the city and points within a six-mile radius for Confirmation and the sacraments. Mr. Elwin was with me both times; on the second he took the remoter posts whilst I was at the city.

During one of my visits to Shanghai I paid a short visit to Soo-chow, which I had never before seen, and greatly

enjoyed making acquaintance with the members and the work of the American Presbyterian and Episcopal Methodist Missions there.

Besides the slight numerical advance, to which reference has been made, other things have cheered me during the past year.

An appeal was made at Ascension-tide to the English congregation at Shanghai on behalf of the C.M.S., with special reference to Dr. Main's work, by my brother and myself. The collection was not large, for which various excuses were offered by well-wishers. But slight but real tokens have appeared of an interest in the subject having been quickened, especially by my brother's sermon, which was on the general subject. (Mine was principally occupied with illustrations of the medical work in connection with the text, St. Matt. x., "Preach, saying . . . heal . . .") During the following days two merchants wrote to ask to be regularly supplied with the publications of the C.M.S.; and a suggestion of the preacher's that an inquiry-room for the better class of Chinese was a desideratum and a field in which Christian laymen could give personal, as well as pecuniary, help, likewise called forth two or three responses. You will have heard that the room has been, a month ago, opened with very hopeful promises.

My dear brother's work and influence at Shanghai altogether comfort me much. For many weeks since the summer a ladies' Bible-reading (English) has met at his house, averaging, I think, twenty-five members—a blessing not afforded to our country-women there since dear John Hobson was taken from China and his friends, so prematurely in our short-sighted view.

Then the dear Valentines have begun, since their return, to make preaching-tours in their great plain, visiting towns and villages in covered boats, which serve as hotel and carriage in one.

Dear Mrs. Russell has worked incessantly, and I trust with real results, amongst women and children all the year through.

The most cheering thing of the year, if I except the great help and comfort I have found it to have under our own roof such true Christian friends as the dear Horsburghs, is the enlarged work of evangelization now carrying on by

dear Hoare and his "Theologicals." Four of the latter passed an excellent examination (spiritually, not only intellectually, good) in the autumn. Two of these and a junior are now with Hoare, and whilst he is being mightily quickened by the Spirit, they, too, I cannot but think, are being warmed with the same fire. But this, though the conception belongs to the year under review, has been set on foot only within the last two months. Neither he nor I, nor the brethren similarly situated, have seen any reason to think that the politics of the day bid us keep at home or, much less, leave our posts. But we are quite aware that "we know not what a day may bring forth."

Regarding dear Dr. Main's work, I have written so much from time to time that I ought to, and need, say no more than that he, too, has been working for his Lord's sake most devotedly; latterly, it is true, chiefly in bricks and mortar, but never for a day intermitting the effort by his own exertions and those of the catechists and his pupils, and a volunteer or two, to make Christ known as Saviour and Healer.

If we are spared to another year's close, I hope I may be able to assure you that, with the combined aid of the interest on invested balance of the old Opium Ref. Fund and a grant, such as was proposed, from Mr. William Charles Jones's munificent gift, added to the payments for board and entrance-fee of actual patients, the current expenses of the hospital may be entirely removed from the accounts of the General Fund.

The year began with the departure of Mr. Sedgwick. Its last month, September, was saddened by the departure of Mr. Elwin and his family. His health, never, as you know, very robust, had been distinctly less satisfactory for a full year before the step was decided on. Dear Mr. Horsburgh cannot yet preach, though he reads the service and portions of Holy Scripture excellently for the time he has been out, and his prayerful, kindly sympathy with Natives and missionaries alike makes his presence a very sensible help. He has spent a fortnight at Chuki with dear Hoare, giving and gaining a blessing. If only dear Mrs. Horsburgh becomes stronger, so that her husband may leave her without fear, I hope, before another Annual Letter is called for, that he may

be of real use "at the front," as well as able to stop a gap in caring for the Christians.

We all thank you for sending Mr. Morgan to reinforce the College. I trust it means that one great "function" of the College is to be evangelization and extension. Evangelistic theology taught *ambulando* is a method for which the worthy Principal has a marked gift, and I doubt not that his example will tend to commend it to his associates in their turn. His gifts have been, I venture to think, largely added to in "the furnace of affliction."

I received yesterday from Mr. Morgan the announcement of his arrival at Ningpo. His note had a truly missionary tone about it.

P.S.—I have said hardly anything about the girls' boarding-school here. It has been a great interest and pleasure to Mrs. Moule during the past year. The girls, sixteen in number, are all baptized but four, who are now asking to be baptized. These last are the betrothed brides of Christians, or

of the sons or nephews of Christians. The oldest is about thirteen years of age. Their conduct has been good, and health satisfactory. The matron, widowed daughter of old Bao Sin-sang, is a great help to Mrs. Moule. Besides the care of the children by day and night, she helps my wife in teaching them Scripture knowledge by means of the Romanized colloquial and gives them a thorough training in practical needlework. My own (heathen) teacher gives a daily lesson in Chinese character, and my second daughter hears Bible-lessons in that form and teaches arithmetic and singing. They are taught to cook, also, and altogether, I am astonished at the very small expense of clothing, feeding, and teaching on those terms our sixteen boarders and two day-pupils. For all but three or four a small annual fee is paid by parents, which will nearly defray the expense of bedding and clothes. The girls have all had their cramped feet relaxed. They are very happy and fond of their school, and some, I trust, are really learning to love their Saviour.

*From the Rev. J. C. Hoare, the College, Ningpo.*

*Cü-kyi,\* December, 1884.*

On looking back on the past year I can find no more appropriate words to sum up the experience of the whole twelve months than these, "Oh, what great troubles and adversities hast Thou showed me! and yet didst Thou turn and refresh me." You know well the troubles and adversities under which I was suffering when the year began, the bitterest sorrow that man can know; it will not therefore be necessary to speak of these, but rather to tell you of the rich comforts and refreshments which God has shown me. And yet I can but tell part of the story, for my letter is to be about the work, and not about my spiritual experiences. But the work has afforded me much refreshment, heavy though it has been at times, and often mixed with anxiety; and I trust that you and our friends at home will find cause for rejoicing in it,

in the same way, if not in the same measure, as I do.

To begin, then, with the record of the year. January, 1884, found me as I was before, alone in the College, only doubly alone, inasmuch as God had seen fit to take from me my loving helpmeet and counsellor. But I was not to be alone long, and April saw Mr. Groves and his wife in the field, and now Mr. Morgan has arrived. We are therefore now numerically as strong as I think we ought to be, though, of course, Mr. Groves's knowledge of the language is not so complete as we want it to be, and Mr. Morgan is just beginning his A B C. But the sense of a strong staff puts heart into one, and I am most grateful to the Society for the way in which they have answered my urgent appeals for help. I hope, too, that now the College may be really made a strong evangelistic agency, which is impossible when we are short-handed.

As regards the details of the College work, it is not necessary for me to say much. Our numbers have been about the same as heretofore, one member having been added to the senior division, the Theological Class, and some

[\* *Cü-kyi*, throughout this interesting letter, is *Chuki* of the map. Missionaries at Ningpo pronounce it as above,\* at Shao-hing it would be *Kyü-kyi*, and *Tsü-kyi* at Hangchow. So that in English it seems best to stick to *Chuki*.—G. E. MOULE.]

eight new boys having been admitted into the junior division to fill the places of the eight young men who had passed out into posts as schoolmasters or medical students. The studies in both divisions have been much the same as in former years, and I am thankful to be able to record that I have never known a year during which the general conduct of the boys has been so thoroughly satisfactory. There has been no serious trouble in the College of any kind, and very seldom any necessity for even rebuke for breach of discipline.

Four boys, or young men, from the junior division, were examined at mid-summer, and reported on at the autumn Conference, with a view to their appointment to posts as agents of the Society. Two were accepted, whilst two were deferred for another year, on the ground of insufficient scholarship. I quite concurred in the judgment of Conference, though I was very sorry for the rejected candidates, who have borne particularly good characters throughout their school course. The two passed out bring the number of those who have passed from the College to active work to the number of thirty in the past eight years. Of these, one has been called to his rest after doing true work for his Saviour, another is working at Pekin, under Bishop Scott, two have been dismissed, and the rest are working, as a rule, very satisfactorily in the Ningpo and Hang-chow stations. I feel that there is very much to be thankful for in such results, from what has often been rather trying and wearisome school work.

But my chief interest has been centred, and my chief encouragement found, in the Theological Class. As you know, this class consists of young men of a minimum age of twenty-five, who have completed at least three years' satisfactory service under the Society. It has happened that all five of this year's class were old pupils of the College. Of these, four are now completing their second and final year of theological training, the fifth was admitted this year. The four second-year men were examined by paper and *visd voce* by a committee consisting of the Bishop, the Archdeacon, and one of the Native clergy. You may imagine with what deep feelings of thankfulness I heard the high estimate of the young men formed by the committee, especially

as regards their spiritual attainments. I may add also, without fear of the reproach of egotism (for no man can give spiritual grace), that I was deeply thankful to hear that they all spoke of special blessing given to them during the theological course. These men are now on the point of scattering; one, in fact, has already joined the Shanghai Mission, one is appointed to Hang-chow, whilst two are appointed to the Ningpo Mission. We have three, possibly four, young men, accepted as candidates for the class next year.

The work with this class for nine months of the year was carried on in much the same manner as last year, by combining study with short evangelistic tours in the Ningpo district. This year, however, by a different arrangement of the College work, we managed to make longer expeditions, lasting for eight days at a time each month, instead of a greater number of three-day trips. In this way a good deal of broadcast sowing was done; but, on the whole, I am dissatisfied with this system of evangelistic work, unless it is followed up by energetic work by Natives on the spot. When we visit a series of villages, preaching in each for a few hours, and then move on, it is like scattering seed, without looking for, or even expecting, results. And, indeed, the visible results are very few. I have heard of one, and only one case, in which our sowing bore fruit. That one case was remarkable, and is worth narrating. A young man heard the students teaching some villagers a short prayer. He caught one sentence, "I pray thee, O God, to give me Thy Holy Spirit." "What a remarkable prayer," he thought, as he went away, and he repeated it over and over again, asking himself what it could mean, when suddenly he forgot it. "I pray thee, O God, to give me . . ." "to give me . . ." "to give me . . ." what? He went back to find out, but the preachers had gone, and he could not find them. He went home disturbed in mind, and then recollected that on the other side of a hill there was a Christian woman. He went to her to ask her what the prayer could be; she told him, and he became her pupil in Christ, coming regularly to her for instruction. I am too far now from headquarters to be able to tell you whether he is baptized yet or not; but I believe that he was

being led, though a timid, nervous man, to confess Christ openly.

This kind of work, as I have said, went on for nine months, until, at the end of October, with examinations and Conference over, with Mr. Groves in the College and a theological student to help him, I felt that at last the desire of my heart for the last four years could be fulfilled, and I started off in boats with three students for a ten weeks' expedition. We had no settled plan of action, nor even fixed field of labour before our minds; but we went out with the prayer, "Teach me to do the thing that pleaseth Thee, for Thou art my God." And certainly we have been most remarkably led up to the present time, now seven weeks from our start. First, circumstances took me as escort to Bishop Scott to Hang-chow, and thence I went with one student only on a tour with Bishop Moule through the Cü-kyi and Great Valley districts. I had, before starting, said that I should not go to Cü-kyi, as I wished to work where the Gospel was not known; but when I got to Cü-kyi I found that there were no Christians within six miles of the city; and the evident wish of Bishop Moule that I should settle there led me to decide to make the little native house, rented by the Mission outside that city, our headquarters for the remaining two months. This was done in complete ignorance of what was to take place; and, having completed the Great Valley round, I made my way out through the hills to Shao-hying, picked up the remainder of the class, and came back to Cü-kyi. No sooner had we settled into our quarters than the city began to fill, and we found that we had just come in time to be present at great ceremonies in honour of the city god (poor things!) which only occur on so grand a scale once in twenty-seven years. The fact, too, that the dowager empress was keeping her fiftieth birthday, added to the numbers, and for days thousands of people poured into the city. All idea of study was given up, and, with Mr. Horsburgh, who had, also in ignorance, providentially joined us, we were out all day, and every day, selling books, and preaching. The stock of Testaments, Gospels, and tracts, that I had brought with me for ten weeks was rapidly sold out, and we laid hands on the stock of a colporteur, which we

found lying in the house, and sold most of that too. Meantime the crowds listened with eager interest to the preaching. The first day that we had preached we had been led to take up our stand under a porch leading into the scholars' quarters, connected with the Confucian temple. No better position could have been found. There is plenty of space for a crowd to stand, with a balustrade for the old men to sit on behind, and it is in the heart of the city, and close to the great business street. We met with some opposition from itinerant stall-keepers, who coveted the same place for their business, and I am afraid that some of them were rather rudely displaced by the crowds who came to listen; but their expostulations and abuse were always suppressed by the people themselves, without our having to press for our position ourselves.

In this way preaching went on day after day, broadcast sowing indeed, for there were men, not only from all parts of Cü-kyi, which is a district as big as Kent, but also from all parts of the province. Nor was the preaching confined to the open air. Whenever we were in the house the preaching was kept up, and hour after hour the students pleaded for their Saviour with indefatigable persistency. During this period we did not see much result. One old woman interested us very much one Sunday afternoon, and a man, an opium-smoker, came several times to the house and studied his New Testament with earnestness and prayer, and when he went to his home he said that he had distinctly made up his mind to become a Christian. I am sure that he was in earnest about it, and I trust that the resolution was not made in his own strength, but we have not been able to visit him in his home yet.

After ten days of this work the crowds diminished, and then the question came up as to what we should do. Should we remain in Cü-kyi, or should we move on farther? We had an anxious discussion one morning about this, and then knelt down and committed the matter to our Heavenly Father. The answer came at once, and we had no more discussion on the subject. The next afternoon one man expressed his desire to become a Christian, the day following two more, the day following another,

and now we have about a dozen names on our list of men who have all, more or less, expressed their convictions of the truth of the Gospel, and the desire to become Christians. I hope that you will not misunderstand me here. I cannot say of these men that they are converts: some indeed have not done much more than ask for more instruction; but I believe that the grace of God is working in the hearts of many, and that we shall see them brought out of darkness into the full clear light of the Gospel. But we accepted this movement as a clear intimation that we were to work on at Cü-kyi, so we set to work with renewed vigour.

As soon as our course of action was decided, we adopted new methods of work. We still preached in the same place day after day, as it had become known that we preached there, and those who wanted to hear would naturally come there. But as we were reading *Bunyan's Holy War* we decided to attack "Eye Gate" as well as "Ear Gate," and so we made flags or scrolls, with texts written on them in large characters, which we carried through the main street to our preaching-place, and there preached from them. I believe that a blessing has rested on these text-flags. As we carry them through the streets the busy shopmen crowd to the front to see what we have written, for we vary our text every day; and we get many opportunities of explaining the Word of God to them as we go along. Many of the rich gentry too, who will not come and stand in the crowd to listen, stop and read our text as they pass; whilst the visible text gives point to our preaching, and is a great help to us in that way. At the same time we adopted another method, and instead of all standing together whilst we preach, we always have one or two of our party hovering on the outskirts of the crowd to waylay any one who seems interested, and to take him off to have a quiet conversation. This has also been productive, under God's blessing, of much good; indeed most of our inquirers have been brought in in this way.

We have now been here five weeks, and we have, as I have said, some twelve names on our list. One of these we have lost sight of—I believe that family ties are holding him back; some

have gone to distant homes, followed by our prayers, after more or less instruction. We have, of course, kept a record of their addresses with a view to future visitation. Some we see regularly whenever they have leisure. It will be worth while to give you a short account of one or two of these men, as their stories are very interesting.

One man is a writer connected with the Yamen, of the name of Chow. I had noticed him day after day at the preaching, standing rather aloof from the crowd, but listening intently. One Saturday we had for our flag text, "Repent ye, for the kingdom of heaven is at hand," and I felt that our preaching was accompanied by divine power. The next day Chow came in to the afternoon service with one or two friends, to look on apparently. Two days afterwards, whilst we were preaching in the city, I was delighted to see him in close conversation with one of the students, and presently he bought a New Testament. "I had thought of judgment," he said, "when I heard you preach, but I never thought of it as near till I saw that text." From that time he has been studying his Testament regularly, and coming to our house to ask for explanations. He has for such a "babe" wonderful light concerning the nature of sin, and often speaks of the practices of the Yamen, in which he has been mixed up, with great horror. But he is a man of many friends, and about a week ago he brought a written paper to say that he believed, but that, having many hindrances, he must wait before asking for baptism. Yet he comes regularly to the preaching and to Sunday services; he invites the theological students to his house to meet his friends in discussion; and has his open Testament on his table. We are praying earnestly that he may have strength given to him to break loose from the world, and to give himself to Christ; and I believe that we shall soon see this take place, through God's grace.

That text, "Repent ye . . ." was blessed to more souls than one. Whilst we were preaching I saw one man standing in the background, and listening intently. He must have stood there for nearly an hour, and then he disappeared; but he soon reappeared, bringing a friend with him. They stood and listened till the end, and as we moved



off I saw him sit down, take a Gospel, and begin to read it. But we have not got hold of him yet. The next day, however, another man of the name of Sing came in to see us. He said that his house had been twice burnt down, and that he thought now that it must be on account of his sins, so he had come to see if he could find help in the Gospel. The students were enabled to speak words of comfort to him, and he is steadily learning, in a quiet, humble way, the blessed truths of the Gospel of forgiveness. But I must not multiply instances, or I shall make my letter too long.

We have had our disappointments, but they have been few. One trial of faith with us is that so many of those who have come forward in this way have gone away to distant homes. But we know that the Spirit of God is not bound, and that He can work in their hearts without our agency, and I look on this rather as God's method of carrying the truth to other parts. We are still preaching, day after day, in the same place, and the interest seems to be growing every day. We see the same faces day after day, some of them anxious faces too, and I believe that the Spirit of God is working in many hearts. I wish you could have seen the crowd to-day. Several times I was left alone, preaching by the flag till I scarcely had breath to go on with; whilst around the central group were dispersed little knots, listening to the students' answers to inquirers. And there were many interesting men came forward to-day, some of whom seemed, from what the students say, to have been much in earnest. The Adversary was there, too, in the shape of a scoffer, who first came and jeered at our text, "Heaven and earth shall pass away, but My words shall not pass away." "If," he said, "heaven passes away, where then will be the heaven you speak of?" I made him read Rev. xxi. i. aloud to the crowd, and he went away discomfited; but he then busied himself in moving about from group to group scoffing, and sometimes formed a little group of his own. But active op-

position is a sign of progress, and we took courage from the evening lesson (St. Stephen's Day), and we prayed that he, too, like the persecutor Saul, might be made a faithful servant of Christ Jesus. And surely we may look for an answer to our prayers, the same as was vouchsafed to the prayer of Stephen.

As you see, we are now in the very thick of the sowing season, and it is early times to speak of harvesting. But we are looking for a rich ingathering of souls. We have been so remarkably led and blessed hitherto; such a great interest and spirit of inquiry has been awakened, we have already seen such marked results from the preaching, that we may truly say that we know from daily experience that God is working with us. And far above what we see, have we not the eternal promises of God that His Word shall not return unto Him void? Once or twice, when tired and anxious, I have been disposed to say, "Although the fig-tree shall not blossom, neither shall fruit be in the vines. . . . Yet I will rejoice in the Lord; I will joy in the God of my salvation." But I am confident that we shall see much fruit, and that soon.

I must not write more. I would only add that the experience of the past five weeks has led me to be still more thankful for the grace that God has given to these students. Day after day have they preached and prayed, kneeling down in the face of the crowd amid many jeers, standing up and preaching the Word with boldness, and always bringing their hearers to one point—"Jesus Christ and Him crucified." No other message than that has passed their lips, so that even the children cry out after us, "Jesus was crucified for our sins." They answer all questions from their Bibles; and, as is evident from the prayers which they daily offer up before and after preaching, they trust in the Holy Spirit of God alone to bring conviction to the hearts of their hearers. God has indeed showed me great troubles and adversities, but He has refreshed me with richest blessings.

*Translation of Annual Letter (1884) from Sing Eng-teh Sin-sang, Pastor of San-poh.*

A letter addressed to all the reverend seniors of the English Missionary Society.

May you have peace! I desire respectfully to convey to you the thanks of the

little district church of northern Z-ky'i (San-poh) for favours received during many years from you, my reverend Masters.

It is my purpose now to report to you, my reverend Masters, the affairs of our little Church, from the close of the Ninth Moon of last year to the Ninth Moon of this.

First, as to the propagation of the truth. The region of northern Z-ky'i has of late years been an easier field for preaching the truth than it used to be. For there are many of the people who like to hear the doctrine of the Gospel. But in the *Wé* city itself (*Kwun-hae-we*) there seem to be even more (in proportion) who listen to the Gospel; and there are those who are intending to ask for baptism. But the customs of this place are excessively hostile (to it); and sometimes they make it hard for novices to stand fast. Yet by our Lord's grace the hearers are hitherto steadfast, and do not give way. There are some who went to church every Lord's Day to inquire; and some every Wednesday evening or Sunday evening meet with me at the mission-room within the city to examine the doctrine of the Gospel.\*

With regard to *Ming-ngoh-dziang* and *Long-deo-dziang*,† though the candidates for baptism are but few, and the communicants only a little over twenty, yet there are now a few applicants for baptism, and the actual Christians are fairly in earnest.

In the whole of San-poh during the year nineteen persons have been baptized, reckoning adults and infants. Most of the baptized are husbandmen.

On the 12th of the Second Moon, Bishop Moule visited San-poh, and fifteen persons received the rite of confirmation.

Thus far of the preaching and reception of the truth.

Now let me speak of the Christians' condition.

From the time I took charge of the district the San-poh Christians have been fairly zealous. This year they have established a prayer-society. The rule is that members meet every Wednesday afternoon, at three o'clock, with me to pray the Holy Spirit to come and confirm the faith of the Christians, and enlarge the Church, and to aid us all in vanquishing the Devil's evil might.

It is to be regretted, however, that the Christians of San-poh, who are mostly poor, again encountered last year a bad harvest; so that the sufferings of (some of) the Christians were excessive, amounting all but to starvation. Happily, through God's providence, a distribution of money and rice was made by Mr. Arthur Moule by way of eleemosynary help to enable the Christians to tide over (the) two months [of winter]. Thanks to the grace of the Lord without ceasing! We must always devoutly thank the grace of the triune God!

Alas! this year is again a year of scarcity. The paddy has been drowned by floods; and the Christians are again exposed to extreme distress.

May our High Lord grant His exceeding grace to the Christians of San-poh, aiding them abundantly, that their faith may be firm, and their ability be enlarged. And I hope you all, my reverend Masters, will intercede for us!

This is my most respectful communication.

Not venturing to say more (I am), your humble servant,

SING ENG-TEH,  
making obeisance in writing.

The letter above written, I respectfully trouble the right reverend Bishop to be at the pains of translating and transmitting to the Committee of the English Missionary Society. The many blunders in the letter I entreat my reverend Master to be at the pains to correct.

The reverence of your disciple,  
SING ENG-TEH.

From the Ven. Archdeacon A. E. Moule, Shanghai.

Shanghai, Dec. 23rd, 1884.

The difficulties between France and China, which were but as distant rumbling thunder during the early months of 1884, and which in the month of May appeared to have been suddenly and

satisfactorily settled, have since then, by strange, if not by deliberate mismanagement and precipitate action, passed into a state of practical war, and that, too, at our very doors. We have been spared here in Shanghai the

\* The church is outside the South Gate.

† Two large towns, about four and ten miles, respectively, distant from "the Wé city."

virulent animosity manifested at Canton, the sudden rioting in Hong-Kong, the murderous bombardment in the River Min, the suspension of all trade and Mission work in Formosa consequent on the blockade, and the dangerous rioting at Wen-chow; but during many weeks grave apprehensions of outrage were entertained by the naval commanders and the civil authorities in Shanghai, especially since this settlement affords a more tempting prize for a mob than any other place in China. This state of unrest has seriously affected Native trade and prosperity. Crowds of people migrated to the country, with a vague apprehension of a French attack or, yet more to be dreaded, the rapacity of the Mandarins under the pretext of securing the sinews of war; and as a consequence foreign trade has been well-nigh paralyzed. Such a state of things has not been favourable for the proclamation of the Gospel, our audiences being pre-occupied with the one question, What will the French do; what can we do with the French?

But now to turn to the brighter side of the picture. Our safety amidst alarm, especially during the critical months of July and August, forms one subject for special thanksgiving. The protection mercifully granted to our friends at Ningpo, also, where the threats of violence, both against foreigners and Native Christians, were louder than in Shanghai, and the comparative immunity from threats and insults enjoyed by those living inland at Shaou-hing and Hang-chow, far removed from such material defences as Shanghai and Ningpo possessed, must ever be remembered with gratitude to God.

It is very remarkable, also, that the summer of 1884, though so full of anxiety and alarm for both Natives and foreigners, was one of unusual salubrity, and the crops were gathered in considerably above the average yield.

I must not omit to notice the very special cause for thankfulness in the remarkable and most hopeful evangelistic work now being carried on in once-hostile Chu-ki by our brother Hoare and his band of Chinese evangelists.

As to our special missionary work at this station, I can report steady and, I trust, faithful work in the two boys' schools under masters in the Society's

employ. These two men used to teach in the one school held at our City Church. I divided the work eighteen months ago, moving one master two miles off to the preaching-room, which I opened in the spring of 1883 at Sinza. The result has been an average attendance in the two schools of about fifty-five boys, instead of thirty-five, as in the one school.

Mrs. Moule holds a weekly Bible-class for Christian women in the city on Thursdays, and she has a small girls' school also at Sinza, taught by the wife of the schoolmaster there. Many of the children in these three schools have learnt and repeated correctly and with intelligence much Scripture truth; and Mrs. Moule's Bible-woman Hannah (a daughter of Matthew Tai, and trained for this work by Mrs. Russell) has begun regular visits to the heathen homes of these children, one or other of the elder boys guiding her to their houses. Hannah speaks hopefully of the interest shown in some of these heathen families. Whilst writing about schools I may add one word about the class of young men in Mr. Lanning's Anglo-Chinese school, to which I have endeavoured to give a Bible-lesson once or twice a week during the past year. These Chinese pupils have always shown great interest in the art of translating from Chinese into English portions of the Gospels, which form the subject of my lessons. But latterly I have been struck by the more thoughtful questions put by them, not as to phraseology and pronunciation in English, but as to the facts and doctrines of the Bible. God grant that ere long some fruit to His glory may appear from this school, which Mr. Lanning conducts with so much efficiency! Mrs. Lanning and her sister have charge now of the Eurasian school, which the chaplain at the cathedral, the Rev. F. R. Smith, and myself visit and teach in from time to time.

The daily preaching to the heathen in the Sinza chapel has been carried on, without intermission, throughout the year. There are three or four familiar faces seldom absent when I preach there, and from their ready assent, and eager interest, I am not without hope that the Gospel is taking root in their hearts. The Sunday services, also, have been conducted as usual, and the attendance of the Christians has been good.

When preaching for the Society in the cathedral last May, I mentioned the earnest wish I had long entertained that the congregation of the cathedral could manifest their interest in Mission work amongst the Chinese by some special agency, which they could themselves watch and show sympathy with. I suggested a room in the centre of the business part of the settlement, where intelligent Chinese might meet for inquiry and quiet conversation and reading—a room in which the faces of merchants and civilians generally might be seen from time to time, even if their tongues could not speak Chinese. My suggestion was favourably noticed by two or three friends here, but I was obliged to leave it in abeyance during the summer; the difficulty of securing a suitable room being second only to that of securing a suitable Chinese Christian to take charge of such an enterprise. After the summer the idea, I trust through God's leading, recurred to my mind, and as I heard from Mr. Hoare that one or other of the young men in his Theological Class who would pass out, after examination in October, might be suitable I determined, after consultation with my brother, Bishop Moule, to make the attempt, guaranteeing the whole expense of the room and preacher's salary for at least a year from funds placed at my disposal by friends in England. I secured, to my great satisfaction, a suitable room in a good position. About 14l. were contributed by friends on the spot, the Mid-China Conference agreed to assign one of Mr. Hoare's theological pupils to Shanghai for this purpose, and though his time

was not fully up till the Chinese New Year, Mr. Hoare kindly placed him at once at my disposal. The room was fitted up in as attractive and comfortable a style as I could command. Mr. Smith, the chaplain, took a great interest in it, and gave us gay-coloured cocoa matting for the floor. The walls are hung with Scripture pictures and texts, the Ten Commandments, Creed, and Lord's Prayer, and with astronomical and other scientific charts and illustrations and with maps. The tables are covered with religious and scientific books, and tea is provided *ad libitum* for the visitors. It was opened with special prayer two months ago, and not a day since has passed without visitors, sometimes in crowds, sometimes, which is more to our taste, by a few earnest and intelligent persons. Already three or four have attended our City Church, in consequence of the catechist's earnest and faithful exhortations. The C.M.S. catechist and two schoolmasters meet with this new worker in the room every Saturday for special prayer.

Mrs. Moule and I have endeavoured to do something for our fellow-countrymen also in this poor and needy place. Our Sunday (evening) meeting for young men is still attended by six or seven, and we have a Bible-reading for ladies, attended by from twenty to thirty, on Mondays. During the past year I have preached once a month in the cathedral a course of sermons on the evidences of Christianity, which I am now printing by the liberality of friends here, and which I trust will not be in vain.

#### JAPAN.

##### *From the Right Rev. Bishop Poole.*

*Ontario, California,  
Feb. 4th, 1885.*

I think it will be well for me to send you an Annual Letter, besides other communications, giving a survey of the position of our work at these stated intervals. For myself, the past year has been one of broken plans, but of special mercies. I had just completed my first round of visits to the several stations, and intended, after my return from Hakodate, to give myself entirely to the language; but it pleased God to lay His hand upon me, and remove me for a season from the work to which He

had called me. We came to California in November, and have been here now three months. Although I have not lost ground, I cannot yet see any marked improvement (since our removal to this place I seem slightly better). . . . I feel particularly thankful—(1) that in so many thousand miles of travel I and my family have been brought safely without any mishap; and (2) that I was permitted to visit all the stations before I was laid aside, and become acquainted personally with all the clergy. My weak faith was justly rebuked by the kind and brotherly re-

ception I met with everywhere, and by the assurance given to me on some occasions that my words had been a help to some. I have learned, I trust, to lean more upon the strength of the everlasting covenant, through renewed experiences of its faithfulness.

The year has been marked by two important public events, which may be regarded respectively as the "bringing low of a high place," and the "exalting of a valley." Can we doubt that it is to "prepare the way of the Lord"? The first of these is the disestablishment of the Buddhists by imperial edict. Hitherto the chief ecclesiastical officers of the various sects have been appointed by the Government, henceforth they are told they must cease to expect this official recognition, and make their own appointments. By the majority, this loss of prestige is felt as a severe blow. The Shin Shin sect alone—the most numerous and influential—profess to be glad of the greater power thus placed in their hands; but it is a sign of their conscious weakness as a Church, that they are uniting with all the other sects in a new anti-Christian propagandism.

The second event has attracted much less attention, but is of greater importance to the cause of Christ. An edict has been issued, ordering the formation in every village of a public burial-ground, and the restrictions as to the conduct of religious services are such as Christians can readily submit to. This is of immense value to us; in many places a not unreasonable primary objection, in Japan as in India, has often been urged, "If I become a Christian, what will be done with my body when I die?" and even in Osaka, until lately, it was necessary to give the Buddhist priests the burial-fees. This action of the Government is the more to be valued, as it is distinctly intended (as one of them told me) for the relief of the Christians.

If this were all I had to tell you, you might well reflect that it is not even by such means that the kingdom of Christ is extended; but where God raised up a Cyrus, he also prepared an Ezra and a willing people; and I rejoice to add that, as a body, the Japanese Christians are forward in zeal and energy to enter in at each fresh-opened door. I cannot, perhaps, do better than give an extract from a Native paper (the *Jiji Shimpō*)

which has reached me in the last number of the Japan mail. The article contrasts the purely clerical and dignified propagandism of the Buddhists with the importunate zeal of every new convert of the Gospel. The whole article reminds one of the complaint, "These men which have turned the world upside down have come hither also." I had almost said of that other complaint, "Let us alone." The article says:—"The so-called missionaries preach, as a matter of course; but there are some adherents of Christianity who, as soon as they understand half of what is preached to them, take it upon themselves to discuss the merits of the doctrine which they have adopted, and set about persuading others to attach themselves to the same religion, doing all this without the slightest regard to appropriateness of time or place, or the feelings and sentiments of others. Christians in Japan are usually very earnest and zealous, and, in addition to personally observing the forms of their creed, they frequently take on themselves the office of a preceptor, almost simultaneously with their conversion." Such testimony as this, from their own countrymen, is valuable. I cannot say as much for their advice, which is: "Leave it to professional teachers, and let them wait until people wish to consult them on religious matters." Is not the spirit of the world everywhere the same?

(a) I have, of necessity, seen more of the C.M.S. work in Osaka than elsewhere, and I have been much impressed by the entire oneness of spirit in our three clergy there, as well as (in consequence) the very high esteem in which they are held by all the other missionaries there. We had the pleasure of receiving all of our workers and their families for a season at our house, and Mrs. Poole and myself look back upon their visits as one of the greatest privileges possible. There are many things to mark the year at Osaka. 1. Increase at the two churches (at the City Church, Mr. Evington tells me, the congregation doubled itself within one in the year), and at the two out-stations, notably at Iwami. 2. The opening of a boys' school for children of Christians, separate from Miss Oxlad's. 3. The successful completion of the College, and its commencement of real work. And 4,

not least, the hearty response of the two congregations to the suggestion that each should bear the partial burden of a pastoral agent.

I regret exceedingly Mr. Warren's departure, and the consequent short-handedness at this growing and important station, though he himself has well earned a furlough. His ready sympathy and counsel have been a great help to me. The great need at Osaka is the taking up of female work on a larger scale. Miss Boulton, who went out with us, has done nobly since she has been left in charge. We want for her another lady, and premises adequate to the work. Both have been promised by the Female Education Society, but I should be thankful if you could do anything to encourage them to fulfil their promise speedily.

(b) It was a great pleasure to me to visit Nagasaki before Mr. Maundrell left, and by his kind arrangement, to meet his catechists. I was much drawn to them, and was delighted to see their almost filial regard for Mr. Maundrell. What he himself feels is needed now is an active, strong man, who can be continually visiting them in their stations, and leading them. One is very energetic, but the others, equally good men, seem to need a good start. The distances are great, and the journeys rough, in Kiu Shiu. Mr. Hutchinson has had some experience of them lately. We trust Mr. Brandram may prove the very man needed—young, unmarried, and full of enthusiasm, fed from the best source.

(c) The congregation at Tokio, although deprived for a time of an ordained clergyman, yet showed itself a pattern, and, as a matter of fact, stirred up many by its example in the matter of

self-support; but their position is one which cannot be more than temporary. If no European missionary is located there, it will be necessary to push forward the ordination of a Native pastor. The Society is indebted to Bishop Williams for preaching and administering the sacraments there once a month.

(d) The state of affairs at Hakodate must also be regarded as transitional. I should be glad to hear from the Society their views as to a re-uniting of the seceding Christians with the Society. I am exceedingly glad that I have the full control of the seceding portion, and that they acquiesced in my conditions, thus partially healing the schism; but the work needs supervision, such as only one on the spot can give it.

Mr. Batchelor is a fluent and powerful preacher in Japanese, always turning his time in Hakodate to good account in Japanese work. Of his Aino it is impossible for me to judge.

We are not clear of opposition; the forces of Buddhism are uniting in continually new schemes against us, and (what is somewhat strange) incorporating into their sermons much of our teaching. Mr. Batchelor translated for me an illustration used by a preacher we were listening to, on the nature of sin and man's inability to wash it off without Amida, which, he said, you would not have heard a few years ago.

But I am very hopeful for Japan, chiefly because God has raised up a goodly number of her own sons to be zealous and able evangelists. The seed is self-propagating. But opportunities may pass; I look with grave apprehension to what a non-Christian Parliament in 1890 may decree, unless by that time the Church of Christ is a power in the land. Our time is now.

*From the Rev. C. F. Warren, Osaka.*

*Osaka, Dec. 29th, 1884.*

Those who work and pray for the extension of Christ's kingdom in this land may rejoice and be thankful for what God has wrought during the year now closing. Amongst public events, in which we may surely see the hand of Him who rules over all, may be noted the decided advance in the direction of active religious toleration, as shown by the severance of all connection between the priests of Shintoism and Buddhism and the department of State, by whom their ap-

pointments have been hitherto authorized. For some years State support has been almost entirely withdrawn, still the priests and officers of the various sects enjoyed the advantage and prestige which connection with a State department gives. But in August last a notification was issued, stating that all such connection would cease, and directing the various religious sects of Buddhism and Shintoism to frame rules for their own internal administration, and to submit them to the Government for

approval. This in itself has removed one chief support of priestly influence in country districts. But a further and more recent notification has practically abolished all religious distinctions amongst the people. It directs that, in future, in registering citizens, no notice whatever shall be taken of their religious belief. To understand the practical importance of this, it must be borne in mind that the Japanese have a thorough system of registration, and that up to the present time it has been necessary for a person wishing to transfer himself or a member of his family from one district to another, to give, amongst other particulars, the religious sect to which he belonged. The same was also necessary, I believe, when registering a death, and as Christianity is not formally recognized by the Government as a religion to which its citizens may belong, trouble has sometimes arisen. Even so recently as a year ago very serious difficulties were anticipated, and in the city a Roman Catholic funeral was objected to by the police. Now all this is at an end, and as the Government no longer recognizes religious distinctions, it may be assumed that Christianity has an equal *locus standi* with the other religions. This, in itself, removes one of the principal difficulties felt by timid people when desirous of embracing Christianity.

In the Osaka station, we have to thank God for both material and spiritual advancement, in each case, we trust, a sound and healthy development of the work of former years.

The building of the Central Theological College is one of the most conspicuous tokens of advancement, and marks the beginning of a new era in the history of the Japan Mission. The year closes with seven resident students, two from Nagasaki, three belonging to Osaka, the catechist belonging to Hakodate, and a Hakodate man sent by Bishop Poole, and supported by him. The work hitherto carried on by Mr. Evington in connection with the College was formally transferred to Mr. Pole on the 26th instant. The late *pro tem*. Principal will no doubt give you full particulars.

The opening of a day-school for boys has been accomplished. For some time Miss Oxlad had kindly taken into her girls' school a few boys, whose pa-

rents wished to place them under Christian instruction; but the increase of female pupils made it quite impossible to continue this arrangement, and the question was whether we should start a boys' school, or let the boys hitherto under Christian instruction be scattered, and placed under the purely secular influences of a Government school. We decided to do the former, and the school was opened in the room behind the church, on September 4th, with eleven boys. A Christian teacher is employed, and at the close of the year there were twenty-six children in attendance.

When last year closed there was no catechist in connection with this centre of the Japan Mission. I now have the pleasure to report a different state of things. At the time the Conference met in March last, Mr. Yamashita, who had been under training for more than a year, was temporarily carrying on the work at Tokushima, and from that time he was appointed a catechist. He has worked on through the year zealously and well. All through the year Mr. Nakanishi has been working in connection with the Church of the Saviour, though not as a paid agent of the Society. His salary was met from local sources until the end of October, when the Osaka Church Council appointed him to act as a lay pastoral agent or catechist in connection with the same church. Mr. Terasawa, one of the theological students, has rendered very valuable assistance in connection with Holy Trinity Church, and was appointed its lay pastoral agent from November 1st. Both the men employed by the Church Council hold the bishop's license, and the arrangement bids fair to work well.

The work, both in Osaka and at the out-stations, shows a very decided advance in all respects. In my last Annual Letter, whilst speaking of a large increase of converts in connection with all the Missions in Japan, I was unable to report that our increase had reached the general average. Thank God, our advance this year has been more decided. The number of Christians at Osaka and its out-stations is now 153 as against 98 in last year's report, showing an increase of sixty per cent. The communicants have increased from fifty-five to ninety-eight in the same period. The baptisms have been

sixty-two against nineteen last year, and the increase has been general throughout the station and its out-stations, as the following comparative statement will show:—

	Baptisms, 1883.	Baptisms, 1884.
Holy Trinity, Osaka	11	20
Church of the Saviour, Osaka	—	13
Tokushima	5	11
Iwami	3	9
	19	63

It is interesting to record, in connection with these baptisms, that several of those baptized were led to the truth mainly through good old Mrs. Kubota, whose zeal for the Master's cause is as fervent as ever. Of all the baptisms during the year those of yesterday were the most interesting. Then a doctor and his two children were baptized. His home is in the province of Ise, and he has been studying the New Testament alone, and getting instruction as he could during short visits to Osaka. One of his children, a little girl, is in Miss Boulton's school; and another, a boy, is living with Mrs. Kubota, and attending the American Episcopal School. The desire to have his children trained in Christian truth has characterized him for some time past, and now he has himself put on Christ by baptism. One of our Christians has seen him in his native village amongst his neighbours, and heard good reports of him. He has been known for some time as a Christian at heart, and will now go back to tell his friends of the Saviour whose service he has openly entered. At the close of the service yesterday afternoon he offered a most earnest prayer both for himself and his children.

The Sunday services have been better attended than at any former period. Mr. Terasawa has taken the Sunday afternoon Bible-class after the Litany; and the younger members of the congregation have finished Stock's *Lessons on the Acts of the Apostles*.

It is a real pleasure to report that the principle of self-support is fully recognized by the Native Christians, and that they have commenced in good earnest to carry it out. The Committee's action in withdrawing the grant for Native agents and transferring the amount as a contribution to the Pastorate Fund, to be administered by the Church Council, induced us to

move very decidedly forward in this matter, at least a year earlier than we should have done. The result is already before you. The two Osaka congregations will unite their strength and pay 50 per cent. of the salaries of two lay agents, to act as catechists or lay pastors in connection with their churches, and they further propose to give four-tenths of the salaries of two evangelists. The returns of contributions for the current year are not all complete, but the amount will exceed yen 250, against less than yen 200 last year, being an increase of 25 per cent. By the end of the year 310 yen of the loan for the City Church will have been repaid, yen 200 of this amount having been voted from the accumulated funds of the Church Council, and the rest got together by monthly subscriptions. This loan to the Native Church has not only enabled us to provide a good centre for city work, but it has been mainly instrumental in creating a desire for self-support, and for promoting systematic contributions to the Church Funds.

The girls' school in connection with the Female Education Society was never in a more flourishing condition. During the year it has lost the valuable services of Miss Oxlad, who left us for a well-earned furlough in October. Her earnest, patient, and self-denying labours will not soon be forgotten by those who knew her, and they were often carried on with the disadvantage of indifferent health. She laid the foundation of the present flourishing little girls' school, which Miss Boulton, who came out with Bishop Poole a year ago, is carrying on with success.

*Tokushima.* — Last year Mr. Evington was unable to give a cheering report of the work at this out-station, but we were nevertheless cheered by the accounts that reached us before the year closed. I visited Tokushima in January and baptized four adults and three children. When I went again, in May, I was joined by Bishop Poole, who held a confirmation, at which seven received the rite. At a subsequent visit in August four more adults were baptized. I was much cheered by the earnestness of the Christians at each of these visits, and there were larger congregations at my visit in August. Bishop Poole was also much pleased with what he saw of the



Christians. Yamashita, the catechist, has worked zealously and well, and with general acceptance. The preaching-room rented by the Native Christians for most of the year was not in a good situation. They have recently taken another place, and Yamashita reports that the non-Christian hearers are more numerous than formerly. His weekly reports show steady work, both in public preaching and in giving instruction to individuals. He has visited

places in the neighbourhood of Tokushima, and found ready listeners, but so far no definite results have followed. Watanabe, one of the students, went to assist Yamashita during a part of the long vacation. But for one dark cloud which has just appeared the outlook at Tokushima would be most cheering. Two of the Christians—one a married woman—have fallen into sin. God grant that it may not prove a stumblingblock to any who are seeking the truth!

## NORTH INDIA.

*From the Rev. Jani Alli, Mohammedan Mission, Calcutta.*

*Calcutta, January 1st, 1885.*

It is nearly a year since I left England a second time for India, and that with very different feelings from those in 1877, when I returned first. I have every reason to be thankful to God for permitting me once more to return to the land of my birth. Allow me, please, also to thank the Parent Committee for having confidence still in me, and for their confidence-inspiring instructions delivered to me on the eve of my sailing. I hope and pray that, by the grace of God, I shall be found worthy of that confidence.

It was deeply interesting to me to visit Madras and Masulipatam, after sixteen years. At Masulipatam it so happened that on the first Sunday I was there (February 24th) the Bishop of Madras ordained three men as deacons. One of these, Stephen, was in my Sunday-school class twenty years ago, and I was truly thankful to be present at his ordination. I had the rare privilege of addressing the boys and young men of Noble College, in which I received my early education and knowledge of Christ. The head-pundit, Ramachendra Shastri, is the only teacher of my time left. Also I had opportunities of addressing meetings at Guntoor and Bezwada, where my school-fellows are holding high posts under the Government.

Since arriving in Calcutta (March 22nd) I have not done much. For some time I have devoted every day to reading Persian, which had become rusty. I have taught in the Garden Reach School, taking the Matriculation class in Dr. Murray Mitchell's *Letters to Indian Youths*, Evidences of Christianity, and in arithmetic; second class in St.

Matthew and English Composition. In Class I. there are no Mussulmans and only two in Class II., and these more Hindu than Mohammedan. The classes being small, I have been able to know every boy, which is a very great advantage in a Mission school. Some of the lads are very intelligent and interesting. I have superintended and taken a class in the Chinese Sunday-school; also pretty regularly conducted the week-day service for the Hindustani-speaking members of the Old Church district.

In the way of visiting I have called on several of the leading and educated Mohammedan gentlemen, on some twice and thrice and oftener. With only one exception, I have been received well; but only two have been to see me. I have also been to visit two of the sons and some relatives of the ex-King of Oude, five miles down the river. These are most anxious for an English school. One of these gentlemen has come all the way to me repeatedly and tried hard to get us a house nearer to their own place, to which the Garden Reach School might be removed, so that they may avail themselves of its advantages. They have no objection to the teaching of the Bible, and one old gentleman, who wants to send his son, a bright boy of thirteen or fourteen, said that it was the duty of every man to know what is taught by other religions. I would earnestly and respectfully urge on the Committee not to lose this opening. The Government, also, are willing to make grants on more favourable terms to schools for Mussulmans.

There have been several inquirers. One, after being under instruction for about two months, was ready for baptism; but his wife, who was formerly a

Roman Catholic, has prevented it. He does not come to me now, and; I do not know where he has gone to live. But I trust he still reads his New Testament.

As no discussions are allowed in Wellington Square, where public preaching is carried on, one afternoon about twenty Mohammedans came to Welland Memorial Hall and had discussions with

me. They wanted Christ's sonship and divinity to be proved from the New Testament in His own words. God's blessing has rested on it. One of the spokesmen, a young man of nineteen, is now in Dr. Baumann's compound, preparing for baptism. He heard of Christ first in the Baptist Mission school at Monghyr.

*From the Rev. H. Williams, Krishnagar.*

*Ballabhpur, Dec. 15th, 1884.*

The year which has passed since despatching my last Annual Letter has been one of mercy and judgment—a year of happy work, but one in which we have experienced the chastening hand of our Heavenly Father.

From November to the middle of February we were in camp. On our return to Ballabhpur at the end of February, I determined to stay at home for a few days in order to preach at a mela held a little way off, intending to go into camp again when the mela ended. In the beginning of March, however, a serious outbreak of cholera occurred at Ballabhpur. Twelve out of the number attacked died. My wife had a severe attack, but by God's great mercy recovered. This necessitated our going to Darjiling in the month of April. There I fell ill with dysentery. May and June were spent at Krishnagar, preaching in the bazaars and surrounding villages. July, August, and September were spent on the river Jellinghee. All the villages in my district lying on the bank of the river were revisited. I began my cold-weather itineration early in October, making use of the factory-house at Tetulbereah, as it was too early to take out the tents. This brought me to the end of October. In November my tent-life began again.

I have not much to record of striking interest. Longing as I do to see souls gathered into the fold of Christ, I am sometimes inclined to feel despondent that so little has been accomplished in the five years I have itinerated in these villages, yet when I consider the size of the district I am attempting to evangelize, containing between three and four hundred thousand souls, and the weakness of the means employed, I have reason to be thankful for the change that already can be seen.

First of all, there is the little church at Tetulbereah. The first convert was baptized five years ago. It has now eleven members, counting the children. Two men who were baptized have fallen back. They could not bear the persecution they were called to pass through. The little church has its failings, but I can testify that it is a living and a fighting church. I can never go to that place without realizing that a contest is going on. It is very different to the state of peace which exists between the older churches in this district and the heathen and Mussulmans. We had two baptisms this year—a man and a woman. Both were Mussulmans. The woman is a widow with one daughter. The girl is old enough to receive instruction, so I have decided to wait a little longer before baptizing her.

There are also a few interesting inquirers. I might call them secret believers. We feel sure that ere long they will be admitted into the Church. The caste system, even amongst Mussulmans, is still so strong that it is a terrible trial for a believer to come out.

Then we are also encouraged by the altered tone of the Mussulmans in general. The Hindus show little, I might say no signs of yielding. This is a sad comment upon the school system, seeing that hundreds of Hindus in this district have received all their education in our Mission schools. The Mussulmans give us far more hope. It is seldom that we hear the foolish objections which were current when we began this itinerating work. Some of these objections were ridiculous, some abominable,—all were false and had been put into the minds of the people by their teachers, with a view to prejudice them against us. The people have now seen us and heard our words, and are able to judge for themselves that we

are not the "disciples of Satan." The controversy is getting narrowed to the single question whether Mohammed was or was not foretold in the Old and New Testaments. The people are singularly unanimous in asserting their great reverence for the first three books—the Law, Psalms, and Gospel, and in being prepared to stake the credit of the Koran on the testimony concerning it to be found in them. There are not many moulvies in the district who can be reckoned competent to defend Islam. Their three chief men have been met more than once. Two of them belong to the orthodox Sunni sect. One is a worldly-minded man who does not believe much in any religion. The majority of the people belong to his flock. It is sad to see the low condition they are in. They are almost as bad as the heathen in their regard for the deities. The second orthodox moulvie is a man of a different stamp. He belongs to the old school, is very bigoted, and loses his temper when argued with. At my last interview with him he became so enraged with some of his own people who pressed him to answer my questions, that I thought it advisable to bring the meeting to a close. The result of that discussion was bad for the Moham-medan cause, because the news of it spread far and wide. The third moulvie belongs to the unorthodox sect of the Pherajés. This sect is very much the same as the Wahabis of the North-West. I have visited his village three times. On the first occasion we had a long and unprofitable argument with his son in the presence of three or four hundred Mussulmans. The son has been educated at Lucknow and Delhi, and is the most able Mussulman in the district. The second time I visited the village I saw the father, but he begged off the controversy on the ground of weakness from fever. The third time the father, son, and two other moulvies went off as soon as we sent our tent to the village. We stayed there three days working amongst their flock, but they did not return. The depressing effect upon the people occasioned by their flight can easily be imagined. Slow as our progress appears to be, we are fighting on the winning side, and all the Mussulmans know it. If their community were

held together by the caste system which they have adopted from the Hindus, the shocks it has already received would have told upon it most seriously.

From what I have written it will abundantly appear that there are sufficient reasons to make us thank God and take courage. If the Society will only persevere in carrying on the evangelistic work in this district, the same results as crowned the efforts of our brethren in Tinnevely may be anticipated here.

*Work amongst the women in the villages.*—From the middle of November to the middle of February, Miss Collisson, of the C.E.Z.M.S., accompanied us in our travels. While she went with the Bible-women into the village, my wife dealt with those who came to the tent for medicine and to hear the Gospel. It would be difficult to speak too highly about Miss Collisson's work. A more devoted and diligent fellow-labourer could not be desired. The time to teach the women is in the middle of the day, when the men are at work in the fields. This of course necessitates much exposure to the sun, but in her zeal for her work Miss Collisson never spared herself. I cannot but think that the C.M.S. might with great advantage send some lady missionaries to this district as their own agents. The large establishment of nuns at Krishnagar in connection with the Roman Catholic Mission, is a proof that the Church of Rome can recognize the needs of a Mission in a way that the Church of England has not yet learned to do.

*Medicine.*—When my wife was with me in the cold season, she did a little in the way of treating the sick—giving out medicines for such simple cases as came within her power to treat. Her efforts were much appreciated, and in some of the fever-stricken villages much good was done. In the rainy season Mr. Hall was with me on the boat. His study of medicine when he was a student at Islington, and a few months' instruction in the hospital at Calcutta, have given him a sufficient amount of knowledge to establish his reputation in these parts, where qualified practitioners are scarce. Day after day crowds of sick people came to the boat undeterred by the rain which often drenched them, nor by the long delay

which could not be helped, seeing that Mr. Hall had to act as doctor and dispenser. How much more beautiful the Christian religion must appear to the people when they see Christian charity exemplified in this way must be evident to all. It is a means our Saviour relied upon. It is interesting to note that all the leaders of the various mystical sects in this district always combine healing—or rather attempts at it—with teaching. By our schools we have shown a very philanthropic regard for the culture of the mind, and with but indifferent success, as a means of winning men to Christ. It may be questioned whether we have not failed to exemplify that Christian charity which cares for the sick and suffering bodies of men.

I cannot close my report without again referring to the cholera epidemic at Ballabhpur in March, in order to mention the death of a devoted Chris-

tian whose name has appeared long ago in the annals of this Mission—Chintamoni Chondhuri. Out of the twenty-four cases of cholera there were twelve deaths. With one exception all the people attacked were women and children. The only man was our brother Chintamoni. He was catechist at Bhabarpara, but had come out with me for a few weeks' itineration, and when I returned to Ballabhpur, he had gone off with two young preachers for a fresh tour. He came to Ballabhpur to see a sick relation, caught the disease, and died within twenty-four hours. In him we lost a most valuable fellow-labourer. During the last months of his life I was much struck by his earnestness and self-denial. The call of the Master came suddenly to him, but it found him in the state we would all desire to be found when the call comes to us—zealously engaged in the service of our Lord.

*From the Rev. F. T. Cole, Taljhari, Santal Mission.*

*Taljhari, Dec. 4th, 1884.*

Taljhari church was commenced fifteen years ago, but for the past thirteen years has been at a standstill for want of funds. We have added forty feet of masonry to the stump of the tower, and now it stands as a witness to all around as God's house. It is built upon a small hill, and can be seen for miles round. It is an answer to the wish expressed in Mrs. Sherwood's little book, *Little Henry and his Bearer*. Henry is mentioned as saying, "It would be pleasant to see the people, when they are all Christians, going on a Sabbath morning to some pretty church built among those Rajmahal hills," &c. The pious wish is now a matter of fact.

A few evenings ago I was standing on the church hill, about sunset, and heard the sounds of the village bells in the distance, calling to evening prayers. It was a most cheering sound. They have daily prayers in the villages, conducted by the Christians themselves, as a rule, in turn. The Native pastor and myself have divided the Christians into ten congregations, and we each spend five evenings in the week in holding weekday services amongst them. This has the effect of keeping them up to the mark. Saturday evening is free; we generally have a social afternoon with the teachers.

On our taking over charge we set on foot a working Church Committee. The fifteen members were elected by the people, every sixty Christians having the power of electing one delegate. We had no difficulty with the franchise, and our redistribution has been productive of much benefit, and has been a source of great help and comfort to us. Their work is to meet every three months, when all cases of church discipline are decided by them. They have been acting as elders in their several circles, encouraging the people to attend church regularly, to report any cases of misbehaviour, to see that no one goes to market on Sundays, or in any way desecrates the Lord's Day, and to act generally as under-shepherds.

We have taken upon ourselves the burden of paying the whole salary of the Native pastor of Taljhari; hitherto we have been able to do it, and we see no reason why we should not be able to continue doing so. The collections from the people are better, but not at all what they should be. In addition to the usual collections we have had a special one for finishing the church. The Christians responded nobly, notwithstanding the famine prices. They gave splendidly also at the Indian-corn harvest-festival, and

this at a time when there was the greatest fear of a failure of their rice-crops. The Lord rewarded them. They did not agree with the heathen when the latter said that the building of the church tower was the cause of the failure of the rains. The heathen said, "The Christian's God will not hinder the work of His own temple by washing it down." However, a good and seasonable latter rain has come to allay all our fears. It was most remarkable that it began to rain just at the close of a three days' mission held here, and during which strong cries had been sent up to the Giver of every good gift for rain. The heathen to this day say it was on account of the Christians meeting together to pray to God that the rains came.

We have been cheered in many inquirers and also disappointed in others. Some have had strength to acknowledge Christ in baptism. During the year we have had ten adult baptisms. One just entered the fold to sleep in Jesus. He was constantly crying out, "Jesus, Jesus," and said he was at peace and happy. I had the joy of baptizing another family on the other side of the Ganges. They have since had to bear the cross in that their daughter's husband has deserted her, saying he will not have a Christian for his wife. She is now living with her parents. There are several ready for baptism, whom we hope to admit before the close of the year. We have also had the sorrow of seeing two families relapse into heathenism. Sickness and death so preyed upon their minds that they believed the medicine-men, who told them that evil spirits were the cause, and unless they were propitiated by sacrifices they too would become victims. It is no wonder to us that some go back; the greatest marvel is that so few do so. This leads me to remark that I think we may truly say, there has been a real growth in grace among the Christians. I believe that most of the Christians are lights in the world, and that they take opportunities of showing it. I cannot say this of all, for there are some who are anything but exemplary characters; but we ought not to wonder at this in so large and scattered a community of 992 souls. I was cheered the other day by the answer of a widow woman. I said:

"Your house is the last in the village; don't you feel lonely at night?" "How can I feel lonely when He is with me," was the ready and earnest reply.

The Rev. Bhim Hasda, the Native pastor, is a lovable Christian man, humble and spiritually minded. I have found him a great comfort and help in the work. A remark he made in an exposition this week will, I think, show from whence he receives his help. He said, "Jesus sent two of those who were with Him to carry His message. Enoch walked with God,—Jesus uses those who walk with Him and live near Him to do His work."

The work amongst the Paharis has been going on, though not with the success we should have liked, owing to the want of good agents, and also my not knowing their language. We have to preach to them through the medium of Hindi, a foreign language to them. They do not understand Santali. We are glad to say that Mr. Droege, of Bhagalpur, has translated the morning and evening services into Pahari, and has also published one or two of the Gospels in their language. These have been of immense value to us in holding services amongst them. There are several candidates for baptism amongst them, but owing to the peculiarly fickle nature of the Paharis we think it best to keep them as catechumens as long as possible. They remind us sadly of the Galatians, sometimes full of zeal and love, at other times easily moved away from the truth of the Gospel by the world, the flesh, and the devil. Their character is described by one of their own poets in one of their songs. They say there was once a Pahari who wished to become a Brahman. He was told he must abstain from eating meat for thirty days. He managed to do so for twenty-nine days. On that day he saw a dead cow. It was too much for him; he could not resist the temptation to have a feast. The present was better than the distant (only one more day) prospect of becoming an honoured Brahman. The last lines of the song run thus,—

On the last day of probation  
He saw a cow,  
And broke his vow;  
Oh, poor Pahari!

The attitude of the heathen towards Christianity is changing; instead of opposition as formerly, it is now callous-

ness. The head-man of a village told us plainly that all he cared for was plenty to eat and to get drunk. "I don't care about the future," said he. "If God chooses to send me to hell, I don't care." The poor fellow's face was the index of his heart. They "love darkness rather than light because their deeds are evil."

We have been enabled to finish the translation and revision of Bunyan's *Pilgrim's Progress* in Santali. We

hope the Tract Society will publish it for us. The Prayer-book is now being printed, after having undergone a thorough revision. The Calcutta Bible Society has chosen a committee of six members from the missionaries of the several societies working amongst the Santals to revise and translate the whole of the New Testament into Santali, and they have done me the great honour of appointing me editor. We are now revising St. Luke.

*From the Rev. W. Hooper, Divinity School, Allahabad.*

*Allahabad, Nov. 19th, 1884.*

In reviewing the work of the Lord with which I have been specially entrusted, or which has been carried on specially under my supervision, during the last year, I find it naturally divides itself, as usual, into three parts, viz.: (1) Scholastic and Pastoral, (2) Evangelistic, (3) Literary.

I. I class "scholastic" and "pastoral" together, for, speaking roughly, the students (with their families) and my flock are identical. There are indeed always some other Native Christians whom we are glad to be able to take into the compound, and over these also I exercise, as in duty bound, some pastoral supervision; but the main part of my flock of course consists of the students, and I desire greatly that my connection with them may never be that of a mere schoolmaster, but rather that of pastor, who has the special privilege of training them up for direct work for God.

You know of Nemi Solomon's ordination on Epiphany. It was a solemn and a happy time. Nemi's intellectual power is not great; but the power of his Christlike character must tell everywhere, and he is a very good preacher to the heathen. I am sorry that since his ordination, till lately, he has not only had no flock, but no house to live in either; as the previous Native Church Council had failed to make any arrangement for Mark Drummond, who went to Aligarh till Nemi should be ordained; but it is all right now, and I hope the trial will work for his good. Besides Nemi, three students have this year finally left the Divinity School, at least until any return as candidates for Holy Orders.

My own objects of teaching have been the Minor Prophets, the Epistles to the

Ephesians and Colossians, the Book of Revelation, the History of the Church of England especially at the Reformation, the Doctrines which are more especially connected with the Holy Spirit, and Hindu Philosophy. Of these, the lectures on the Revelation and on Doctrine are what have been, I think, most appreciated. On this last-mentioned subject I feel I ought to add a few words. I divided the subject into seventeen heads, viz.:—1. The Nature of the Holy Spirit. 2. Eternal relation to the Father and the Son. 3. His relation to the world. 4. His Pentecostal coming. 5. Regeneration. 6. Justification and Adoption. 7. Sanctification. 8. Enlightenment. 9. "The Spirit and the Law." 10. "Perseverance and Election." 11. The Church. 12. Baptism. 13. Confirmation. 14. The Lord's Supper. 15. The Christian Ministry. 16. The Intermediate State. 17. Resurrection, Judgment, and Eternal Life. It will easily be seen that most of these are subjects on which considerable diversity of opinion exists, even amongst the members of the Church Missionary Society; and, therefore, I cannot pretend that everything that I have taught on them would approve itself to every member (perhaps even) of the Parent Committee; but this I can say, that I believe that my teaching is according to the Thirty-nine Articles, and has not only been, in every point, abundantly proved (i.e. in my own opinion, at least) by quotations from Scripture, but has, in my own mind, grown up entirely from Scripture, and from nothing else. If I may mention one thought which to my mind runs like a thread through most of the doctrines above mentioned, it is the union of the individual soul with Christ through the indwelling Spirit.

You know we endeavour to instruct the students and the other members of the congregation by sermons as well as lectures. In this way, the Epistles of Peter and John were expounded in short week-day addresses, and Psalm cxxx., the Christian armour (Eph. vi.), the passages about "walking with God," and John xx. and xxi., were expounded in Sunday sermons. I have also continued my weekly class with the Christian women of the compound, in which I allow them to ask questions on the Bible, and answer them in a way interesting to all. The afternoon meetings with the students, for prayer for and information about contemporary Missions, have been continued, and so has their prayer-meeting among themselves on Saturdays; and the missionary meeting also at Muirabad, though this was much interrupted through one cause and another. I have also, on Sundays, a class for those men who are Christians but not students. This includes the Christian servants, the old pundit Janaki Datt, and those Christian men who are allowed a lodging in the compound—a somewhat heterogeneous assemblage, but it has worked well nevertheless; questions are asked and answered, as in the women's Bible-class on Saturdays.

II. Under the head of evangelistic work, the most important event was the three weeks' itineration in the district, my concise account of which you were good enough to publish in the *Intelligencer* [Sept. 1884]. I have longed to follow up the impressions formed in the country-folk in February by sending our two locally-supported (I mean, not C.M.S. supported) evangelists into the same district for a good part of the cold season; but I shall not, I am sorry to say, be able to manage it this time, for of the two, Janaki Datt is an invaluable help in passing Hindi MSS. through the press, and Peter's assistance cannot be spared whenever there is any building or repairs going on.

But these two brethren have been as regular as possible in going into the city every morning, and often in the evening too, sometimes together and sometimes separately, to preach or talk the Gospel to the people. They have no need to be urged to this work; they are fond of it, and prefer it to other work. Both of them are rather clever than learned; i.e. they know the way of

putting things which arrest the mind, and the way of answering objections which cannot be again replied to; and though they are incapable of any deep theology, their simple earnestness must make an impression. They have attended melas in the neighbourhood, even at some little distance, if accessible by train.

The teachers and students have, as before, gone out in bands preaching on Tuesday and Friday evenings, and I have almost always taken part with one or other band. It is, I think, since my last Annual Letter that I introduced the plan of giving them all, when they come to my study for distribution and prayer, a common *subject* for their preaching, to be treated, of course, according to their different mental points of view. I have found this plan work very well on the whole, not only because it gives a definiteness to the students' preaching which it would often otherwise lack, but also because it must be good for those who remain listening during two or more addresses to have the same thing thrust at them, as it were, again and again. For Fridays, I generally take some subject connected with the death of our Lord; and for Tuesdays, often the judgment to come. I have always found, in every place in India where I have preached, that nothing rivets the attention of the heathen like this; and I try to get the students to feel that it is *one main part of our commission* (Acts x. 42), and that we are unfaithful if we do not lay considerable stress upon it.

III. My literary work this year has been entirely in connection with the Hindi Prayer-book. The Urdu Prayer-book was, I am thankful to say, entirely taken off my hands by Weitbrecht out here and Bateman at home; and the Hindi Testament revision I have been obliged to leave entirely to others, and am very glad that Mr. Johnson, of Benares, who willingly accepted the task, is not only fully competent, as far as regards his knowledge of Sanscrit, but shares most of my special ideas about translation into Hindi; and as my place can thus in a measure be supplied in regard to the New Testament, I have no scruple in devoting whatever time I have for work of the sort to the Prayer-book until it is done. This I *had* thought would be the case by now;

but there are still the Gospels and Epistles to translate (and there are strong reasons, in my opinion, which I cannot here enter into, against simply extracting these from the current Hindi version), and also the whole work to be gone through finally once. This will, I hope, be accomplished next autumn. The work done this year consisted chiefly

of the Psalms and Articles. In the latter we found Nehemiah Goreh's scholarly knowledge of Sanscrit of the greatest possible value, and he never allowed his theological prepossessions to warp his linguistic judgment. The translation of the *Psalms* is to me a source of very great satisfaction and thankfulness.

*From the Rev. H. M. M. Hackett, Divinity School, Allahabad.*

*Allahabad, Jan. 1st, 1885.*

During the first half of August, the students were engaged in looking over their notes of the lectures, preparatory to the examination, so I took advantage of the opportunity to make a short tour to some of our stations, with the double object of delivering English lectures to Native gentlemen and forming branches of the Church of England Temperance Society in the Native Christian congregations. The success of the attempt was far beyond my expectations. I delivered English lectures in Jaunpur, Lucknow, Gorakhpur, Faizabad, and Benares; and on my return to Allahabad I ran down to Jabalpur for a Sunday, and delivered one there. I also succeeded in establishing branches of the Church of England Temperance Society in Lucknow, Gorakhpur, Basharatpur, and Faizabad, and in Agra also. I was greatly surprised at the reception I received from the Natives wherever I went. With the single exception of Benares, I had splendid audiences everywhere, and in two places the chair was taken by civilians, and in a third by a military officer. This is the more remarkable when it is remembered that here, in the capital of the North-West, I have the greatest possible difficulty in getting officials to occupy such a prominent position. In some respects, however, our meetings in Allahabad are naturally superior to those in other places. We have larger audiences, and discussion is much more readily carried on; so much so that we find it necessary to limit each speaker to five or ten minutes. Another difference is, that we always open our meetings with prayer, but this does not appear to be done in any other place. However, this is not a question upon which I would lay any very great weight. To meet the prejudices of people, did occasion require, I would at once waive this point; indeed, it is owing to the unanimous opinion of

my Native friends here that I have kept to the opening prayer. In Jaunpur, the chair was taken by Mr. Thornhill, the judge, and the subject of the lecture was "Prayer." Although Jaunpur does not boast of many acquainted with English, yet the room was quite full, and at least eighty were able to follow the lecture. I should mention that it is always difficult to know whether the audience understand or not; in order, therefore, to ascertain this, I try to exchange a few words of conversation with them, either before or after the lecture.

In Lucknow, I lectured upon, "Is there a God?" in the hall of a school belonging to the American missionaries, and one of their number, Dr. Waugh, kindly occupied the chair. The attendance was very fair, but another attraction kept many of the Natives away. In Gorakhpur one of the most successful meetings was held in the large hall of Mr. Stern's school. The chair was occupied by Mr. Kennedy, the collector, a son of the well-known missionary of the London Society, formerly of Benares, but now settled in London. The lecture was the same as that delivered in Lucknow, but, unlike the meeting there, several Natives mustered up courage enough to speak. They were, however, as I afterwards learned, all Native Christians in influential positions. In Faizabad I again delivered the same lecture, and the chair was taken by the chaplain, Mr. Phillips. A large number of English residents were present, and a most animated discussion was carried on by some of the Native gentlemen. Both here, and, indeed, in every place, I noticed a very strong feeling against atheism, at which I was greatly surprised. Indeed, my reason for preparing the lecture was that I was led to believe that atheism was on the increase amongst educated Natives; but nowhere did I meet a single *bond fide* atheist, but everywhere the strongest possible



disapprobation of atheistical views expressed. The young men passing through the University seem to be infected with these ideas, but appear to lose them as they grow in years.

In Benares I again lectured on "Prayer," in Jay Narain's College, to a miserable audience of about a dozen, who could understand English, and they all masters or students in the school. Mr. Davis himself was not present, as he had a singing-practice at the same time for the orphan boys. This encouragement was not sufficient to warrant my again lecturing in Jay Narain's College; and if I again visit Benares for the purpose, I will make my own arrangements, and either go to the London Mission School or to the Town Hall, in either of which I would be cordially welcomed, and sure of a good attendance. In the absence of Mr. Davis, Mr. Johnson kindly took the chair, and all the other C.M.S. missionaries were also present. I visited Jabalpur for a Sunday, but, unfortunately, it poured all the afternoon. However, notwithstanding the heavy rain, the chairman and about thirty Natives were present. This is sufficient proof of the interest taken in such lectures in Jabalpur, and this is solely due to the way in which Mr. Ellwood has worked them.

The conclusion I have arrived at is, that as missionaries we are neglecting a splendid opportunity of getting at the educated classes. It is very possible that English lecturing is overdone in Calcutta, but this is better than being hardly done at all, as it is in these provinces. Jabalpur is the only one of our stations where English lectures are systematically carried on. A single lecture in the year can do but little, especially when it is not followed up by visits to the houses of the Native gentry. I know that Mr. Parker has long been desirous to see a missionary

set apart for this work, and Conference has unanimously voted in its favour, but hitherto nothing has been done; in fact, this year we shall be worse off than ever, as the band of missionaries in the North-West Provinces will be terribly reduced, owing to so many taking leave now. If the plan suggested, of having three men attached to the Divinity School, be adopted, then one of the three (when not employed in the school) could well be engaged in delivering English and vernacular lectures in the different stations of the North-West Provinces and Oude.

I mentioned that I took advantage of my tour to form branches of the Church of England Temperance Society in different Native Christian congregations. I was led to this by remarking that drink was a great temptation to many of our Native Christian brethren. They have learnt the great truth, unknown to both Hindus and Mohammedans, that "all things are lawful;" but they have not yet learnt the far higher Christian truth, that "all things are not expedient." I have been a pledged total abstainer for the last nine years, and feel strongly upon the subject. I at first corresponded with Weitbrecht, in the Panjab, with a view to united action, but he was thinking of forming, and has since started, a temperance society upon a broad basis, for non-Christians as well as Christians; whereas my view was rather to help the Native Christians, on the lines of the C.E.T.S. The only branch formed when I commenced work was in Sagra, Benares, by the energy of the Rev. Aman Masih Levi, but now we have branches in eight congregations, and an aggregate of 224 members on the 31st of December, 1884. This includes—Agra, 21 members; Allahabad (Divinity School, 23; Christian Village, 22), 45; Basharatpur, 25; Benares, 24; Faizabad, 38; Gorakhpur, 23; Lucknow, 48.

*From the Rev. H. Lewis, St. John's College, Agra.*

*Agra, November 4th, 1884.*

Some three or four years ago a Hindu youth, of high-caste, began to attend one of the school-classes in St. John's. For the first time in his life he there heard of Christ's love. His eyes sparkled, and his face beamed with interest and delight at the Gospel message. The angel's song was in-

deed good news to him. Nothing decisive, however, was done. His young feet were ready to step into the new way. But doubts, together with the scorn of friends, kept him back. Shortly after he left, and went to Lahore. There he was waylaid by Mohammedans, who sought to persuade him to adopt their faith. But the creed,

"There is no God but Allah, and Mohammed is his prophet," was not satisfying to the young Hindu's mind. It had not the same honest ring of the Gospel of Jesus Christ about it, and therefore, after some study of Mohammedan books, it was rejected. About this time Har Saran fell in with some of our good brethren in the Panjab, and, under their influence, he was led to take the final step of giving up all, and following Christ. An attempt was then made by his friends to seize him; but the young man sought safety in flight, and, after varying fortunes, made his way back again to the place where his bright, interested looks were the only indications and promise of his future conversion. At present he is a student in one of our college classes, where he is working hard to complete his education.

Without any exaggeration I may say that the coming of Har Saran into our midst, as a Christian convert of St. John's, has brought a world of new life and power along with it. The very atmosphere of our dusty old College seems changed. For, whereas formerly there was an oppressive air of timidity and indifference clinging to us all, which choked all risings and inclinations towards the truth, now, thank God, we are all conscious of a spirit of eagerness and boldness to hear and know what the conditions of Christian discipleship are. Nay, some are even standing on the very threshold of life, wanting only the impetus or *push* from the divine hand to make them enter in. I see them as I write; one hesitates from fear of persecution; another finds the divinity of our Lord a stumblingblock; a third seeks for more information before he consents to the step; while a fourth left us only the other day, "almost persuaded." Oh, that the Spirit of God would nerve these poor, trembling souls to press on into liberty!

I have dwelt at some length upon this case of Har Saran's, because it affords a fair example of many who receive their first impressions of Christian truth in Mission schools, and afterwards fall into the hands of the itinerant missionary as converts. We do not, for a moment, begrudge our brethren the privilege of baptizing such converts. All we desire is that the often disparaged branch of missionary work—education,

should receive that amount of recognition and honour which is undoubtedly its due. Were I the apologist of the method I could easily quote numerous testimonies from our itinerating brethren to show that the preacher, by the wayside and in the bazaar, has been again and again indebted to the educational missionary for some of his most intelligent converts.

But now to mention the chief features of my work during the year which has just gone. Foremost of these has been the *English teaching in the College*. And here, although the subjects have been of a purely literary character, and although, too, the missionary for the time being is obliged to turn himself into the pedagogue, yet it has not been difficult to point out the good and admirable in what was taught. Even the matter-of-fact subject of history, and the still drier one of logic, have afforded opportunities of inculcating the higher truth.

The *weekly Urdu theological lecture*, to all the assembled upper classes, which I mentioned in my last report, has been kept up. On the Sunday following the lecture, the College students write me an essay on the subject discussed; so that Saturday's effort has almost the good effect of a Sunday-school, since it affords profitable employment for two hours, at least, of the sacred day.

The *branch school*, which was opened last year, has succeeded admirably. One hundred lads have been daily instructed in Christian truth, at no expense whatever to the Society, the necessary money having been raised among C.M.S. friends in the station. Its success has been recognized and rewarded by a monthly grant of Rs. 40 from Government; so that no future anxiety ought to be felt on the subject of funds. Would that we could open more such schools in connection with St. John's! They would be capital nurseries for Christ.

A good portion of my time has been occupied in delivering *lectures to English-speaking Natives*. This has been most delightful work to me. It did one's heart good to see so many students, clerks, and others flock in to hear about Christ in the foreigner's own tongue. We can always rely on having an audience of 100 or more. In Allahabad the other day we had 200, and all

were capable of intelligently understanding what the lecturer said.

Lectures seem to be the only effective way of getting near to the educated classes of this country. The circulation of books and tracts is not, I fear, attended with any very striking result. And for this simple reason: the people of this land have not yet learned to love reading for reading's own sake. They will read day and night to get Government employ. But when once they are comfortably settled, even their prize-books are sold. Hence, I feel it would be wise of our friends at home to think of this, and encourage the *vivâ voce* method of preaching Christ to these educated Natives a little more. Would that my plea had sufficient magic in it to induce the C.M.S. to send out a man for this work. In these North-West Provinces alone he would find more work than one pair of hands could do. And what splendid material he would have to work upon! It would be the cream of the intellect of Northern India. These are the men who are to become the future statesmen of this great land. Already some hold appointments worth Rs. 1000 a month. Others are the prop and stay of the new Local Self-Government Movement. There is something touchingly pathetic in the condition of these young men. Two-thirds of them look to Government as their "Alma Mater." But a kind parent Government has certainly not been. For, by its destructive method of strict religious neutrality, it has not only stripped the rising Indian youths of faith in their own idolatrous system of worship, but has brought about the ill result of making them utterly indifferent to the important subject of religion altogether. In other words, Government has swept the house clean of one set of devils, only to afford increased accommodation to others.

Among the above-mentioned lectures were the following:—"Woman," "Thirsting for God" (Parts I. and II.), "Duty," "Shall Hindus return to the ways of the Veds?" and "Mediation; or, bridging the gulf between man and God."

The lecture on "Woman," at Allahabad, was followed by a most interesting discussion, in the course of which the real Native view of the subject came out. The general impression was that

the time had come when something for the improvement of women in India ought to be done. Nobody defended their present condition. The extent to which many were prepared to go was first to educate their women, and then to give them increased facilities for intercourse with friends of their own sex. More freedom at present was thought to be premature. Woman was certainly inferior to man, both physically and mentally, and hence some kind of subordination was necessary. The freedom of European women was described as license, and was strongly deprecated for Hindu females. Numerous examples were quoted to show that women in England were not so highly favoured after all; wife beating, political disabilities, and Milton's proposed community of women, being especially dwelt upon. One speaker announced that a society had been started by some Native gentlemen in Allahabad for the purpose of discouraging child-marriages, and also to further the re-marriage of widows. Another speaker observed that a second society existed in Allahabad, which not only advocated the two things just mentioned, but also undertook to supply husbands for any young widows who might be in need of them. "Only that very day," he said, "a marriage had been performed between a Bengali and a young widow-girl of fourteen years of age." Several good *mots* were made. Thus, the chairman, a Native barrister, who had been educated in England, took exception to the expression, "contempt," which the lecturer had said was the feeling entertained by Hindus towards their women. He would rather say the feeling was "pity," and not "contempt." They did not despise the weakness and ignorance of their wives. They "pitied" them; fed and clothed them; and, in fact, treated them just like any one might treat "a favourite dog"! Another speaker, the leading Native doctor of the place, denied the privileges of English women, alleging, as an instance of the injustice they laboured under, that "they were debarred from entering the military service!" In spite of these drawbacks, however, the "learned lecturer" was thought to have conferred a benefit upon the meeting by his visit, and it was hoped that on some future occasion he might be able to come again.

Before closing I must not fail to tell you of a *voluntary preaching service in the bazaar*, which we have commenced for the Christian teachers of St. John's. It is held once a week, and three speakers are appointed to preach. Nobody is bound to come; but all *do* come. And a most formidable company we look. Compared with the orthodox number of two, who are usually sent out to sow the seed by the wayside, we are quite a little army, since we seldom muster less than twelve or thirteen strong. Only five or six are speakers, however, the rest being useful for singing. At evening-time, when the day's

work is done, we sally forth. And, believe me, the effect on the Natives is most telling. All our faces are well known, and therefore, when we make our weekly appearance, they crowd round us to know why the St. John's people have left the schoolroom to come into the dirty bazaar. I am deeply thankful this service was begun. It is a pleasant change from the somewhat deadening routine of ordinary school-life. It was Pargiter's idea, and as soon as it was mentioned we acted upon it at once, thus striking while the iron was hot.

*From the Rev. J. P. Ellwood, Jabalpur.*

*Jabalpur, Dec. 31st, 1884.*

*Results.*—Our Heavenly Father has given us every opportunity of working in His vineyard, and we hope the efforts put forth may be owned of Him. There must be activity in His service, but without His blessing all activity is fruitless. There have been many encouragements and many disappointments. Three adults have been baptized, and others who promised well have grown cold, or been otherwise hindered from publicly professing their faith in the Lord Jesus; but they are not ultimately lost to the Church of Christ.

*Inquirers.*—One very promising young Hindu has been removed to another station, and will probably be baptized by the missionary of that station. He is fully convinced of the truth, and was only hindered from confessing his faith publicly in Jabalpur by the solicitations of his wife, who implored him to wait a little longer. A family of inquirers have grown cold in His service: probably their motives were not pure. Another inquirer has not yet made up his mind, but he has paid a visit to Benares and other sacred cities of the Hindus in search of truth. He carried with him a copy of the New Testament. The result of this visit is not yet known to us. "Tell me," he said, one day, "how I must find rest for my soul?" We pointed him to the Lamb of God that taketh away the sins of the world; but like "the rich young man," he is not willing to give up all for Christ. Another man was visited by our catechist, who was too old to travel to Jabalpur, but most anxious to know more about Christianity. An English gentleman called

our attention to this interesting and wealthy old man, and requested our catechist to furnish him with a copy of the whole Bible at his expense.

*Boys of the High School.*—The boys in the High School continue to display an interest in the Gospel of Christ; but there has been so much opposition outside the Mission school that the students are afraid of showing too much interest in Christianity, lest an organized persecution should set in against them. There can be no doubt, from private information given to me, that our boys are watched very closely by the enemies of Christianity, and, as it is, some of them have been very much tried of late, because they belong to a Mission school. This opposition comes chiefly from Hindu and Mohammedan reformers, who have taken a leaf out of the history of Christian Missions, and are anxious to oppose us at every turn. I am inclined, however, to look upon this attempt as a sign that our Hindu and Mohammedan friends are not satisfied with their own religion, and are making great efforts to find some substitute for Christianity. It is then a healthy sign, for it shows they begin to feel their need of something which at present they do not possess.

*Sunday Afternoon Lectures.*—Our Sunday afternoon lectures have been carried on as usual. There has always been a fair attendance of babus and educated Natives, and some of them have ventured freely to express their views in favour of Christianity. Discussion is allowed, so long as it is confined to the subject advertised. The Rev. H. Hackett delivered a lecture also,

which was very much appreciated. The Rev. Nehemiah Goreh gave us two lectures, and attracted a very large congregation. During the second lecture, upwards of five hundred Natives were present, and listened most attentively to his telling arguments in proof of Christianity. One gentleman exclaimed in my hearing, "If this is true, it is time we should inquire into this matter." Another remarked, "Let us go away quickly, and wash away this great sin, in listening to a Christian lecturer." Some of the roughs, urged on by a few bigoted Hindus, attacked us as we left the school with a shower of mud and stones. Fortunately, nobody was hurt, but it was evidently their intention to injure us. I attribute much of the opposition which has lately set in to our lectures. The Natives have got afraid we are about to rob them entirely of their religion. A little common-sense, however, would at once show them that they are free to refuse or accept Christianity. So long as the babus are willing to attend our lectures, it is our duty to carry them on. The following letter from a young man who is studying for his B.A. degree, will show how much these lectures are appreciated:—"I was extremely sorry to leave Jabalpur without taking leave of you; but do not think that, because I left Jabalpur, I do not feel any interest in our meetings. I am as much interested in them now as ever. I had prepared two lectures, but, unfortunately, I came away before being able to deliver them. In this place, also, there are many missionaries; but I have not the assurance to thrust myself upon them, though I long very much to make their acquaintance, well knowing that it is only the morally noble, and not the intellectually clever, in whom greater intimacy always reveals greater excellencies, and that to a young man of some sensibility," &c. Our young friend, I hear, is a regular visitor at the mission-house, and we hope he may soon show a decided tendency to become a Christian.

*Bazaar Preaching.*—Bazaar preaching in Jabalpur has been carried on during the year under many difficulties. Our preaching-staff was reduced to one man during the hot weather and rains. Isaac Vincent, our faithful catechist, has had to fight single-handed, except when Madho Ram or I could give him a little

help. The work, however, has been kept going; and now that Prabhu Dayal has returned from the Divinity School, Vincent will have another helper. The usual incidents of bazaar preaching have occurred, and the story has often been told by different missionaries—now attacked by a rabid Hindu or Mohammedan, now the butt of the young libertine, now facing the Arya Somaj or Theosophist, now answering questions put by inquiring minds. Old objections, dished up in a new form, are brought forth with a gusto worthy of a better cause, and with the apparent intention of putting us on "the horns of a dilemma," and "shutting us up;" but a thoughtful man, as most of our preachers are, will soon detect the ruse, and quietly answer the objection, and bring home the force of the objection on the objector. It is evident the Gospel is making itself felt when it stirs up the rage of its enemies. Several attempts have been made by the heathen and Mohammedans to undermine our influence in the way of lectures, tracts, &c.; but as these attempts have mostly been made by the unorthodox, they only appear like the struggling of the fish before it is pulled out of the water. These are mere struggles for existence, and it is supposed to show a man's loyalty to the old cause if he can get up a tirade against Christianity. We court inquiry, and fear none of these things.

*Mohammedan Preachers.*—A certain Mohammedan preacher tried to stir up the spirit of opposition by publishing small tracts against Christianity, and calling upon us to answer him. This was allowed to go on for a time; it was, however, deemed necessary to answer him, and use the opportunity as a means of preaching the Gospel. Isaac Vincent, under my supervision, wrote a tract, which we had printed, entitled "The Blindness of Qazi Suraj ud-din Ahmad;" and since this tract appeared, he has almost disappeared from the bazaar.

*Tendency of the Native Mind.*—There has been some attempt made during the year to put some sort of life into the Arya Somaj. The members of this Somaj are not asked to give up anything, and, therefore, there can be very little influence attached to the movement. Many young Theosophists have been doomed to disappointment by the

revelations which have taken place in India; but so long as such movements agree with their own prejudices, the Natives will willingly fall into the net again. All such movements allow a man to follow the bent of his own will, provided he agrees on one point, namely, in his inveterate hatred to Christianity. This is the condition of union, and speaks well for the future of Christianity. Tacitly, unbelievers admit there is something in Christianity which is not found in any other religion, and it is our crown of rejoicing that it is so. There is, no doubt, much restlessness of spirit amongst the rising generation; the old foundations are giving way, old men look gravely to the future, and young men are trying to effect a compromise and find some substitute for Christianity. Is there no compromise? they naturally ask. Is there nothing else but Christianity for us? These may not be the words, but they express the feelings of hundreds who would not dare to breathe their doubts to their fellow-men. A change there must be; idolatry as it is, they say, is only for the ignorant; and any compromise would be hailed as a boon by hundreds, if it only squared with their views and opposed Christianity. These are the signs of the times, which every bazaar-preacher must more or less realize. Men's minds are exercised about the future of their religion, but what it will lead to we cannot say. If we follow out the transformations of religious inquiry, we shall find Christianity at the root of every religious movement, although the prime-movers might scorn to avow it. How this movement has to be guided and held in check is for the Church of Christ to determine. If this be a wave of real religious feeling manifesting itself, how necessary it is for rising Christian scholars to devote their energies to this part of the mission-field, and seize the opportunity which the Lord presents to us. Here is scope for intellectual and spiritual power, provided men are willing to endure the cross, despising the shame. It is quality, and not quantity, we require for this noble work; but where are the men to be found who are ready and willing to take up this work?

*Murwara.*—The work has been steadily carried on in Murwara and the district during the year. Raghunath Peter, and

his good wife Annie, our Bible-woman, in connection with the C.E.Z. Mission have worked on in the face of difficulties, and are now known by most of the people as Christian teachers. They are very much respected, and their influence must be felt in time. In November, we received an additional labourer from the Allahabad Divinity School. Timothy has joined this out-station as head-catechist, and will work along with Peter. He is a thorough student and a godly man, and it is hoped that now the work will be carried on most vigorously. If we are to make any impression, it is most important that such an out-station should be well manned. There are not many Native Christians, but we hope their number will soon increase. In the coming year a small Church Fund will be started; for the present in connection with Jabalpur, but it is hoped that ere long a separate congregation will be formed, under a Native pastor. At present, Timothy and Peter lead the devotions of this small band of Christians, and with regular visits from the missionary, we hope things will go on fairly well. A colporteur has been appointed to work in this district, supported from the Roxborough Fund. The work is only in its infancy, and therefore it is impossible to say much about it.

*Bible-Woman.*—Mrs. Ellwood reports that Annie is doing her work faithfully, and though in some cases the progress is small, there is, upon the whole, a decided advance upon last year.

*Itinerating.*—We were able this year to continue our itinerations till the middle of April, and this gave us a good opportunity of making ourselves acquainted with the district. Our first journey was made to Dumoh, sixty miles from Jabalpur. Our object was to visit the different villages on the road, and direct our steps to the Bandakpur mela. Our reception varied according to the character of the head-man of the village; in one instance we were positively refused admittance, on the plea that we had nothing to declare to them which they did not already know; in another, not only were we received kindly by the villagers, but the head-man brought an offering of five rupees, which of course we refused, and brought all his family to hear us. This is considered a mark of great respect in the Central Provinces. In some places

we were only tolerated, and in others the greatest kindness shown, but on the whole we had willing listeners, if we omit the solitary case referred to above.

*Attacked by Bees.*—It is said that people live and learn even in the common things of every-day life, and surely this was verified during our journey to Bandakpur. We had a new experience of camping life, which might have proved very serious, but as it happened all of us escaped comparatively unhurt. It so happened that in one camping-ground there were three nests of bees on the trees. As soon as the servants and cartmen began to cook their food, the bees evidently resented the intrusion, and thereupon one nest descended in great anger and attacked Mrs. Ellwood, who was quietly walking round with our little girl. She gave the alarm, and immediately Jane, the Frances Ridley Havergal Fund Bible-woman, came to the rescue, but poor, unfortunate Jane now came in for the brunt of their anger. Mrs. Ellwood, being badly stung, rushed into the tent, but poor Jane could not rid herself of the bees. The catechists and servants came to her assistance, and they also had to share the conflict, for by this time the bees of the other nests, hearing the conflict below, rushed down upon us. The word was given to all, "Rush from the camp and save yourselves," and in a few minutes our camp was one of wild confusion, never to be forgotten. Catechists, Bible-women, and servants, with their half-cooked food, bullocks, and other animals ran helter-skelter for dear life over ploughed fields, and the bees after them. The scene was most ludicrous and yet terrible, and the bees made their presence felt in a very painful way. After making good our escape we all sat by the roadside, fearing to return to our tents, for return might have proved fatal to some of us. Fortunately there was a road bungalow two miles off, and there we found an asylum for the night. We did not forget to thank our Heavenly Father for sparing our lives. Only a short time ago a European doctor in a similar position was stung to death by a swarm of bees. This fact will show what a narrow escape we had. We were forcibly reminded of the Psalmist's words, "They compassed me about like bees," and we thanked God and took courage.

*Bandakpur Mela.*—By the time we

reached the mela hundreds of pilgrims had begun their devotions, and crowds were coming in from all sides. Bandakpur is situated at the foot of some low hills, about ten miles from Dumoh, on the road to Pannah. It is a village of about 600 inhabitants only, but during the mela thousands of pilgrims visit its so-called sacred shrines. There is a temple to Mahadeo, and another to his wife Parwati, at which the offerings of the faithful are made. Each pilgrim carries to the place some water from the river Narbada in a vessel, and after offering it at the temple they rush in crowds to a certain holy well, and are only restrained from breaking their necks as they rush down to the well by sheer force. A strong guard of police is kept on the spot by the Government, and the pilgrims go down the steps in single file and fill their vessels with this dirty, muddy water, which is carried home as an offering to the family god. It is also supposed to contain healing properties, and it surely has the advantages of being dirty enough to retain other properties besides that of pure water. The owner of the revenues of the temple is a young man who makes a very good sum out of it every year. He is, however, an enlightened young man, and has little faith in the healing virtues of the waters, but the all-powerful rupees are of more value to him than a clear conscience. He received a copy of the Gospels most graciously from me, saying he was not altogether ignorant of its teaching. He offered no resistance to the preaching of the Gospel, and even listened to the preaching of the Word. We concluded our preaching by showing the magic-lantern in the mela, and a most attentive throng listened to the catechist whilst he explained the scenes in the life of Christ. On Sunday evening the Deputy-Commissioner of Dumoh invited us to hold service in English in his tent for the few Europeans assembled at the mela, and the result of that service brought us Rs. 100 as a thank-offering for our Mission work. We feel sure if our countrymen saw more of our work, and could follow us on our tours, they would willingly give of their substance even more than they do.

*Magic-Lantern Lectures.*—On our return journey to Jabalpur we showed the magic-lantern nearly every evening—large crowds assembled in Dumoh to

see it, and in the villages we selected some central spot, and in some cases more than three hundred people sat for a couple of hours whilst Isaac Vincent most graphically described each scene. It would do our friends at home good to hear a Native catechist give a magic-lantern lecture. The whole is interspersed with fitting quotations from the Word of God and the Indian poets, each fitted to its place like a piece of mosaic. The pictures led to many questions being asked, and thus a further opportunity of preaching was afforded. A magic-lantern is a great auxiliary to our work, and if our friends at home would only keep us well supplied with new slides we might follow up our lessons each year with something more of the "old, old story."

*The Gonds.*—Our next journey was made to Mandla, right into the heart of Gondwana. We had heard much about the Gonds, and were anxious to see for ourselves how this primitive people received the message of the Gospel. The country is most wild and beautiful—a very paradise for these Gonds. It is most interesting to gather the Gonds together under the portico of the Boi's house, and see how patiently they listen to the Word of God. Their stumbling-block seems to be their indifference to all religion; and when asked what they think of the Gospel, they generally reply, "We believe it all; it is quite true." May the Spirit of God breathe on these dry bones; for lo! they are very many, and they are very dry! The work, however, in which Mr. Williamson is engaged is a glorious work, and God has given him a wonderful amount of perseverance and endurance to carry it on. Our sympathies for these people have been aroused, and we commend them to the prayers of all loving Christians in England.

*The Kurkus.*—A short visit was also paid to the Kurkus under the Mahadeo hills. My attention was drawn by the fact that no missionary has penetrated these wilds on this side of the hills. The Kurkus are very like the Gonds, but speak another language, which a Gond assured me he could not understand. There are upwards of 40,000 of them round the Mahadeo hills living in the wildest parts of the country. They are a fine race of men, and are said to be very upright and truthful. I was

informed in one village that they had never seen a European in their village before, and had certainly never heard the Gospel. It fully repaid me for all my trouble and the long march I had made. If spared I hope to spend two or three weeks in these villages next year along with a Native labourer.

*Native Congregation.*—With reference to the Native Christian congregation, it will be well to let the Native pastor speak for himself. The following is his report:—

"The Jabalpur Native Church has undergone some changes during the year. Fifteen souls have been removed to an out-station called Murwara—some as agents of the Society, and others in search of employment. About thirteen of our Christians are Tamils, and now attend a service conducted by a Tamil catechist, who is paid and superintended by the chaplain of the station. The number of Native Christian adherents connected with our congregation is 108, and the number of communicants 33. There have been 8 baptisms during the year—3 adults and 5 children. The church services have been well attended on Sunday mornings. The present room in which service is held is too small; but we hope our new church will be ready before long. I am thankful to say the brethren have continued their liberality, and the subscriptions to the Pastors' Fund this year amount to Rs. 214:3:9. The weekly offertory is continued, and has realized Rs. 240:1:10 during 1884. From this sum Rs. 20 were given to the General Fund of the North-West Provinces Native Church Council. The church bearer is paid out of it, the poor have been assisted, and half the salary of a catechist is paid from this sum, whose work is reported under the head of Garha out-station.

"It will not be out of place to mention here my thirteen years' experience with reference to the practice of weekly offertories amongst Native Christians. *It teaches our people the habit of giving,* and I long to see the practice observed in all our Native congregations.

"In conclusion, I earnestly desire the prayers of all who love the Lord Jesus Christ, and have the good of our Native Christians at heart, that our people may abound more and more in every good word and work in Jesus Christ."



*From the Rev. H. D. Williamson, Gond Mission.*

*Mandla, Jan. 8th, 1885.*

My Annual Letter will be very late in reaching you, I am afraid, but I have delayed it purposely in order to give you an account of our first Gond baptism, which took place last Sunday. It should belong, properly speaking, to my 1885 letter, but the news was too good to keep. The hopes in which I indulged God has most graciously fulfilled, and the Bhoi Baba of Banguar, of whom I have so often written, after many months of probation and instruction, has been admitted into the visible Church of Christ, to be the firstfruits, I humbly trust, of a rich and abundant harvest. You will probably remember the main facts connected with my first visit to his village; how, from the first, God seemed to touch his heart; how eager he was to hear the truths of Christianity; how, subsequently, he gave up all his former superstitions and became a steady reader of the Bible. And this year he showed still more how thoroughly he was in earnest, and identified himself altogether with us by leaving his home for weeks at a time and going about with us from village to village in our preaching-tours, adding frequently his own testimony to ours and boldly assailing the heathenism of his countrymen. Long before he was actually baptized his friends and relatives used to say of him, "Oh, he is already a Christian," and certainly in his behaviour he would have put to shame many of our so-called Christian countrymen. He frequently came to me in Mandla for a three or four days' visit and stayed for the Sunday services, a journey each way of nearly sixty miles; and in one instance, finding me not at home, he came another forty miles on my track till he came up with me, and then accompanied me till I returned into Mandla. Every time, too, that he returned home he took Gospels and tracts with him, which he invariably disposed of to friends of his who could read, Hindus perhaps more often than Gonds. At the time of his baptism, which took place in our lately-finished church, we had, besides our usual Christian congregation, two Gond companions of his, who had left their village homes when he did and travelled with him, and who were now eager and

interested witnesses to carry back an account to others of the whole ceremony. These also wished for baptism, but being much less intelligent than the Bhoi Baba, and possibly only desirous of being baptized because their leader was, I have considered it better to let them wait a little. I shall be anxious to see in what light the Bhoi's baptism will be viewed and what its immediate consequences will be in his own village. It may be that for a time the Gonds will exclude him from their fellowship, and, though the trial will not (with God's grace) trouble *him* much, a similar trial might be too much for weaker brethren. They have shared in much of the instruction which I gave the Bhoi, and have, I believe, quite determined to follow his example. The Bhoi chose the baptismal name of Paulus, and I pray that God may give him something of apostolic zeal and faith to preach among the Gonds the unsearchable riches of Christ, and live among them a life of holy devotion and self-denial. He is a man so well known and widely respected in the district, that the news of his baptism will create a great sensation, and though in some cases it may provoke opposition on the part of Hindus and Mohammedans, yet at the same time it will be the means of confirming many Gonds in what they have already learned to believe, and eventually of drawing them out to make a bolder confession.

In addition to this encouraging seal of God's Holy Spirit upon our Mission work, I have a second great cause of thankfulness, and that is the arrival of the Rev. E. P. Herbert as a fellow-labourer, whom the Society has so kindly sent out to superintend the future Gond boarding-school.

My itinerating tours continued almost uninterruptedly from November till June, and were characterized by much the same features as those of previous years, except that the numbers assembled were, on the whole, greater, the friendliness more evident, and the results more satisfactory. On arriving in the villages we are no longer met by timid strangers but by bright-faced friends. They know us and our message; they know this is the sahib who talks to them in their own language and

sits down with them in their houses, and even their children connect us with the preaching of that Jesus Christ whose name they have learned to repeat. Many of their ideas of religion are, of course, very crude, and according to their notions temporal necessities are far more important than spiritual. One old man, in a village named Korla, I remember, though we repeated a prayer over and over again for him to learn, could or would never remember more than the part referring to daily food. We could not impress upon him the necessity of praying for salvation from sin. They think what a convenient religion this is which necessitates no animal-sacrifices, no presents of money to grasping priests, no abstinence (as Hindu teachers would impress upon them) from eating of fish or flesh, no ritual observances. Their comprehension needs much enlightenment to enable them to understand how great is the self-denial and how perfect the purity at which Christ teaches us to aim. Their earnestness is undoubted; but they need much, very much teaching. In a village where I have seen idols still standing in the street, I have been told, and with perfect truth, that the people never forget to worship Christ, and that even the children talk among themselves of Him as their God. It takes a long time to disabuse their minds of the idea that Christ and idols can be retained side by side.

During a trip of six weeks to Amarkantak and back, without tents or horse, I had many interesting experiences, some pleasant and some hardly to be so described. On the whole, I should say I had far more encouragement in this simple mode of itineration than when travelling in greater state, and one does not mind a few inconveniences and troubles when this is the case. The houses in which one stays are often more like pig-stys than human habitations, and one must be content to share them with many unwelcome and uninvited tormentors. But, after all, the Gonds do the same, and if one wishes to live really in their midst one must be ready, I suppose, to put up with their friends too. It would be much more pleasant, as a rule, to spend the day under a tree; but there are two objections to this: one is, that unless the tree is a specially good one, the shade

is not sufficient to keep one comfortably cool, and another is that, as far as living among the villagers goes, one might as well be in a tent at once. In one instance, when I reached the place settled upon for spending the day I found the village deserted, and nothing in the way of shade but some curious-looking ancient sheds, which can only be described as roofs without walls. Under these my catechists and I had to exist as best we could till evening, and as their height in the middle was only about four feet, we were glad to emerge from them as soon as possible and spend our time outside. When sleeping outside a hut in the middle of a village one night I had an amusing experience. I had put my clothes on a camp-chair beside my bed when I lay down, as was my usual custom, and sleeping very soundly, as is also, I am glad to say, my usual custom, I was unconscious of what was happening close to me till dawn, when, rising to dress, I found my clothes scattered hither and thither, all of them wet and some of them in shreds. What had happened I could not imagine till some one suggested, what proved to be the actual fact, viz., that a cow of a peculiarly hungry turn had been chewing them. After this I was more careful where I laid my clothes, and a cow of a similarly curious disposition I have not met with since. Wild animals abound in these jungles, and, although the loss of human life is very small, the destruction which they cause among the village cattle and dogs is very considerable. Many a panther will settle itself down on a certain hill-side close to a village and make raids night after night, regularly carrying off something or other, till the villagers manage to trap and kill him, or some European shoots him for them. In the very middle of a village street I have seen a trap laid for a panther who came every night in this way. The tracks of tigers, panthers, bears, &c., are to be met with quite commonly, and when sleeping out in the open I have heard their cries; but God has ever most mercifully watched over us. I happened to be out in the district during the Hindu "Holi" carnival this year, the drinking and disgraceful excesses of which have made their way into all the Gond villages, and a most miserable three days of it I spent, amidst drunken

villagers and boisterous music all through the night and day. When in tents one escapes the nuisance to some extent by being outside the village. But even when camped under a tree a mile away I found myself still too near, for in the evening the people all came, with their tom-toms and singing, to see whether the sahib would not give them a present to buy more drink with. One's preaching all comes to a standstill, of course, and one is heartily glad when the hideous disturbances are all over.

The success of the magic-lantern as an accessory to our preaching has been greater even than I could have hoped, and I am most grateful to the kind friend in England who enabled us to purchase it. I only wish she could have been present at some of the huge gatherings of Gonds, and, without understanding their language, she would have seen by their delighted faces how thoroughly it is appreciated by them. On one occasion we had over 400 present, all Gonds, and they had assembled from at least six villages, many walking ten miles to see the "tamasha." Our slides are nearly all Scriptural, and when the New Testament ones are exhibited, with scenes from Jesus Christ's life, a quiet murmur may be heard all through the crowd, showing that the name is familiar to all, and the fact of seeing some kind of representation of our Lord seems to impress them very much with the reality of His existence. Among the people present on the above-mentioned occasion was a man from a village called Manikpur, and as he was the only one from that village, when I

went to preach there the next day I asked him what had induced him to come so far. He told me that it was his wife who had made him go, and that she had insisted on his going, for that, since we had preached in their village three years before, she had worshipped Christ, and that Hewas the true Saviour. When I asked her more about herself and her reason for believing, she said, "Well, when you preached here before I determined to make trial of the God you worship. All my gods had refused to give me what I asked, viz. a child; so I left them and prayed to Christ only. And now see, He has given me a child. He is the true God." And all the villagers bore testimony to the truth of what she said, and many of them had evidently been in earnest, also, in their desertion of the idols, for the little house which they had originally built over one of their gods, "Thakur Deo," had been allowed to fall utterly to ruin, and they told me they worshipped him no longer. The good seed is already bearing fruit, and some we are allowed to see, an encouragement to us to believe more firmly than ever our gracious Master's promises, and to doubt not that His Word shall assuredly accomplish the purpose with which it is sent forth. Our prayers and yours are being answered. May I beg that you will continue to remember us and our Mission, and join your prayers with thanksgiving and praise that God is even now pouring out His Holy Spirit and watering the good seed of His Word. He sends to us the message of encouragement, "Fear not, O land; be glad and rejoice; for the Lord will do great things."

#### PANJAB.

*From the Rev. T. R. Wade, Amritsar.*

*Amritsar, Jan., 1885.*

*The Congregation.*—The church services have been well attended during the year, and the people have been very attentive. More are bringing their own prayer and hymn books with them, and regularly using them, than formerly. We have two offertories on Sundays, and the amount collected during the year was Rs. 530: 15: 11.

At the request of some of the members of the congregation I now administer the Holy Communion on the third Sunday in the month at eight o'clock a.m., as well as on the first Sun-

day after the morning service. This arrangement allows most members of the congregation to communicate twice a month, and those teachers of the Alexandra School and the Orphanage, who now leave with their children after the sermon on the first Sunday, can communicate at least once. At our first early communion there were forty present.

I am now placing new benches in the church, as we are often pressed for room. I quite hope to have over 300 sittings for Christians, and nearly 100 for non-Christians beyond the railings

at the west end. This part of the church is always more or less filled. Some attend most regularly, and as Amritsar is the great depôt for Central Asian trade, numbers of strangers from Yarkund and Cabul often come in to see what is going on. The attendance was so great, and the people often so noisy, that we have been obliged to keep the large western door looking on to the street closed.

On Dec. 30, in a full congregation in our Mission church at eight o'clock a.m. the Bishop of Lahore presented the Rev. Imad-ud-Din with the honorary degree of D.D. from the Archbishop of Canterbury.

*Prem Sabha.*—When I first came to Amritsar a Young Men's Christian Association was commenced, but it did not work well, either because the European element was too strong, or because we did not work sufficiently upon Native lines. This has now been superseded by the Prem Sabha, or "Company of Love," which was started and has been carried on entirely by the young men themselves. They meet once a week at least for singing and prayer and the reading of the Scriptures, and go forth periodically to preach in the neighbouring villages. From their first report just published we learn that there are fifty members, and that they have subscribed Rs. 57 : 10 during the year for the work of the Sabha. As this work is spontaneous, it requires watching and fostering.

*Christmas Dinner.*—Some members of our Church Committee felt that as the Hindus and Mohammedans have their feasts and festivals something should be done for our Christians at Christmas. A subscription list was opened, the Natives gave about Rs. 30 and the Europeans Rs. 70, and a good native dinner, consisting of "pulao" and sweetmeats, followed by tea, and in the evening the magic-lantern. Nearly 400 sat down to dinner.

*Evangelistic Efforts.*—The public preaching in the bazaars, and especially in front of the Mission church, has been carried on regularly, generally twice a day, but I freely confess I am not fully satisfied with it. There is such a great danger of formality, only the lowest classes remain to listen, and some come regularly to contradict. There is a useful evangelistic service

held once a week in the Mission school conducted by Mr. Norman. I wish to see more services held in rooms, more house-to-house visitation, and more personal dealing with individuals. There has been bazaar-preaching against us by the Mohammedans, which certainly shows they value this means of gaining the ear of the multitude, but it suits their purpose better than ours. I hope this year to obtain a small mission-room this side the city, where Mr. A. Athim, our honorary helper, and others, will be able to receive visitors, and where short evangelistic services can be regularly held. I am anxious, too, that the villages around Amritsar should be visited more than they have been. The few visits that have been paid to them have been most encouraging.

During the hot weather, after preaching in Murree, I went into Kashmir, where I remained about a month. I then marched through the hills to Dalhousie, *via* Badrawar and Chumba. The work in Kashmir is now full of hope, and everywhere on the march I found the people most willing to receive books and to speak of religion. In some places they asked to have schools opened in their villages, and complained that no teachers were sent them. In one Hindu village, when I spoke to the people about idolatry, they remained quite quiet, saying nothing in reply, and afterwards, when the head-man was alone, showing me their temple. I said to him, "Now, tell me the truth; do you mean to say that you really do believe in these things?" pointing to some hideous idols. And he replied, "No, sahib; I do not. I believe in the one true God, but the young people of the village will have their 'tamashas' (shows). They don't care so much for the idols as the feasts and festivals. Our fathers worshipped them, the people now care but little for them, and the next generation will despise them; but why don't you send us teachers?"

*Baptisms.*—There have been twenty-eight baptisms during the year, of which eight were adults. We might have baptized many more, but we have learned to be slow and careful. As baptism now in the case of a Mohammedan man or woman amounts to a divorce, a family quarrel might possibly

create an earnest desire for baptism. A merchant called on me several times and begged to be baptized at once, but his very great haste made me doubly cautious, and I afterwards learned that his domestic relationships were not what they should have been. Then again, a poor man attracts considerable attention when he is baptized, and if he will consent to apostatize he can often obtain money, or a situation, or considerable attention from those who before despised him.

Dr. Barkhurda Khan, who was baptized in June last, has remained a most consistent Christian, honoured and respected by Mohammedans and Hindus, but his wife and family still refuse to live with him, and his relations have commenced a law-suit against him to obtain possession of his two nieces, whom he has supported and educated for the last eight years, since his brother's death.

*Visitors.*—Sir Charles Aitchison, the Lieutenant-Governor of the Panjab, visited the Mission in the summer, and appeared pleased with what he saw, and T.R.H. the Duke and Duchess of Connaught saw a part of our work in December. They both visited the Alexandra School and heard the girls sing, and asked many questions, and the Duchess went over St. Catherine's

*From Dr. Henry Martyn Clark (Native Medical Missionary), Amritsar.*

*Amritsar, Dec. 15th, 1884.*

During the period under review (January 1st to November 30th, 1884), the Medical Mission has carried on work in the city and district of Amritsar, at the following places:—Amritsar city, Jandiala, Verowal, Clarkabad.

Amritsar city is the centre of our work. Our base hospital is here, and it is from here that our branches radiate into the district. The hospital buildings are situated in the centre of the city. We were fortunate in securing commodious premises, which had been recently built. The position is very good; it is easy of access, not only to dwellers in the city itself, but also to the people of the surrounding villages. The house rented by us fronts one of our public gardens, so that there is a pleasant prospect, and an abundant supply of fresh, pure air. We can accommodate about twenty patients.

Jandiala is a town in the Amritsar

Hospital and distributed prizes to some pupils of the City Girls' Schools at the city mission-house.

*Literary Efforts.*—The whole of the New Testament and the Book of Common Prayer—except the Psalms—have been printed in Kashmiri, and at my recommendation the Bible Society consented to print 5000 copies of the Sermon on the Mount in each of the languages of the Panjab. About 40,000 copies have been published, and nothing has given me greater encouragement and satisfaction than to see the way in which these have been received. We shall soon require another 40,000, and I trust the Bible Society will consent to supply them. The New Testament is too large and expensive to be given away by us, or to be purchased by the masses of the common people, who know so little about our religion, and very many are prejudiced against us, but a little tract like the Sermon on the Mount, in the very words of our great Teacher, Oriental in its style and illustrations, appealing to the reason, heart, and conscience,—can be read, understood, and appreciated by all who have received any instruction in any schools. I have received many testimonies already of the good this little tract has done. The more we can scatter such seed broadcast over the land the better.

district, distant about eleven miles from Amritsar city. It is occupied by the ladies of the C.E.Z.M.S., and by the Rev. Mian Sadiq, missionary of the Native Church Council. The town is the centre of numbers of large villages. It is remarkable for its Jain inhabitants, there being very few places in the Panjab where people of this religion are to be found. We have a branch dispensary here, situated in the town. It is for out-door practice only; no provision is made for in-door patients. Religious work is carried on in connection with it, systematically, by the agents of the Church Council, and by the medical missionary, myself.

Verowal is a town on the eastern confines of the Amritsar district. It is about twenty-five miles from Amritsar city, and is situated on the banks of the river Beas. This part of the district is very desirable for Mission work. Verowal is one of five towns which lie close

together, and the surrounding country contains numerous large and important villages. The inhabitants are some of the finest Sikh peasantry in the Panjab, and in the towns are many "bawas;" that is, descendants of the Sikh Guru. Hitherto very little Mission work has been done in this district. It will be otherwise in the future, for in addition to the Medical Mission, it will be worked by Mr. Guilford, as it is part of the Taran Taran itinerancy. We have a branch dispensary here, which has done good work. Its history is curious. In the early part of the year, Mr. Guilford, while at Verowal, made the acquaintance of an old Sikh Sirdar, by name Bawa Narain Singh. He had been many years under Sir William Muir, and seemed much impressed by the truths of Christianity. He told Mr. Guilford of his wish to have a Mission hospital at Verowal, and made large promises as to what he would do for it. I went out to see him, and he reiterated his promise to me. For a time everything was most satisfactory. I have long desired to open work in Verowal, and I gladly took the opportunity thus offered. A dispensary was opened in the bawa's house; and the work of preaching and healing went forward vigorously. The bawa seemed to grow in grace, and to be a true and sincere inquirer, and we entertained the highest hopes of him. He gave a promissory note for Rs. 5000, to found a permanent endowment for the dispensary. He lived with me in Amritsar for three days, broke his caste, and publicly announced himself a Christian. A change then came over him, and, I grieve to say, he has quite gone back. He is now an opposer. The note-of-hand was found to be a bad debt. I had in the meantime taken a house for myself, and the work was firmly established, so that his malevolence is powerless to do it any harm. Solid advantages have resulted to us from our connection with him, the chief of which is that we have obtained a firm footing in Verowal and the district, which, without his aid, would have been a very difficult matter, owing to the intense bigotry of the people. The dispensary during the year has been in charge of a Mohammedan doctor. We have won the hearts of the people, and made our footing sure. I have, in the meantime, trained a Christian doctor for the post. He will shortly occupy

Verowal, and I cannot but feel that, with God's blessing, a great work will be done by this branch of ours.

Clarkabad is the Christian settlement. A dispensary was opened here by Mr. Bentel, who made it over to us in the early part of the year, so that it, too, is now one of our branches.

About a third of the patients treated in the main hospital in Amritsar come from the villages, many from long distances; the remainder is composed chiefly of the poorer classes in the town, though amongst them is a fair number of the higher and well-to-do population. The patients in Jandiala and Verowal are mainly villagers. In the latter place we have considerable numbers of sick from the territories of the Rajah of Kapurthalla, which lies on the other side of the Beas. The majority of the patients in Clarkabad are heathens from surrounding villages; the remainder is composed of Christian settlers. I append the statistics of the Medical Mission from January 1st to November 30th, 1884:—

	New Patients.	Visits.
Amritsar City	9100	21,820
Jandiala . .	3424	16,109
Verowal . .	3476	6652
Clarkabad. .	3602	6706

We have thus, during the year, had 19,592 new patients, and 51,287 visits paid to the Medical Mission. We have treated 90 in-patients, and have performed 60 major and 1800 minor operations.

Our work during this year has more than doubled its proportions. We could have taken in many more in-patients, if our funds had admitted of their support. The number of operations, also, might have been much greater, had I not adhered rigidly to the rule I laid down for myself, viz., to operate only on cases in which there was good hope of success. My aim has not been to be brilliant as a surgeon; it has been to win the confidence of people by the good results of my operations; and in this I have been successful. The major operations have been of many kinds—lithotomy, cataract, and tumours excised, have been the chief.

In the midst of all this medical work, we have not forgotten that we are missionaries. It has been our object continually to set the Lord always before those with whom we had to do. While

healing the body, we have not forgotten the far greater interests of the soul, and we have in every way made our medical work subservient to the preaching of the Gospel. Our aim has been to let no one who came to us for treatment go away without hearing of Christ. I cannot say that this ideal has been realized in every case, but still this is what we have sought after. I feel sure that the great majority of our patients, probably about nine-tenths, have had the Gospel preached to them. Our method of spiritual work will, perhaps, be better evident if I describe the routine of a morning as it is spent at our main hospital, or at the branches. The doors are opened, and patients assemble till a fixed hour; thereafter the doors are closed, and no one is admitted unless his case is of an urgent nature, or unless he has some good reason to give for being late. The work of the day is begun by a short service with the assistants, who in the base hospital are all Christians; afterwards a service is held with the patients. This service is conducted in turn by myself and two Christian assistants, and it consists of an address and a short prayer. After its conclusion, patients are seen in consultation, and, as opportunity offers, a word is spoken to them. In-patients are separately visited and conversed with. In addition to the regular preaching, much work is done by means of tract distribution and conversations with individuals. We have to thank God for two baptisms during the year. This makes a total of six since the commencement of the Medical Mission. We have, further, four catechumens, who will, we hope, be baptized shortly; one, in fact, will be baptized on Sunday next (D.V.), and the remainder, I trust, will be in the Church visible ere this reaches you. In addition, we have several inquirers, of whom it is as yet too early to say anything.

I have, from time to time, visited villages for the purpose of missionary work, and, as a rule, I have been much encouraged. I cannot help feeling that, God willing, in a few years the Medical Mission will have a very great influence, alike in the city and in the district.

Another work in connection with the Medical Mission is the training of Native Christian youths for Medical Mission work. Your other medical missionaries,

as well as I, have realized the importance of having Christian agents for our work. As Amritsar is the most central of the Medical Missions, I have undertaken the work of training. There are many whom it is not thought desirable to send to Lahore for an extended course of training, who still with some training would be very good assistants. It is such that I have taken in hand, and the result has been to give us some valuable agents. I may mention Maulvis Imad-din's eldest son, who is now Native doctor in our central hospital. Out of ten assistants that I have, six are Christians, of my own training; the other four will be replaced in time by Christians, and I am now asked by Dr. Jukes to train a lad for him.

Another work to which I would refer is the delivery of a series of health lectures which I have begun. In this city there are numbers of educated youths, whom it is very hard to influence or to reach by the ordinary methods of missionary work. Science attracts them greatly, and my aim is to acquire an influence amongst them by means of these lectures, and by Christian science to influence them for good.

During the year I have had charge of the Alexandra School and Girls' Orphanage, in place of Miss Hewlett, who has resigned.

We have had numbers of visitors to the Medical Mission, who have uniformly made very kind reports about us in our visitors'-book. I append the remarks of his Honour Sir Chas. Aitchison, Lieut.-Governor:—

"I derived great pleasure from my visit to the Mission Hospital. The institution is evidently very well arranged, and is a most valuable auxiliary to the general Mission. As a medical institution, conveniently situated in the heart of the city, it is calculated to do much good in the medical relief of the poor. I should be very glad to see it receive a grant-in-aid from the municipality.

"CH. AITCHISON, Lieut.-Gov."

The year has brought us trials and difficulties enough, but we have had great blessing and much to cheer us. Our prayer is that the Lord may be with us continually, and may show us His will day by day, and that His spirit may guide you all at home.

## SOUTH INDIA.

From the Rev. H. D. Goldsmith, *Mohammedan Mission, Madras.*

*Madras, Dec. 8th, 1884.*

The past year has been an eventful one in the annals of the Harris School. The short and active career of Saiyid Yusuf Hámid, who came to Madras on Christmas Day, 1883, which terminated so suddenly by his death in April, caused a stir in Madras such as has not been felt for some years, perhaps indeed since Capt. Aikman published his book, about fourteen years ago. A brief account has appeared in the last Report, so I need not enlarge much upon the subject. It was the '*Aldn-i-Zúriri*, a pamphlet of questions asked of the maulavis, which called forth the *fatwa* in February, excommunicating teachers and boys from attending Mission schools. The question, "How can a sinner intercede for sinners in the Judgment?" in the face of the plain statements of the Koran and Traditions that Mohammed was a sinner, has been felt to be unanswerable, in spite of the modern subterfuge that all the Prophets were sinless. We take every opportunity of contrasting with others the sinless Saviour. Though no visible fruit has been seen in the South, we have heard with thankfulness that the pamphlet of Hámid's has been indirectly instrumental in leading a Calcutta maulavi to Christ. The result of the *fatwa* has been the intimidation of our boys, who have almost all deserted us. Happily, most of the sixth and fifth classes, and some of the lower forms, have remained steadfast, and will yet, we trust, do credit to the school in the public examinations. Besides the Hindu masters, three Mussulman teachers have clung faithfully to their posts. One of these, Zimulabidin Sahib, has had to bear the brunt of the attack; and every opportunity has been taken to insult him in the local Moslem papers and in the streets. The most painful ordeal he has had to endure was the refusal by the authorities, in pursuance of the *fatwa*, to bury his deceased step-mother in the Mohammedan cemetery, obliging him to apply to Government for a separate piece of ground for the purpose. The police were called out on the day of the funeral to prevent a disturbance.

The numbers of the school have kept very low; but it has never been necessary to close it altogether, on account

of the pluck of the senior boys. We hear, with thankfulness, that the Home Committee have consented to open the school in future to Hindus. We believe that this arrangement will really benefit those for whom the school was originally founded, while it is calculated greatly to add to its efficiency as a missionary institution.

As to our meetings and discussions, though the bitterness of some has been aroused by the *fatwa*, the interest of others has been increased, and we fully believe that this outburst, coming when it did, will redound to God's glory. We endeavour to point out that this opposition has really been directed against the kingdom of Christ, and has originated from the mistaken notion of the ignorant, that our Gospel has been changed. Through the influence of the Prince of Arcot, our Gospel-hall, Triplicane, was virtually taken from us by the landlord's raising the rent suddenly; but in its place we have, since August, hired a rice-godown opposite to the prince's old palace, where we have usually much larger audiences of Mohammedans, and which seems in many ways more suitable. A little trouble was given at first, and often a good deal of noise has interrupted our meetings; but the police have come to our assistance to check more tangible annoyance.

Recently a maulavi, who was once a Roman Catholic priest, has been visiting Madras, and we have been drawn into discussions with him. In October, large meetings—consisting chiefly of Lubbay Mohammedans—were assembled in a house in Black Town, and the subjects brought forward for discussion were on the whole profitable. Later on in the month, the maulavi came to Royapettah, and from ten o'clock to one an interesting discussion took place on the effects of the Atonement of Christ. On the evening of the same day he came to our rice-godown in Triplicane, when a large crowd assembled. The subject of the morning was brought up again, and I felt extremely thankful for the opportunity it afforded for stating our great and blessed Christian hopes. Since that day the maulavi has been more than once, always in-



suring by his presence a large as well as a quiet audience. On the last occasion, November 22nd, having hitherto stood on the defensive by replying to questions put to us, we ventured to propose a bold question. "If you wish us to become Mohammedans, you must show us *one* point of superiority of Mohammed over Christ." Our opponent shirked this question, and so have almost all our disputants so far. We trust that God may open men's eyes to see the matchless beauty of Christ.

However many may have been kept away from us by the *fatwa*, it has failed altogether in keeping Moslems away from the Salvation Army meetings. No *fatwa* has yet been issued against listening to the preaching of women! And as if to show that God chooses the weak things of the world to confound the things that are mighty, we have had four cases brought to our notice of Mohammedans influenced for good by the Salvationists. Two boys joined the Army on January 24th, were taken to the Mosque to recant on the 26th, escaped from their relatives, and remained with the Army until one was sent to Bombay by them, but has since been lost sight of; another was sent to us for protection and instruction on the 2nd of April. After showing firmness and earnestness while with us, he was baptized on June 1st in Zion Church, Chintadrepettah, by my brother, who gave him the name of Abdul Zâdir Masîhî. A few days subsequently he was sent, for fear of his enemies and at his own request, to Masulipatam, to be under Mr. Peel's care in the boarding-school. One great drawback is his ignorance of Hindustani, not to say English. He is about twenty years of age, and is striving to overcome the defects of his education.

Another young man, Yusuf Sharif, was sent to us by the Salvation Army. He remained with us three months, and then left in search of employment for Bombay, where he was baptized by the S.P.G., and found work under a Christian officer. He came to see us on his return to Madras, *en route* for Burmah, and seemed bright and happy.

A fourth young man was sent to us on May 5th, and has lived in our *hujrah* until lately. He has boldly confessed Christ, and we trust his way will be made plain for baptism, though there are difficulties

in his case which make us rather hesitate. An old man whom we have known for about three years begged for baptism. After receiving some instruction he gave his testimony, and has had to suffer some persecution; but, alas! we found that he was addicted to the habit of taking opium, so his baptism has been deferred. On September 1st he was with us, but his wife and friends came and made such an ado that his resolution gave way, and he returned to them. The excitement caused well-nigh emptied our school again.

An event which has cheered us much has been the baptism of a Râjput policeman on March 3rd, and of his wife and child on June 2nd. Hindustani being their mother-tongue, they are useful to us, and are now living in the *hujrah*. He traces his conversion to my giving him a Tamil tract some two years ago. Truly, God's ways are marvellous. At first his wife would not follow him, but three months afterwards she and the baby were admitted into the Christian Church.

The Sunday Hindustani service at 10.30 a.m. for paupers, has been affected by the persecution consequent on the *fatwa*, but the numbers are now again increasing, and the arrival of our sister last month will doubtless stimulate many to come. She is working away at Hindustani, and anxious to do what she can for the girls and women; but we may not at present, we regret to say, look to her remaining with us as a permanent arrangement.

We are thankful that the Temperance movement is progressing in Madras, and find work in connection with this great question as members of Christ Church Temperance Society, the Blue Ribbon Army, and the Madras Total Abstinence League. The Mussulmans seem to respect those who seek to wash their hands of that which is so fruitful a source of misery in this and other lands. Many of them even are falling into drinking habits, in spite of the prohibitions of their religion, so great are the temptations and facilities afforded by the Government.

A new feature in this year's work has been the Theological Class, started in April. At first, Messrs. D. A. Peter and P. N. Devanâyagam were reading with me, but we were joined at the end of May by Mr. A. Subbarayudu, from

Amlapur. We have been studying the Greek Testament together; and every two months, examination-papers have been set for them in Old and New Testament, Articles, Prayer-book, and Greek. I have recommended Messrs. Peter and Subbarayudu to the Corresponding Committee for ordination next March. Mr. Devanáyagam is a great deal too young at present. It has been a pleasant work,

*From the Rev. W. T. Sathianadhan, Madras.*

*Madras, Nov. 27th, 1884.*

On the 14th, the seventeenth Anniversary of our Parochial Association was held in Zion Church, the Lord Bishop of Madras presiding. A large congregation, with a fair sprinkling of European ladies and gentlemen, was present. After singing and prayer, a report, containing a brief *résumé* of the work done in connection with the pastorate during the year, was read by a member of the Church Committee. Addresses were given on three topics, viz.: (1) "Thankfulness for indications of progress as seen in the Report;" (2) "The great lesson of self-help," and (3) "The great duty of commending the Gospel to others." On the first, Mr. E. S. Hensman, who had just returned from Calcutta, spoke. In the course of his address, he compared the progress of the Native Church in the South with that of the Church in the North, especially with the one at Assam, where he said he was greatly struck with the earnestness of the aboriginal Hill tribes in that province, as was evidenced by the manner in which they observed the Lord's Day, attending church at a very early hour, and spending the whole day with their pastor, on whose lips they literally hang for instruction, as from the nature of their occupations they were debarred from receiving it on weekdays. On the second topic, the Rev. S. G. Yesadian, S.P.G., gave a short address, showing by illustrations from Nature, the importance of self-help, and impressing it on the serious attention of the congregation. The Rev. M. G. Goldsmith, who spoke on the third topic, endeavoured to point out the importance of the subject by a variety of apt illustrations, calculated to make an impression upon the oriental mind. Then the Rev. S. Morley, the Bishop's Chaplain, having observed in the Report a notice of our Juvenile Association,

assisting young men whose hearts are full of missionary zeal, and who seem fully to realize the solemn responsibilities of the Christian ministry. Mr. Peter is acting secretary of the Chintadrepettah Christian Association, which holds Discussion Classes on general subjects, Monthly Lectures, open to all, besides possessing a fair reading-room and library.

spoke a few words about the large juvenile meetings at which he was present during his recent visit to England, and the interest English Christians evinced in the progress of the Gospel in India. The meeting was wound up by an earnest address from the Bishop, in the course of which he spoke of his recent visit to England, and his interview with the Secretaries and members of the C.M. Committee and others, and of the assurance he felt of the interest they manifested in the progress of Christianity in India, and of that interest being deepened when they read such a report as the one that was just read, as they could not but see in it tokens of an answer to their prayers, and reward of their labours and gifts. The tone of the meeting was healthy and elevating.

I wish also to say a few words in connection with another meeting convened at the C.M. House here for the purpose of ascertaining the views of the Native Christians on the questions proposed by the Parent Committee in reference to the employment of educated Native Christian young men in the work of the ministry, the stipend which might be thought sufficient for them, and the way by which such of the Native clergy as have been eminently useful might be raised to higher positions in connection with the Native Church. The Rev. E. Sell, Secretary C.M.S., occupied the chair. The Rev. W. W. Elwes, Secretary S.P.G., the Revs. M. G. and H. D. Goldsmith, as also Rev. E. Gibson and Dr. Murdoch as visitors, and a fair number of Native Christians representing the clerical and lay elements of the C.M.S. in Madras, were present. It may be stated here that some of the most prominent lay members of the Native Church were absent. Still the number present was influential enough to represent, to a

certain extent, the views and sentiments of the C.M.S. congregations in Madras. The lay members were asked to give their side of the question first, and it was done with marked freedom and frankness. Then the Native clergy expressed their views. The European members of the Conference spoke, but not much. It may be mentioned here that I had the last word to say, and in doing so, endeavoured to meet the views rightly or wrongly entertained by some Native members. One was, that educated young men did not offer themselves for God's work on account of the treatment which Native ministers received from their European brethren. Another was, that it was because some of the Native clergy failed to exhibit that elevation of principle or character which would command the respect of the people. Another was, that educated men were wanted for evangelistic and not for pastoral work; and another was, that it was best to revert to the old system of having European missionaries over Native congregations, and that the Native clergy should be under European supervision for at least fifteen years. But the general feeling was that the state of education and higher culture in the country and in the Native Church was such that the employment of educated young men in the work of the ministry was a *sine qua non*, and that the stipend for this agency might be ordinarily fixed at Rs. 100 per mensem, and that a few prizes might be reserved for those of the Native clergy who occupy foremost ranks in the Native Church in point of efficiency and usefulness. Every one thought that it was an interesting meeting, and for my own part, I could not but rejoice that the subject which has been one of the uppermost in my mind for the past twenty years was taken up warmly by the Parent Committee, and that the meeting convened was a fairly representative one, able to discuss it with so much intelligence and manliness.

Two cases of adult baptisms may be mentioned in detail. One is a Hindu inhabitant of Chintadrepetta. He is a mechanic, and fully able to maintain himself and family. In his boyhood, he had his elementary education in a vernacular school under Dr. Winslow, an American missionary of cherished memory. This school was situated on

the very spot now occupied by our Lecture Hall. He afterwards attended the open-air preachings conducted by us in front of the Lecture Hall. The seed thus sown in his young heart lay dormant for a long time. He afterwards married, and became father of three children. He went to Bombay, where he carried on his trade for two years. His intercourse with Native Christians there was the means of keeping up his interest in religion. He then returned to Madras with his family. One day he called on me and gladdened my heart by expressing his belief in Christianity, and his readiness for baptism. Not only his history, but his religious knowledge, satisfied me that he was fit for the sacred rite. I asked him if he had communicated his purpose to his wife and children. His reply was that he had made no secret of his intentions, and that he had often spoken about Christianity to his wife, mother, and other relatives, and that he wore no heathen mark, nor visited any heathen temples, and that his wife and others fully knew that he would be a Christian some day. In accordance with my suggestion, he added that he would still try to influence his wife and children in favour of the step he was about to take, and would, as a preliminary measure, send two of his children to our school. But this was the beginning of his troubles. All his movements and actions were watched with the greatest vigilance. His children were taken away from school, and sent to some friends in the country; and he himself was not allowed to continue his visits to me. Under these circumstances, I suggested an arrangement by which he might be baptized at St. Thomas's Mount. To this he fully consented, but on the day fixed, when he rose very early, and was hastening to the railway-station, he was pursued by his people, and forcibly brought back. But this did not deter him from coming to me for counsel and instruction. Shortly after, he proposed to be baptized in Zion Church, at Chintadrepetta, the very place where his friends lived. We expected trouble; but the joyful event transpired very quietly. It was a solemn occasion; his responses, attitude, and manner clearly indicated the sincerity of purpose, cool deliberation, and depth of feeling with which he dedi-

cated himself to the Lord in baptism. His Christian name is Abraham Paramanandham. The next day when he saw me he uttered, with an earnestness and fervour deeply depicted on his countenance, words like the following:—"Sir, it was only last night that I had a sound sleep, for I felt as though the heavy burden which had been oppressing me for years had fallen off, and that my soul had found rest in Christ." His wife and children are in the country, but still under his support. I trust they will soon be led to follow his example. He is now living in the Fenn Hostel, and takes food prepared by his own mother, now completely reconciled to him. All the students and the superintendent bear unanimous testimony to his sincerity and devotion. Last month, at his own request, he was admitted to the Lord's table. May he have grace to hold on to the end!

There is another case equally interesting which has occurred since. Like the one already noticed, he was a Hindu by birth, and of middle age. He was a widower, and had no children. He knew three languages fairly, viz., English, Tamil, and Telugu. The last-mentioned language was his mother-tongue. He was for some time in the Free Church Mission Institution in the time of Mr. John Anderson, and afterwards employed in one of the Government offices. One day he called and expressed a desire to place himself under Christian instruction. I asked various questions with a view to test his knowledge and sincerity. Being satisfied with his answers, I offered to instruct him further if he made up his mind to see me as often as he could. It was truly delightful to mark the promptness and perseverance with which he acted on this advice. For six months he used to come at an early hour regularly every day with his breakfast, read in the Lecture Hall the Bible, *Pilgrim's Progress*, and other religious works till the office-hour, and come again in the afternoon from the office straight to the Lecture Hall, and resume his reading till eight in the evening, when he returned home. For Christian knowledge, I must say he had a real thirst. On Sundays he used to attend both our services regularly in Zion Church. This aroused the suspicions of his friends at home, and one day his

mother actually caught him in the act of reading the Bible in the Lecture Hall. The news spread like wild-fire among the circle of his friends and relatives. He was then exposed to annoyance and even persecution, and a near relative of his, who was his superior in his office, had recourse to such violent measures that he was obliged to throw up his appointment, and place his entire trust in Providence. I then asked him if he still adhered to his resolution to be a Christian. His answer moved me almost to tears. "Yes, sir," said he, "even if I were reduced to beggary, even if it cost my life, I should never think of abandoning my purpose; my whole soul is absorbed with the theme, even the preciousness of Christ, and I am determined to give up everything else for it." The spontaneous response of my heart was, "Lord, here he is; take him, and make him Thine for ever." For about two months he was without employment, and almost homeless; but, like the other, he never came to me for pecuniary help, nor did I hold out the smallest inducement of any kind,—a measure which I generally adopt to test the sincerity and steadfastness of Hindu converts. When one evening he attended one of our cottage lectures, I asked him if he was not unnecessarily delaying his baptism. His answer was, "No, sir, I am ready; you may baptize me next Sunday." He was accordingly baptized in Zion Church by the name of Jesudasen in the presence of a large congregation. As there is a great paucity of Telugu teachers in Madras, he has since been entered as a teacher in one of our Hindu girls' schools on a small salary, amounting to but one-half of what he received in the Government office.

I might mention other cases, but forbear doing so, as the letter has already run to a great length. I cannot refrain from adding that for sincerity of purpose, earnestness, and singleness of aim, readiness to suffer privation, constancy under suffering, and anxiety to be independent of the Mission for support, these converts are second to none that I know of. May their number be multiplied a hundredfold!

In narrating the conversion of Abraham, I have incidentally alluded to the Fenn Hostel. As it is in Chintadrepetta, under my own pastoral charge, and as

it has been in operation for nearly two years, I may perhaps be allowed to say a few words about it. As Chintadrepetta was the place of residence of the old C.M.S. and Newton scholars, and as it occupied a central position with regard to the principal educational institutions of Madras, with the single exception of the Christian College, it was first thought best to establish the hostel in this locality. Another proposal was to have it in Black Town, near the Madras Christian College. On mature consideration, it was finally settled that it should, at least for a time, be located at Chintadrepetta. A house large enough to accommodate about eight or ten students was rented, and the services of Mr. D. A. Peter, a teacher in the C.M.S. College, Tinnevely, were secured as superintendent. But some students who had expected the location of the hostel in Black Town, according to the second proposal, in their disappointment, took up a hostile attitude, and dissuaded others from joining. Finding their efforts of no avail, they suggested a modification of the scheme, viz., two hostels, one in Chintadrepetta, and the other in Black Town. With difficulties such as these, the institution had to contend at first. For some months there were not more than one or two students. But gradually things improved, and now we have ten students, as many as the house could accommodate, who represent the churches of Tinnevely, Travancore, and Jaffna. There are two private hostels in Black Town, a kind of caste hostels, as the inmates of each are members of the same caste. Unfortunately caste feeling is on the increase in the Native Church, especially in the South, and we are

therefore anxious that the Fenn Hostel should be free from it. The students attend services in Zion Church regularly, except medical students, whose hospital work prevents them from doing so. The English service on the first Sunday of the month, designed chiefly for students from different parts of the country, and speaking different languages, is well attended, the average being fifty. Every first Tuesday of the month, I hold a prayer-meeting at the Hostel in English, when a short exposition is given, and prayers offered. There had been no cases of serious illness or death since the institution was started, but for the first time in its history a sad event took place four months ago in the death of a Malayalam student, sent by the Rev. C. A. Neve. He was cut off suddenly by cholera, which was very prevalent at the time. When the symptoms became somewhat serious, he was taken to the General Hospital close by, where, in spite of all medical attention and skill, the disease proved fatal. It was feared that this would scatter the students, but happily it was not the case. In fact, with this one exception, there were no other cases of mortality from this disease among the members of the congregation. I trust that this institution, founded in memory of Rev. David Fenn, a graduate in honours of Cambridge University, and an esteemed itinerating missionary, and Secretary of the Church Missionary Society for about a quarter of a century, may have a long and useful career, and that it may be the means of helping in the higher education of Native Christian youths, and thus advancing the interests of the Native Church.

*From the Rev. Samuel John (Native Missionary), Madras.*

*Chintadrepettah, Nov. 30th, 1884.*

Evangelistic work among higher classes of Hindus, and among Hindus in general, has been carried on during the year under review in the same manner as in the previous years. The religious aspect of educated Hindus has not undergone any material change; though seemingly varied, yet it is in reality one and the same or belongs to the same stock. Not unlike the lotus-leaves which are found thickly strewn on the surface of the waters in Indian lakes, and which, spreading themselves

ever so far, do not on that account sever themselves from their parent-stem, but are found strongly attached to the same, so that if one leaf or branch be pulled up it will soon discover the stem or plant to which it belongs, even so the varied phases of Hindu thought if analyzed and traced to their respective roots, it will be found that they still have Hinduism for their basis. Each and every form of unbelief and erroneous theory has had its hold in the mind of enlightened Hindus. The tide of religious movement is at present turned

towards Theosophism. Hindus seemed to relish its principles more than any other, inasmuch as Theosophy does not only try to upset the teaching of Christianity, but it also tries to ennoble and elevate Sanscrit literature and Sanscrit philosophy. It professes also to bring into play the latent powers of nature and work upon the psychical powers of man. Notwithstanding the mighty efforts put forth by Christianity on the one hand and by education on the other, to liberate the Hindu mind from its bondage to unmeaning and antiquated usages and customs, practising self-imposed superstitious restraint and mortifications, together with phenomenal wonders of animal magnetism, clairvoyance and so-called spiritualism appear to please the Hindu mind more than anything else, and lead him to persuade himself that through them he may obtain his *Summum bonum*.

During this year I have had very many warm discussions with the votaries of Theosophic principles. It is a matter of fact, that while comparatively few have been initiated into the mysteries of the so-called "Occult Science," there are a great many English-speaking Hindus who are carried away by the mere reports which are being spread of their excellency, and who endeavour to advocate Theosophical principles with implicit faith in their supposed wholesomeness or efficaciousness. The disturbances which have lately taken place in the Theosophical Society, though sufficient to convince them of the dangerous and unreliable character of Theosophical system, it is very strange and cannot be easily accounted for why Hindus should tenaciously attach themselves to it and become warm supporters of the same. It seems to me that the main reason why Hindus reject Christianity, and at the same time render themselves eligible for advocating, upholding, and imbibing all strange theories and false doctrines, is that Hinduism contains in itself all elements of false notions and false belief. It is a polygon, or many-sided figure, and so every vague speculation of the unregenerate man finds its counterpart in it.

In the midst of opposing influences, false and distorted views of God, the world, sin, and the eternal interests of man, the thin end of the wedge of Christianity must make its way through.

Although the number of evangelistic preachers is comparatively very small in this large town containing not less than 200,000 Hindus of all castes and forms of belief, yet it is a fact that Christianity is preached, and its doctrine of fallen man, and the one only way in which he may be saved, is constantly and firmly being lifted up in spite of all opposition.

Besides going through the streets and lanes of this large city, and holding conversations with all classes of men (including Mohammedans and Mahrattas) I continue to visit as usual all public offices, shops of every description, both European and Native, and the different departments of the High Court and Small Cause Court, &c., and avail myself of every opportunity of drawing the attention of men to the central doctrine of Christianity, the salvation of man through the merits of the Lord Jesus Christ. This subject, which is a stone of stumbling to the educated and to the uneducated, to the bigoted Mohammedan and to the superstitious Hindu, should, it seems to me, constantly and unitingly be brought to their attention and consideration. For the heart of man is like a hard rock, and it will not easily yield to the hammer of the Gospel unless it is constantly applied, accompanied by the Almighty power of the Spirit. On the whole I may state that the numerous religious conversations, discussions, disputations, &c., which have been held with men of different caste, creed, and social status in this city of Madras during the year under review have been of satisfactory character, inasmuch as they afforded me fair opportunities of presenting the pure truths of the Gospel in contradistinction to the impure and incoherent theories of all the prevailing systems of the day. I do not mean by this that I was altogether free from oppositions, ill-treatments, abusive words, &c. There is a deep-seated enmity or opposition against Christianity and against Christians which does not so readily manifest itself amongst the educated classes as it does amongst the uneducated.

In reference to my public meetings, I should say, as I have always said, that I am in need of help. They are held in different parts of this city of Madras, and if energetic and zealous preachers are procured, they cannot but prove

to be the means of doing much good. I was not a little cheered and refreshed when Mr. Rudra and Mr. Seetal, Calcutta missionaries, visited Madras and took an active part in my meetings for Hindus held in the Mint Street. Their touching addresses, as well as interesting discussions, have not been forgotten.

During the year under review I have had three anxious inquirers, one of them a Chetty, who, though he gave proofs of his earnestness and sincerity, was not very satisfactory in his private conduct. I was therefore obliged to give up all hopes of baptizing him: he has now joined the Salvation Army. Another young man, a Brahman by caste, also showed great attachment to Christianity; he insisted, however, on my administering the rite of baptism to him instantaneously. This of course I could not do. While matters were thus pending, he was suddenly transferred by the manager of the office where he was employed, and who happened to be his maternal uncle, to another distant place: thus the young man was removed to a place where we cannot do anything towards his conversion. The third young man was an anxious inquirer for nearly a year. He postponed his baptism under the plea that his domestic affairs should be settled. When his difficulties were over, his mother, suspecting the intentions of her son, made active preparations for his marriage, and has actually got him married. He is now at Arcotum, which is thirty miles from Madras. I am still cherishing hopes of this young man, and do humbly trust that in God's own good time he will openly profess Christianity. There is no such thing as being too cautious in matters connected with the conversion of Hindu youths. "Haste makes waste" is the proverb. If youths are not properly examined as to their views in embracing Christianity, and if they are not placed on trial at least for some months, in nine cases out of ten the conversion of Hindus proves unsatisfactory.

I am thankful to state that the two Hindu young men who embraced Christianity in connection with my work are doing well. One of them is married and is blessed with two children, and the other is now prosecuting his studies in Mr. Kember's Institution, Palamcottah. He corresponds with me, and the reports that I hear about him are satisfactory.

May the Lord, with whom nothing is impossible, bring to the fold of His Church many such young men!

*Work among Christian young men.*—

It is a known fact that Christian young men resort to Madras every year for the purpose of prosecuting their studies in the various colleges. There are upwards of forty or fifty Christian young men now in Madras, who have come from various countries. These men are enrolled in the Prayer Union list, and are invited to attend a monthly prayer-meeting specially intended for them. These meetings are now going on uninterruptedly, and there is no doubt that they prove a safeguard against their imbibing erroneous and non-Biblical ideas, by coming into contact with men of unsound, atheistic principles and opinions. This institution has been in existence for the last six years, and the Rev. M. G. Goldsmith, who is the president, has taken deep and lively interest in the same. The seventh anniversary will be celebrated in February, 1885.

In conclusion, I humbly beg to state that if ever the time has arrived to carry on evangelistic work in this country—yea, in this city of Madras—with greater caution, firmness, and perseverance, I firmly believe it is now. It is a critical time, not only with the educated Hindus in this presidency, but in all the presidencies in the whole of India. All manner of erroneous doctrines, false statements, and untenable theories are rapidly finding their way into every town and every village of this great presidency, and while education is on one side ennobling, enlarging, and elevating the intellectual powers and faculties of Hindu youths, it does serious injury on the other, by increasing their doubts and disbeliefs. If there is anything in India that is unstable and unsteady it is the religion of the educated Hindu. He is for ever searching after truth, and is far from obtaining it; he is proving all things, but does not seem to hold fast to that which is good. My firm conviction is that educated Hindus will neither rest in theism, nor in atheism, nor in scepticism, nor in Theosophism, but eventually they must come home, like the dove of Noah, to the ark of Christianity. May God hasten the time when the enlightened and educated sons and daughters of India will appreciate duly and reverently the "pearl of great price"!

From the Rev. V. Vedhanayagam, North Tinnevely.

Vageikulam, Dec. 16th, 1884.

Next month I shall have completed the thirtieth year of my residence in North Tinnevely. At the request of Father Ragland I came here in 1855. People at Palamcottah thought I was mad to give my consent to come with a wife and family to a place of no good Christian association and to itinerate with the *sanniasies* (ascetics), meaning the Rev. Messrs. Ragland, Fenn, and Meadows. It has, however, been all the better for me. God who sent me here has not disappointed me. He has blessed my family, and my soul has been benefited by my association with those good men; and what is best of all, I have been permitted to see so many hundreds of these dear Christians, who were almost all of them non-Christians. To Him alone be all the praise!

In reviewing the work of the year which is just going to its close, I wish I could say, all has been going on as well as we could have wished. It was only the other day I was just going to take up my pen to commence this letter, saying we have all been kept safe during the year, when all on a sudden news came announcing the death of the most valuable pastor, the Rev. P. Suvisheshamuttu of Pottalpatti. He was ailing with fever, which, in addition to two or three other complaints of a complicated nature, terminated his life on the 18th ultimo. He was a great comfort to me. Ever since he was located at Pottalpatti the pastorate continued to prosper under his gentle, unassuming, but vigorous supervision. He sought nothing to promote his own interest, his chief aim had been entirely to work for the promotion of God's holy name. I think he was forty-seven when he died. He left a young widow (second wife) and two fatherless little boys to mourn over their irretrievable loss. May God have mercy upon them and the pastorate which is left vacant! For want of funds we are unable to appoint an additional pastor, but intend to manage it between the extending staff of ministers.

We have also been called to sustain, within a few days, the loss of three young schoolmasters by cholera, which is raging now in a most violent form. These

men were converts, separated themselves from their Hindu friends, and cast in their lot with the Christians, and were faithful unto death.

I was also cherishing hope of mentioning in this letter a large accession of thirty families of weavers come some eight months since from Kururkulam, at a distance of a mile from this place—all related to Saththianadhan of that place, a Christian of long standing, and one who was baptized by Mr. Fenn twenty-six years since, and who had been praying so earnestly for the conversion of his kinsmen; but I was greatly disappointed in them. It was only last month they left us, yielding to the enticing persuasion of the zemindhar. These were the people who, from time immemorial, were in the habit of carrying the idol in procession on festival days. The zemindhar used all possible means and got them back again; but Saththianadhan's prayers have not been altogether fruitless. Five of the backsliders have already come back again, one of them being his own brother's son, a young man of twenty-five. He shows himself to be a true child of God, and is sanguine to have most of the backsliders back again.

But for these unlooked-for drawbacks, I am glad to be able to say that God has graciously blessed the work of the district, and there has been a steady progress in all its branches. Last Saturday I had the pleasure of receiving forty families of Pariah origin at Rajapalaiyam, who expressed a desire to become Christians. The circumstances which led them to take this course, I intend mentioning before I finish this letter. The number of adherents this year is 5716 against 5404 of 1883; the number of baptized 3211 against 3072; the number of baptized during the year is 223 against 195; and the contributions of Christians 3260 against 2900 of last year. Of the 223 newly baptized 92 have been adults. There were several other interesting cases of adults expressing a wish to be baptized in the Vageikulam pastorate, and I was about to comply with their wishes before November, but the unprecedented rains of this year stood in my way from carrying out my purpose; so I have been able to baptize but twenty-



seven in my own pastorate. A very remarkable incident, however, has been connected in the baptism of these twenty-seven people, and which has never been the case on any previous occasion: it is this, all these twenty-seven have been new converts from Hinduism, most of them having come during this year; and what is still more remarkable, they have all been from middle-class people from seven different castes scattered all over the Vageikulam pastorate. Space does not permit me to speak of each one of these twenty-seven, let me, therefore, confine myself to three or four individuals.

A young man of twenty-two, being influenced by a neighbouring Christian, came out all alone from his relatives, on which the whole village people, who had hitherto had no other Christian in their village, rose against him and threatened to beat him if he did not leave off Christianity. But it was to no purpose; he was not intimidated by their threats. His mother, brother, and uncles tried all they could to dissuade him from his new step, but he turned a deaf ear to them all; his uncles then entreated him with tears to marry one of their daughters. He told them he was a Christian and would not marry a heathen girl. At last they all joined together and drove him out of his house. He bears it patiently, and now leads an independent life; and what is still more praiseworthy of him, he has chosen, in preference to his uncle's daughter, an orphan girl in our orphanage here to be his future partner. The marriage is to be performed (D.V.) after the girl has passed her fifth standard examination, which is to take place in the month of March, 1885.

Another man of respectable caste came forward with his wife and children, in spite of all the opposition and reproaches from his people, and was baptized last March. This has been the first instance of a man of his caste coming out so boldly with his wife and family for baptism. This man and an artisan who also was baptized that day with him are the only Christians in their villages.

The third case is that of a young bazaar-man. I saw him but once in his own village, and exhorted him to receive Christ as his Saviour. He promised to do as I advised him, and he was true to

his promise—commencing at once to attend the place of worship and reading the New Testament. Within four months he came forward and begged that I would baptize him. His answers at his baptism were very good, showing that he had carefully read the New Testament within so short an interval. This is another instance of a solitary Christian living alone in his large village. He has, however, no persecution either from his village people, or from his friends.

*Seeni.*—This man's case is the most interesting of all the twenty-seven adults I baptized this year. He was baptized last February, together with eighteen other adults, who are all his relatives—his wife, sons, daughters, and brothers' sons and their wives. All these have been led into the fold of Christ through his influence. None of his daughters have been married, nor is there any likelihood of their getting Christian husbands so easily as could be wished; he knew all this, and he was reminded of it; and yet he begged that baptism should not be withheld from them, feeling himself assured that God is able to provide his daughters with suitable husbands. He has had his trials since his baptism. Cholera raged in his village a few weeks ago; none but two of his children fell victims to it in the village; and the Hindus, in consequence, ascribed the affliction to his having adopted the new religion, but neither the loss nor the taunts could shake his faith in the Lord.

*Mission Agents.*—I have every reason to praise God, who has blessed the district with such men, who, to all outward appearance, have discharged their duties in faithfulness and activity, making it their prime object to win souls for Christ. The increase in the number of adherents, and the instances of peculiar conversions, have been through God's mercy mostly through the instrumentality of these faithful agents.

I said in the first part of this letter that three young schoolmasters were carried off by cholera, and that they were truly good men. They all died with full assurance of everlasting life, and a catechist writes to me saying, that although nearly thirty people daily fell victims to cholera in his place, and although his house, which is in the

midst of a swampy place, is very damp, and likely to invite the disease into it, he is not, however, afraid of it, as he is in the hands of a loving Father. He wishes to be with his people, and to be of use to them, both physically and spiritually, nor is he willing to avail himself at this time of the leave granted him to go to his native place. Let me now add one more instance of a faithful catechist, to show how that not only ordained men, but catechists and schoolmasters also among us have given up themselves entirely to the winning of souls and the promotion of God's holy name. I said in the commencement of the letter that I would mention the circumstances under which the forty families at Rajapalaiyam have been led to place themselves under instruction. Through God's mercy the catechist of Kondurettipatti has been the means of leading them into the fold of Christ. He had taken leave to go to Rajapalaiyam, which is his birthplace. While there, cholera broke out, and carried away hundreds of human beings. In the midst of its violent raging, he, at the risk of his life, went from house to house and visited those who were attacked by the epidemic, making no distinction between Christian and non-Christian, and administering medicines. This was closely noticed by the non-Christians, and they wanted to detain him in their own village, without allowing him to return to his own congregation at Kondurettipatti. At this juncture I returned from Strivilliputtur last Saturday through their town, when these heathen people met me on my way, and begged that I would allow him to remain at Rajapalaiyam. I told them I would have no objection provided that they would listen to his teaching and become Christians, which they at once promised to do. When I was assured that they were sincere in what they said, there was no bound to my joy, and so I gladly complied with their request, permitting the catechist to remain with them, and instruct them in the way of salvation. The town of Rajapalaiyam is a large and important one, where we had hitherto a very few Christians; and their large and substantial church lies in ruins. Under such circumstances you cannot think how rejoiced we are to be thus blessed with such an unexpected

large accession of forty families. Moreover, this happy incident is, no doubt, under God's mercy, owing to the self-denying and untiring efforts of the catechist. He will, no doubt, put forth his efforts to get the ruined church repaired. A sum of Rs. 300 is wanted for its repairs. May God incline the hearts of those of His children who may happen to read this account to send us the required sum!

Nor are the voluntary catechists unconcerned about the salvation of the non-Christians around them. Out of many instances, I may select but one of recent occurrence. At Sankaranainarkoil, which is Mr. Selvanayagam's pastorate, a young weaver of about twenty-eight, very intelligent, with fair property, having a wife and family, has determined to receive Christ as his Saviour. He had been reading a tract called the *Blind Way* for some year since, by means of which he left off worshipping idols, eating things offered to idols, and rubbing on ashes, &c., but did not venture to come boldly and confess the name of Christ till four months since, when Arulanandam Reddi, of Melavayali, argued with him, and persuaded him to lose no time to receive Christ at once. He now goes to church, and wishes very much to be baptized; but Mr. Selvanayagam has asked him to await till he has committed to memory the whole of the Church Catechism. In the meantime the poor man is undergoing a fiery ordeal of persecution by his own caste people. Arulanandham Reddi, who has been the means of leading him to Christ, has been the firstfruits of the itinerancy in North Tinnevely, baptized by Mr. Ragland in 1857. He is leading such a consistent Christian life, and taking such a deep interest in the conversion of non-Christians, that we thank God in every remembrance of him.

The two Church Councils have been able to carry on their undeviating principles, on which the management of this large district, with its eight pastorates, and their respective Mission agents and Mission affairs, principally depend. The time when every member of the council used to say "yes" and "amen" to everything proposed by the chairman has long since passed away. Now every one has his own independent opinion, and nothing short of the

opinion of the majority is adopted. Mr. Parker, our C.M.S. Calcutta Secretary, was here with the two Native brethren, Messrs. Rudra and Seetal, and had an opportunity of being present at the meetings of the two councils. Their visit has been a blessing to the district, and their presence at our Church Council meeting a strength to the councils. They witnessed how that each member struggled to carry out his opinion on each point discussed. The power of the councils is felt by all who have anything to do with them, and no sooner notice is given of the time of the council meeting than a host of applications flow to the secretary.

Contributions of our Christians are on the increase, I am thankful to say. Last year they amounted to Rs. 2900, but in this year they have risen to Rs. 3260. Of this sum Rs. 2000 goes to the disposal of the Church Councils, and the rest to that of the Church Committees. This sum, together with the Committee's lump grant, the "results" grants, and the contributions of the ladies and gentlemen from England and Australia has to cover the expenses of the two councils, which consist, not only in paying the Mission agents, but also in helping towards the building and repairs of the churches and the houses of the Mission agents and other necessary contingencies. So the expenses far exceed the income. I am, however, deeply thankful for the Committee's new grant, of which I have just heard from our valuable Secretary of the Madras Corresponding Committee. I shall have no reason to complain any longer about pecuniary difficulty arising from the want of the Committee's help. But we adopt every possible means in order to augment the Native Church funds; and it is a matter for thankfulness that the pastors and teachers fully sympathize with me, and agree to such proposals as are made for furthering this object, and heartily co-operate in carrying them out. In

addition to the annual subscriptions of the Christians in money, they are asked to devote to the pastoral expenses a portion of their various productions from their fields; a handful of rice or corn they cook for daily meals is set apart; a pie on each rupee they either spend in purchasing or get in selling articles is to be put in a missionary box (tharmakalasam). Again, juvenile meetings are formed by the teachers, by which children deny themselves a portion of their meals, and give the money towards the Native Church Fund; and then the mothers' meeting, formed by my wife, fetches some money towards it. These schemes, together with the utilization of lands are in steady progress, with an ultimate view of making the Church Councils self-supporting.

The orphans, both boys and girls, have given us great satisfaction. They have made physical, mental, and spiritual progress in a remarkable degree. Through the kindness of the Madras Corresponding Committee, I have been able to secure the services of a clever carpenter who teaches the boys in his art of life. If the boys were allowed to be under his training for four years they might become clever, independent carpenters, useful to the world as well as to themselves, and prove an ornament to the Native Church. But from what Mr. Sell has told me I gather that the funds for these children will last but for two years. If so, their knowledge in this most useful art of life will be very imperfect. Let me, therefore, entreat the Home Committee kindly to arrange so as to allow these poor orphans to have the benefit of four years' training from next year.

Having hitherto explained the nature of our work, and the progress it has made during this year, let me now commend the work and ourselves to the sympathy, prayers, and aid of the Committee, and those of God's children who are interested in this Mission.

*From the Rev. J. Cain, Koi Mission.*

*Dummagudem, Jan. 9th, 1885.*

In giving an outline of the events of the past year, I have again to regret the loss by death of several of our workers. One, especially, was a most valuable village schoolmaster in the far-off Rekapalli Talug, and his

school has consequently been closed, and the work in that and neighbouring villages has come to an end.

In the great conflict here with sin and Satan it seems too frequently that we are making no progress, but every now and then the clouds lift, and we

see very evident tokens of the presence of our great Captain, and He cheers us by pointing out in a very marked manner that neither the battle nor the strength is our own.

We have followed the lines mentioned in my last year's letter, but our three weeks' stay at Mokpal last January and February, and my own ill-health on several occasions, hindered us from exhibiting the magic-lantern as frequently as in 1883. The number of applicants for medicine has been quite as great as in 1883, in spite of our frequent absences from home; and a way has been thus opened to direct the patients to the great Healer, and many of the Kois have learned to look with friendly eyes at the Mission bungalow. The kindness of a Bible-class at St. Matthew's, Prahlan, Melbourne, enables us to keep an evangelist to speak to the patients, and he fills up his time by making up pills and visiting the surrounding villages in the afternoon. The Dummagudem caste people are beginning to apply more frequently for medicines, but often when too late, and they do not carry out the directions as to diet, &c., nearly so faithfully and trustingly as do the Koi applicants. Their education has not deprived them of faith in their own medicines or the power of demons. More than one worn-out patient has been carried off by his friends deliberately depriving him of sleep day and night for nearly a week. If Mrs. Cain would only place her services absolutely at the beck and call of Dummagudem folk she would spend her days there and nights too. But it is impossible to do everything. In fact, as we look back, and forward, too, we cannot but feel deeply grieved at the amount of work—necessary work—which remains to be done, and which it is impossible for us to touch. We seem to be tarrying only at the very fringe. And yet what can we do? The Rev. I. V. Razu's continued ill-health throws on us work which I had hoped he would undertake, and all our agents have more to do than they can properly carry on, and with two exceptions they have been very faithful during the past year. They seem to be realizing more clearly that their Master is Christ Jesus, their ascended Lord. But during no single week have I felt sure that the Rev. I. V. Razu would be able to take

his next Sunday's two services. His days for active work seem to have passed away. Consequently I have been hindered from giving myself up to the study of the Koi language, as I had planned. Matters which I formerly left to him now have to come to me, and the work is extending. But I am thankful, deeply thankful, to be able to write that a helper is now on his way here, a young man from Australia, who has proved himself an earnest, zealous worker there, and whom our very dear friend Mr. Macartney is sending out. We regard this as another token of our Master's presence. Every year convinces me more strongly of the need of a knowledge of Koi for faithful evangelistic work amongst them, especially the women.

One instance will suffice. A Koi woman from a neighbouring village visited my wife frequently, and heard with languid interest the story of Christ's love. Not very long ago my wife began to tell her in Koi of the Son of God leaving His home and suffering poverty for us, and the woman's face brightened up, and after a time she exclaimed, "Oh, yes! I heard that. He came here two years ago and lived in this house." She had not understood the story in Telugu, and when she heard it in Koi she confounded it with the story she had heard in her own village of General Haig's return to this country to work for the Kois.

During the past three months we have been encouraged by three Koi girls from a village three and a half miles away, and three from a village one mile away, being sent to learn to sew, but not to read, and an opportunity has thus been afforded of giving them lessons in the Gospel story. Perhaps this may be the beginning of more hopeful work among the Koi women. But we have no hopes of their staying whilst we are away.

A Christian Koi has translated from Telugu the *Angel's Message*, by the authoress of the *Peep of Day*, and we have just had it printed in the Telugu character for the sake of the Kois who have learned that character and do not know the Roman character, and for our Telugu Native Christians who can read, and who mix with the Kois. The book has only just arrived, but I hope to be able to report next year that

it has proved useful to many. The same Koi Christian showed us a few days ago a long hymn he has compiled, narrating the chief events of Christ's life, and as soon as it is revised and carefully written out we hope to have it printed. The two Koi hymns which some of our Christians sing were translations by him from Telugu hymns.

The unwise permission to the Kois to distil their own arrack, granted by the Madras Government in 1881, has had a terribly evil effect on all the Kois around.

The Christian agents at Mokpal (two Tinnevely and one Telugu Christians) are still faithfully labouring there, the two younger ones learning the language, and assisting the senior catechist by every means in their power. We cannot but be deeply grateful to our Heavenly Father for granting them the spirit of love and unity, and for keeping them in such good health in that isolated advance-post of Christ's army in these regions. They have begun a small school attended by about a dozen children, and S. Suviseshamuttu Garu has compiled a small primer for them in the Hill Koi dialect, which we have had printed in Roman-Italic character. The Sunday services there are still well attended, and the Gospel is faithfully preached, and we do trust and pray that ere long signs will be evident that it has entered with power into the hearts of some of its hearers. S. Suviseshamuttu is indeed longing for this. But we cannot pay it a visit this cold season, as we must visit the work going on sixty miles off in the opposite direction. Does not that show how greatly we stand in need of help?

Excluding Mokpal, the distance from our northernmost village containing Christians to the southernmost village, is at least seventy miles, and though the population is sparse, as compared to the lower districts, yet we must visit our Christians as frequently as possible, more especially as the far-off ones have sought out us, and not we them.

One young Koi was baptized this year from a village two miles away. For some years past he has been a cripple in consequence of having been gored by one of his father's cattle, and his health has been very poor. In the same village live some Christians of Mala origin, and one of the Christian women (formerly

in the Girls' Boarding-school) was led to talk to him about Christ, and also to teach him to sew. After a time she told my wife of the young lad, and Mrs. Cain went to see him, but was struck with his discontented looks. Frequent visits led to friendship, and he came to stay for a time in a small hut in our compound, and learned more about Christ, and Mrs. Cain also taught him to make Cotta lace. At times he has tried to learn to read, but his general ill-health prevents close application to anything, and his progress has not been as rapid as we hoped. At last he began to press for baptism, but we hesitated, and for a long time I put him off, to his very great grief, and it was not until the 22nd June that I consented to baptize him, six months after he began to urge it, and more than eighteen months after he began to be instructed regularly. The discontented face has long since disappeared. He is a cripple, but as many visit his father, who is tolerably well off for a Koi, he has abundant opportunities of telling the truth to others, and when we visit him we can always have a little congregation to listen to the Gospel message.

The attendance at Sunday services has been better this year than last, but still there is great room for improvement even amongst our best-educated Christians. It may be that they are not taught enough that Christianity is a life and not a mere creed, and perhaps there is far too great a tendency on the part of some of the preachers to dwell so long on the foundations of the Christian faith that they never rise any higher.

As we had representatives from nearly all our Christian congregations here at Christmas-tide, I gathered them together at Nallapalli on the last day of 1884, and we had our first conference to promote the growth of holiness in our district. After prayer, singing, and reading the Scriptures, I explained to the sixty male adults assembled that there were three subjects to be discussed, the first of which, "Growth in Grace," I was to open, the second, "Attendance at Sunday Services," Razu Garu was to introduce; and the third, "Training of our Christian Children," M. Sadhuru Garu was to bring forward; and after the opener

had spoken any one was at perfect liberty to speak. It was a very interesting meeting, for all listened the whole two hours with the greatest attention, and although we had not quite as many outside speeches as we had looked for, yet we had several good speeches, and I may note especially two from "unlettered" Christians; and all afterwards confessed that they had heard much to think over and discuss in their respective villages. It is the only season in the year when we can all thus meet together. On Christmas Day all our Dummagudem boys and girls came of their own accord to the morning service, so with them and the Christians from the outside villages we had a congregation of 460 inside hearers.

The offertories and freewill offerings have increased in a remarkable manner, perhaps not so much from insisting on the duty of giving, as dwelling on the point that they are gifts to God. The Christians and inquirers in the far-off Malkanagiri Taluq have recognized this fact in a most decided way. The amounts of the offertories are read out every three months in all the congregations, and though this causes no rivalry, for the conditions of each congregation differ, yet any great falling off in any one congregation prompts the leading Christian men of the district to inquire of the members of the defaulting congregation why they are so backward, and the example of one or two of the new congregations has stirred up several of the older congregations to more liberal giving.

The man from the Malkanagiri Taluq, mentioned in last year's Report, who came seeking the truth in General Haig's time, again paid us a visit last Easter-tide, and then, finding he was quite ready for baptism, I baptized him that day. As far as man can judge he seems to have fully entered into the spirit of General Haig's last words to him (Luke ix. 62), for his face and whole bearing seem to be set heavenwards. At his request I sent back with him a Christian teacher, but the health of the latter soon failed, and he had to retire. Still the work has gone on, and the catechist, who has twice visited the villages, has been amazed at the signs of the Spirit's presence. At the earnest request of the people there another

teacher has been sent—a volunteer—and he reports that he has a school of twenty children, and nearly twenty catechumens. We hope to go there in a few weeks. It is very isolated, and five days' journey from Ramaram, where the nearest Christians live, and thus at least seven days' journey from Dummagudem. The two Tamil catechists who are learning Telugu preparatory to being sent to that taluq are still in Dummagudem busily learning the language, and are of great help in the Caste Girls' School and outside Sunday services in villages where there are no resident Christian schoolmasters.

Four days' journey from this work, and three days' journey from Ramaram, another man has been gathered into Christ's fold. He is a respectable Mala, able to read and write, who received a reward from the Government for his loyalty during the Rampa rebellion of 1879-1881. His attention was drawn to the Gospel by a poetical *History of Salvation*, and after a time he received some tracts from the Christian above mentioned. Hearing of his story, I gave the Ramaram catechist permission to visit him, and the catechist, on arriving at the village, found the man just about to start off for Rajhmundry or Coconada for baptism, as he knew nothing about the Church in Dummagudem. Delighted to see the catechist, he told him his whole history, and as Dummagudem is more easy of access than Rajhmundry, he elected to come to us as soon as he could find time. At the beginning of July he came, and every one who heard his story, and listened to the Christian hymns he had composed, felt that the work was the Lord's and the Lord's alone. He was baptized, and returned home to be put out of caste by all his old friends, so that his nearest relative dares not to eat with him. But the man fears not, and has found the Lord give him sufficient courage and faith to stand all trials. He is a widower, and we are praying the Lord to give him a good helpmeet. Wherever he goes he preaches the Word, and it is listened to with great acceptance, and we hope to visit his village next month.

*Jan. 12th, 1885.*

I am sorry to say that the eldest daughter of the Rev. I. V. Razu, the

wife of the Rev. G. Krishnayya, died yesterday of bronchitis, and two hours afterwards the lately-born baby followed his mother. She had been ill for months, and was sent up here as a last hope, and her death has cast a gloom over all those who knew her, and much sympathy is felt for the Rev. I. V. Razu and his wife, as this is the first child they have lost.

Nine months ago a young Brahman boy at Bhadrachellam wrote me several letters, expressing a great desire to become a Christian, and afterwards saw and talked with Razu Garu at the Bhadrachellam festival. He was invited to come and see us, but hindrances arose, and we feared that his wishes had died away. But when the Rev. J. Harrison passed through Bhadrachellam a month ago the boy paid him a visit, and had a very long conversation with him, and one result was that he came up here on December 26th and expressed an earnest desire to be baptized immediately. As he was a stranger to us, and as his eldest brother had once given Razu Garu strong hopes of becoming a Christian, we hesitated, and I counselled delay, and refused to sanction his breaking caste at once. Three days' afterwards his eldest brother and a friend arrived, and as the youth was living in our compound, came up for an interview. The brother behaved remarkably well, although he tried to persuade his brother to return, and used threats, promises, and taunts. On the occasion of the second interview I was not present, as I felt that they ought to have full opportunity for un-

restrained conversation, but Razu Garu was, and told me that the youth was remarkably quiet and decided. The eldest brother then entreated me to send the youth away, but I replied that the young man could do just what he liked, and that I did not promise him support, as he was a Government normal student, nor could I say decidedly that I would baptize him until I had made further inquiries, and the lad had been instructed. After this they left the youth in peace, and letter after letter has been written begging the boy to return. He is studying the Gospels very attentively, and we hope that before very many days he will be ready for baptism, as he is very bright and intelligent, and very earnest and determined in spite of the apparent coldness with which we received him at first. If he continues steadfast he will be another instance of the Spirit's working, for he received no instruction from any missionary or Native Christian until after he desired to become a Christian. He learned the main truths of Christianity from tracts.

What would we give for a medical missionary, cut off as we are from the lower district. He could spend some months at Mokpal, and the rest of the time in these parts, and could train up some of our younger Christians. Nothing would influence the people so much in favour of the Gospel, and they would carry the news to far-off villages in Bastar, and to equally distant villages in the unevangelized Nizam's country on the opposite side of the river.

## TRAVANCORE AND COCHIN.

*From the Rev. A. F. Painter, Arrian Mission.*

*Mundakayam, Nov. 15th, 1884.*

I will briefly enumerate our difficulties, that they may call forth prayer, and then our encouragements, that we may give Him praise.

Firstly, though a small one, the failure of last year's hill-crop told heavily on our poor hill people, who depend almost entirely upon it. Contributions were affected, and many became involved in debts to Romanists and Mohammedans.

Secondly, the exceeding drought during the first part of the year, followed by the almost failure of the

south-west monsoon, caused the jungle fever to begin earlier and be far more prevalent than usual on the hills. In the new stations, scarcely a man, woman, or child escaped. It was a pitiable sight to see them all with the wretched expression which this fever produces. It prevented them too from carrying on work at the proper time, and hence again the crop will be poor. On the other hand Mundakayam and Kootakel, usually so very feverish, almost escaped. Of the teachers throughout the whole of my district only two escaped. The others were ill—two for about three

months, one for more than four months, three for two months; two are not quite well yet, two entirely resigned the work, and two are not willing to go back to the hills. Two young Arrians from Melkavu, whom I employed in teaching, suffered very severely. All my servants were attacked, but I escaped with a light kind of intermittent fever, which, though it weakened, did not knock me up, thank God! This has, of course, told considerably upon the progress in knowledge of the new converts, and has delayed the baptism of many whom, though I believe truly earnest, have not yet made sufficient progress in knowledge. Among these are the Ulladens and the Kuringapillāmalla people. The instruction of the children also received a check, and I have not yet been able to get good men to come forward for the work. We much need men who "reckon not their lives dear unto themselves" for Jesus' sake.

Thirdly, the petty persecutions of the chief and his pillays and traders have continued to cause much annoyance and trouble. Mohammedans sent to cultivate in our people's compounds, false cases got up against them—in one instance a violent attack on a man to prevent him going to the public market rather than buy from the Mohammedan trader—and even a false charge made against myself to the Dewan of cutting down teak-trees (a Government monopoly) without consent of the Sirkar,—all have been wearying and trying, besides taking up time. Yet nothing could be too troublesome which should lead these people to look up daily to God, and feel, even in these things, their need of His protection, and I think that it has. We have to thank God, too, for an honourable and upright officer at the head of this northern division, who has put down much oppression and defended the poor. One can but long and pray that such a one may indeed know Christ.

At Kanpa too, where we have a congregation gathered from among the Pulayars, a most painful case occurred. I applied to the Government to register as C.M.S. property the little piece of waste-land on which Mr. H. Baker erected a schoolroom seventeen years ago, and the people collected forty-eight paras of rice to make it a better building. This was opposed, as every

attempt to benefit these poor people is, the school was burnt down, and, sad to say, our teacher, who had appropriated the paddy collected by the people, joined with our enemies and accused two of our own people of it and tried to get two more as false witnesses against them. I happily returned from the hills in time to hear of it, make inquiries, and defend them. I attended the Tahsildar's court, who, however, seemed to think I wished to get guilty men acquitted, conducted the trial in a most slovenly manner, and committed the two on the charges of burning the school and a Narken's house, and one of attempting to commit suicide. Before the sessions judge at Allepey, however, the case entirely broke down without a single witness being necessary on our side. And the Peishkar to whom we appealed about the charge of attempting suicide, after simply reading over the evidence and examining the man's throat, reversed the sentence, with strong comment on the Tahsildar's conduct. It cost me, however Rs. 120, and the poor men were in prison for six weeks. Still the result was a cause of much thankfulness to God, and I think taught our people to trust Him more; for some had wanted me to let several go forward and swear that they saw the men elsewhere (though they had not) at that time, saying that they would only be telling the truth as they really were away. Of course I rebuked them most strongly. But I think the result was a stronger rebuke still, as they themselves confessed. These poor people having been degraded for so long, surrounded by all the deadening influence of the heathen, despised even by their fellow-Christians, do indeed need our care and prayers.

Mundakayam continues to give me much anxiety. The Native pastor has been removed. The new church is commenced, and a young and vigorous Ashan appointed. It will be necessary, I believe, to suspend several of the more careless as a warning to others; but I pray and trust that, if spared, I may have a happier account to give. A dead congregation is, perhaps, one of the most saddening things in a heathen land.

Kootakel is, I am thankful to say, improving. A nice, earnest young man has been found who was willing to go there, and the services are heartier and



better-attended, and the general conduct of the people has improved. Still, one longs to see more real spirituality. One cannot expect the surrounding heathen to be influenced till then, and our accessions there have numbered but four.

I regret to say that the Resident has just written to say that the Sirkar refuse to sanction a church at Mankompu, on account of the opposition of the Poonyatt chief. But as I have secured land belonging to our people far from the temple or any Nair or Brahman houses, and as the temple authorities have publicly deposed that they have no objection, I have again laid the matter before the Resident and hope it may be granted, Surely for no reason other than hatred these 250 people cannot be kept without a place of worship?

I turn to causes for thanksgiving. And first, perhaps, I may place the steadfastness of the new converts and evident growth in grace of many among them in spite of the difficulties of the year. Not one of the baptized has relapsed, and but six of the inquirers, while on the other hand eighteen have joined us. Had not the sickness of the Ashans interfered with work among the heathen, I believe, humanly speaking, a large increase would have resulted. One interesting fact I may notice, viz. the formation of a prayer-union meeting once a week among a few of our people, living four miles from Mankompu. At each meeting they all subscribe something. It was entirely spontaneous. Altogether the Mankompu collections average about Rs. 3 per mensem for the year. Considering the failure of the harvest and poverty of the people, this is very good. Moreover, they have also given many days' work for nothing, and some very fine angelly-trees (value Rs. 7 and Rs. 8 each) for the church and bungalow. The children are making fair progress, and if the Dewan fulfils his promise of a grant-in-aid, we shall be nearly self-supporting here. The Hindu temple managers too, who at first stood aloof, half-hostile, seeing that the people pay their just dues and have given up drunkenness, &c., have become very friendly, and when the Dewan was

in Cottayam, told him they had no objection to our building a church on their land.

Unhappily, nothing will, it appears, propitiate the Poonyatt chief, who is a great oppressor of the poor, save their being his slaves. He has applied for a Sirkar official to manage his estate, and one has been allowed him, although we, who only take just dues, have again and again applied vainly for such a manager at Kallada. I trust he may not become an instrument of oppression under the chief.

Of the Mawate Ulladens, of whom I wrote last year, some forty-two stand firm, spite of much oppression. They are a wild, but simple and truthful people, hard workers, and ready learners, considering their oppression. Unhappily for them, as well as for the Pulayars, it is almost impossible to get any justice in any Sirkar court, and they have been most cruelly treated. If I could but get a teacher willing to live among them, I believe we might soon have a church of some 200, but the climate is bad, and the place far from Cottayam. Still I trust a teacher may be raised up.

At Etamalla, a new station between Kootakel and Mawate, a nice family have joined us. As I cannot afford a teacher they come in to Kootakel as often as possible—about fourteen miles. Naturally, however, their progress in knowledge is slow.

Here I may mention with thankfulness the grants of medicine which I received from the Sirkar, Mr. Thomas, and especially from the Medical Missionary Association. Though an exceptionally unhealthy year, the death-rate among our people has been far below the average, due, under God, to my being thus enabled to doctor them. I trust too that it is exercising a good influence over the heathen, and only wish that my medical knowledge increased with my practice.

Funds have also been supplied me, chiefly by private friends, for a fairly good church at Mankompu, and nearly sufficient for one at Mundakayam. A fine bell for the former was also sent by a few friends from England.

*From the Rev. J. H. Bishop, Trichur.*

*Trichur, Jan. 24th, 1885.*

In reviewing the Lord's work car-

ried on during the past year, I have again ample cause to sound the note of

praise and thanksgiving—"His mercy endureth for ever." In a rather trying and depressing climate, the health of Mrs. Bishop and myself has again been vouchsafed to us for another year of uninterrupted work, with the exception of six weeks' sojourn during the height of the hot season on the Nilgherry Hills. We find this annual migration to a cooler climate a wonderful restorative. "The strength of the hills is His also."

1. The *Native Church* in these northern districts of the diocese claims our first attention. Its two centres are Trichur and Kunnankulam. They are like large bodies without limbs. I mean our out-stations are small, and few in number. Nearly all our Native Christians are to be found in these two centres. The Trichur pastorate, which forms the bulk of the people, is separated from us and attached to the Cottayam Church Council. I more and more see the advisability of having a Northern Church Council to impart unity and efficiency to our work, the Provincial Council enabling us to maintain a bond of union and brotherhood with the southern congregations. At the Bishop's request, I have submitted the draft of a scheme for a Northern Council.

In my letter last year, I remarked there had been no sudden or striking cases of conversion amongst the heathen. This year there have been altogether thirty-three adult baptisms, and a few of these deserve a special notice.

1. Moses, a young convert, from Thalakkottakara, aged sixteen years, a bright, intelligent lad. His uncle, Noah, the first convert from the same place, brought him to me one morning. His knowledge was then scanty, but he seemed clearly to understand it was through Christ he was to get salvation, and through Him alone, and that for the salvation of his soul he wished to become a Christian. He bore on his legs the marks of a beating his elder brother had given him, for declaring his intention, and for joining a prayer-meeting at, I think, Noah's house. After much consultation and prayer, I determined to take him into the Boarding-school, instruct him for baptism, and let him learn to read in the Vernacular School. Soon after I had received him, his father and mother

came, and such a scene took place as if I had murdered the child. The boy was sent for, and said to his parents, "Why, I am not dead; no harm has happened to me." He wouldn't go back with them, though, of course, he was perfectly free to do so. Early the following morning, his father, mother, grandfather, and uncles came in order to persuade the lad to return to his home. A similar scene again occurred—the parents weeping much. The old man was more reasonable, and was very pleased to see his grandchildren, Nyanamma and Ruth (children of Noah), looking so bright and happy. After a long talk about the matter they left, apparently somewhat appeased. The lad is now getting on well, and has rapidly learnt to read the New Testament in Malayalam.

2. Another interesting case is that of a Nair youth, aged twenty years. He had come to Trichur with a companion, with a view to enter the police force, just started here. His companion deceived and robbed him. While he was distressed in his mind, he heard our singing and preaching the Gospel in the street—he stopped to listen. The Rev. F. Bower, of Tirunwella, who had come up for the Mission Conference, was then preaching. All his former religious convictions, the Spirit of God stirred up in his mind—for he had some time back learnt in the Calicut Mission School. Unknown to us, he followed us in the dark, and stayed the night with Philo, catechist, who comforted him, and read and explained the parable of the Prodigal Son to him, and brought him to me the next morning. After much consultation and prayer he was duly received as a catechumen. He has since given me complete satisfaction, and has borne a good witness for Christ. He belongs to a wealthy family, but, at least for the present, loses everything. After his baptism, the Rev. P. P. Joseph, of the Always Itinerancy, took care of him, and gave him further instruction. He has now just gone to the Cambridge Nicholson Institution to be under some systematic Christian teaching and training. At his baptism he discarded the heathen name "Krishnan," and received instead "Vedamuttu" (Pearl of the Veda). Both he and Moses begged to be allowed to have their names changed. Admitting the force of the argument for retaining the old

name, both from Scripture usage, and for preserving the identity and increasing the influence of the convert over his relatives, yet when we consider that in Travancore a Hindu name is almost invariably one of the 330,000,000 of gods, and usually represents the particular caste of the bearer, it seems reasonable that a convert desirous of breaking right away from heathen associations, and coming into a new society, and becoming a new creature in Christ, should desire a new name. We read in Scripture, "I will cut off the names of the idols out of the land, and they shall no more be remembered" (Zech. xiii. 2).

3. I must just mention the case of Mariam. She is a young widow of good caste, who was driven over here from Madura during the famine a few years ago. One day she found her way here with her two little children begging. She was evidently in great distress, and the children were suffering much from disease and hunger. I saw she was not a professional beggar. With streaming eyes she said she would sell her little boy to me! We sent them all to bathe, and gave them some clothes, provided for them, and taught them. Miss Coleman doctored the children, who, from neglect and want, were in a sad plight. Both children, after long and careful treatment, recovered. The elder was sent to school, and is learning fast. The woman we found very intelligent. The whole family have now been baptized. The Misses Coleman have kindly given Mariam work in their house. She is a very industrious woman.

4. Another interesting case was that of a large but poor family, some of the members of which had already been baptized, from Chowanore, near Kunnankulam. Ten were baptized together. The old man I had known as an inquirer from, I think, my first visit to Kunnankulam more than four years ago. He has at last yielded to the truth.

This year we were again permitted to hold a special Mission both at Trichur and subsequently at Kunnankulam. The former was held in August, and its main design was to stir up the Native Christians to a sense of their responsibilities and privileges in striving to make Christ known to the heathen in their midst. We had arranged during

the mission week to go forth in bands with volunteers to preach Christ, but were driven back by the heavy rain without accomplishing much. It was unusually wet for that time of the year, yet the attendance at the three daily services was very good. Again this year we had the kind help of the Rev. P. P. Joseph, of the Alway Itinerancy, and of John Peter, itinerant preacher. We had one very good opportunity of preaching to the heathen, that was on the Sunday of the Mission week at the Sunday-school held by the Misses Coleman in their dispensary; including children, there must have been 100 present. The baptism of Vedamuttu and Moses formed an appropriate close to this interesting series of special services.

The Kunnankulam Mission week was held from Tuesday (November 25th) to Friday (inclusive). We had two services, morning and evening, and a Bible reading between, but the plan was somewhat different from that adopted at Trichur. In the morning we selected a special subject for meditation and prayer, and in the evening held an evangelistic service. The subjects each morning were—Tuesday: "The love of the Father in giving His Son to die for the world." Wednesday: "The love of the Son in dying for us." Thursday: "The love of the Spirit in applying the work of redemption to our souls, and sealing us for the Lord's service." Friday: "The co-witness of the Spirit with the Church—the Spirit and the Bride say, Come." The attendance was very good throughout, and in order that we might be present at the Annual Festival of Guruvayur, we had the Holy Communion on Friday morning instead of the Lord's Day. Between forty and fifty communicated. We then immediately set out for Guruvayur, hiring a Native house, and preaching every day to the thousands who flocked for trade or worship to this far-famed temple of Krishnan. The Shastri Mattakhandan, our great opponent, failed to put in an appearance. Some said he was dead, others that he was ill, others that he would come soon. However, Satan raised up another adversary, a Mohammedan moulvie, who has written a Malayalam book against us, called the *Terrible Axe*. This has been well answered by our German brethren in their Malayalam

monthly periodical *Keralopakari*. However, in his manner and bearing, this opponent is by no means terrible, and for a Mohammedan zealous of his religion exceedingly mild and temperate. We had a public discussion with him, in which Satyadasen and myself took part. This year, to our surprise, many Mohammedans listened very attentively to our preaching. I was much interested in reading about the conversion of a Mohammedan moulvie at Calcutta, and his baptism by my old fellow-student, Dr. Baumann. I must write to him for the tract that was blessed to that moulvie, and get it translated into Malayalam. Sanavulla Sahib, our friend says, that if we can prove to his satisfaction the truth of the doctrines of original sin, the Trinity of Persons in the Godhead, and the Divinity of Christ, he will become a Christian. He has got hold of the Monophysite doctrine from the Syrians of the *one* nature of Christ, which, of course, is a stumblingblock to him.

But I am digressing a little from the subject under review, which is the Native Church. Our Christians are poor, and many of them emigrate to more or less distant places in search of employment, some being absent for years. The trade of the town is entirely in the hands of the Roman Catholics in the bazaar, or the Hindus. Nearly all Sircar posts are naturally given to the Hindus, so our people have a hard time of it. Throughout the whole of India, the grand desideratum is the introduction and State patronage of technical education, and the improvement of the indigenous mechanical arts, so as to raise up a respectable artisan or middle-class. Pottery, carpentry, ironmongery, weaving, &c., are for the most part restricted to certain low castes; and for respectable people to engage in them would be considered a great disgrace to themselves, and a gross infringement on caste monopolies. This, however, is an imperial rather than a missionary subject. We do what we can to promote and encourage manual labour. We have a few Christian carpenters and sawyers, and stonecutters, and, I think, one mason. The Roman Catholics in the bazaar have in this respect set us a good example. It is very difficult, however, to remove the caste stigma attached to mechanical

labour. There are several young men now in our Church without employ, and I am thinking how I can help and advise them. *If some friend of Christ and of India would entrust me with funds, I would apprentice them to learn some useful trade, as printing, carpentry, &c.* The Native Christians say that they can't engage in trade without capital, which is true: they also sometimes affirm that they can't compete with others, so as to gain a livelihood, without cheating, which is doubtful. As the Native Church increases numerically, it also decreases proportionately in wealth. For the majority who join us are the poor, who live from hand to mouth—coolies or day-labourers. The few who join us from the higher and richer castes, *ipso facto* lose everything, and are a burden, for at least a time, on the missionary or Native Church. I sometimes tell the people, that poverty is no disgrace, that Christ was poor, and the Apostolic Churches were poor. Out of their poverty they must learn the privilege of giving for the self-support of the Church and for the propagation of the Gospel. The total contributions this year (under review) of the Native Christians of the Trichur and Kunnankulam Mission districts amounted to Rs. 466:9:11, an increase of Rs. 70:6:3 over last year's amount. Yet the total number of baptized Christians, which, by adding the baptisms and deducting the burials, ought to show an increase of sixty souls, is less by nine than that of last year. This anomaly arises from the fact, that the statistics of the Trichur pastorate, given me by the pastor, the Rev. J. Chandy, show a considerable decrease. He says he has made a careful enumeration, and deducted those families who have during the last few years left Trichur for employment elsewhere, but whose names were still on our church books, though they contribute nothing towards the support of the Church. My own opinion is that the excision has been rather severe, but I have no time now to go into the matter.

During the year we were favoured by a visit of the Rev. Isaac Row, from Coonoor, who was travelling for the Anglo-Indian Evangelization Society, and belongs to the American Episcopal Methodists. His visit was a great help and blessing to us, as he is a powerful

evangelist. He preached by interpretation to the Hindus on Friday afternoon, Aug. 15th; on Friday evening to the Native Christians in the church, on "The Flood;" on Saturday afternoon to Christian workers and others at the weekly Bible-reading and prayer-meeting in the mission-house; again, on Saturday evening, to a full congregation, on "The revival in Samaria and the hypocrisy of Simon." Three stood up to be prayed for, and remained to be spoken to. Then on Sunday morning, again to the Native Christians, on the "Wedding Garment," and in the afternoon to a mixed congregation in English, on the "Great White Throne." His addresses seemed to me admirable models for evangelists; the Gospel was faithfully preached with great fervour and simplicity, illustrated in a striking manner, and brought home to the heart and conscience by incisive personal appeals. At the close of the Sunday morning sermon, which was nicely interpreted by the Rev. J. Chandy, the pastor, one of our young men came to me and said, with tears in his eyes, "Oh, sir, I had such a wicked thought in my heart when I came into church, and when I heard about the King coming in to see the guests, and looking on the right hand and on the left, I felt so bad, I felt I was not saved. Now I feel better; do pray for me. I shall never forget the sermon about the wedding garment." This sermon was also blessed to at least one if not more of the elder girls of Mrs. Bishop's boarding-school.

Our *educational work* in Trichur is slowly developing. On March 26th we took a step in advance, and opened a Middle School in the centre of the town. The Mission Boarding-school is now classed as an "upper primary school," and is a feeder to the Middle School, also a hostel for boarders and youths recently converted. It in turn is fed by a "lower primary," or purely vernacular, school. This year the new school has been on its trial. Though we began late in the year, and have scrupulously given a full hour every day to each class for instruction in Holy Scripture, yet the masters worked so diligently, and the Lord's blessing was with us, that, contrary to our highest expectations, seven out of eight pupils sent up to Calicut for the Middle

School Examination passed, four being in the first class. Two out of the seven were Native Christians, two were Brahmins, and the rest Nairs. The results are only just out, but I expect they will give a considerable impetus to the school, and its strength and influence for good will thereby be greatly enhanced. Already the number of pupils has risen to forty.

II. In regard to *evangelistic work*, the opening of the Middle School has gained us some respect, and to some extent disarmed opposition in the town itself. I have already related the case of Vedomuttu's conversion. Since then the people have rather fought shy of us, and it has been difficult to get together and keep together an audience. Wednesday, which is a half-holiday, is our day for preaching in the town itself, when the masters and Christian boys can accompany us and help in the singing. We meet with more indifference now than hostility. I fear not a few are hardening their hearts in rejecting the truth. Sometimes earnest attention is given to the Word spoken. Many admit the truth of Christianity. But the admission comes to nothing. They cannot take up the cross. They cannot risk the consequences, and break away from caste, family, and livelihood. People in England can form no conception of the sacrifice involved for a respectable Hindu of Trichur, say a temple or Sircar official, publicly to embrace Christianity. However, the power of Christ is greater than the combined power of Satan, self-interest, and caste. We may look for and expect conversions even in Trichur. The Spirit of Christ can and does and will convince of sin and reveal the efficacy of the atoning blood of Christ to the most prejudiced, the most unlikely, if only the Word of the Gospel be fully and faithfully preached.

I have made some preaching-tours, with more or less encouragement. The district presents a wide field for systematic evangelization. What we want is a preaching party of at least five or six evangelists, with perhaps occasionally a few volunteers. Among the workers there should be some good singers. We must remember when the Gospel was first proclaimed by an angel from heaven to the wondering shepherds of Bethlehem, the heavenly choir was also ready to sing the praises of Jehovah.

The preaching and singing went together. Singing and music are peculiarly attractive to the Hindu. All his popular shastres are written in metre, and sung or chanted. An objection constantly made to our Scriptures is, that they are not written in slogans. On one occasion at (1) Eringala chantha (i.e. market), I could have sold any number of pie (i.e. farthing) tracts, because I attached to each gratis a handbill containing a *Life of Christ* in Native metre. The people liked the monotonous chant. I heard Native boys catching it up and repeating it, as street-boys in London whistle Sankey and Moody's hymn tunes. Then for the thorough working of the district we want a few centres—a few Native houses hired, purchased, or erected, where we can stay. A tent would not be suitable for this climate, besides being very expensive to take about. We cannot stay more than one night, as a rule, in the house or shed of a heathen. There are public bungalows at some of the places we visit, but they are only intended for European travellers, and we are not allowed to stay in them. The places where we want houses are (1) Eringalakuda, a most important town, with a market twice a week, and situated exactly fourteen miles due south of Trichur. (2) Wadakanshere, another important Hindu town, exactly twelve miles north of Trichur, and twelve miles east of Kunnankulam, on the main trunk road. In both these places we ought to have a footing for the Gospel. Then at (3) Shoranore, on the railway, twenty miles north of Trichur, we want a place to stay, and we might with great advantage open a vernacular school there. Also at (4) Ernakulam, the southern limit of the district, and the capital of the Cochin State, we have been put to great inconvenience by having no place where we could put up. At Ernakulam I was permitted to give a lecture in English to educated Native gentlemen, on the "Historical Basis of Christianity;" the Director of Education in Cochin being in the chair. The lecture, which lasted over an hour, was attentively listened to by, apparently at least, an appreciative audience of about 100 young men.

On three occasions this year (1884), once at Tripuntera, the royal capital,

and twice at Cranganore, near the famous temple, the police tried very hard to stop our public preaching of the Word, and to drive the people away. But they did not succeed. I think they were acting *ultra vires*. But we can hardly expect to have quite the same liberty in a Hindu State as we should have in British territory. However, we are thankful for what we have, and in an address to his Excellency the Governor, who visited the mission-house last September, we expressed our gratitude for the same. Recently, however, two petitions, numerous signed, have been sent to the Dewan, to have a stop put to our public preaching in the Hindu quarters of the town of Trichur. One very important reason why we should have some centre where our evangelist can stay for some time, is that the Roman Catholics, who are a very powerful body on this coast, I fear, reap where we sow. They can easily persuade the ignorant and unwary heathen who have been awakened by our preaching, that they are the true Catholic Church of Christ, and we only a Lutheran heretical sect of 300 years' standing.

Another important use of the centres would be to accommodate the village Bible-women, who could then stay some time at an important place, and visit the neighbouring families, and adjacent villages. The female work which is now being developed in India is full of promise.

The reference above to Eringalakuda as a centre for evangelistic effort reminds me that you will be interested to hear that Robert Gopala, the Brahmin convert from this place mentioned in my letter last year, is going on very satisfactorily, and is studying in the Cottayam College. His father is naturally exceedingly angry—all the misfortunes in the family are put down to his son's conversion. The funeral rites are to be performed, and he is not to write to his father any more. The boy has shown me some of his father's letters. Unfortunately he was married in childhood to a Brahmin girl, who is residing at a place between Trichur and Eringalakuda. We are making it a matter of prayer, and devising means to let the girl know about her husband. She has nearly attained her majority, and in order to escape

perpetual widowhood, would probably prefer, if she has a choice in the matter, to join her husband.

III. I can only just touch on the village or out-station work. The proposed plan for working the malarious districts of Patticad from Mankutti, during the prevalence of fever, is only half-completed from lack of funds. This year (1884) we had to contend with an epidemic of cholera at Patticad (Mankutti also being slightly affected), as well as jungle fever. The out-stations of Kunnankulam are Paranyi, Puthusheri, Vadanapalli, Chowanore, and Thalakkottakara. In every one of these villages there are a few Christian families. Thalakkottakara is a new out-station, and has been rapid in fruit-bearing. A family of eight persons were baptized in January, 1884. Then Moses was the next convert. There are also some under instruction for baptism. A good deal of petty persecution has been aroused against Noah, the first convert. The Nairs tried to "boycot" him, so as to drive him out. He finds it difficult also to get employment, as he can't pursue his old occupation of

manufacturing toddy, and adding an equal amount of water, so as to make it pay. The congregation at Kunnankulam itself has much improved under the pastoral care of the Rev. P. M. Varugisa, who is also an experienced and able evangelist.

On the whole we have every reason to take courage, and to go on with our glorious work of proclaiming a full and free salvation, to literally both Jew and Gentile—for we have one or two colonies of Jews on the Malabar coast. From a human point of view, the difficulties arising from the bitterness of the Roman Church, and the ill-concealed hostility of the official class, the violent opposition of the priestly caste, and the terrible apathy, thralldom, and timidity of the lower castes, the want of funds for putting our plans into operation,—these and suchlike difficulties are appalling; but viewed from the standpoint of our Divine Saviour's promise and command, how they fade away into insignificance, and in the glow of those precious missionary promises faith can almost see the dawning of the Sun of righteousness!

## CEYLON.

*From the Rev. E. T. Higgins, Colombo.*

*Galle Face, Jan. 3rd, 1885.*

In giving a brief account of the work of this station for the past year, I will mention (I.) the English work and (II.) the Native work.

I. The work in the *English Congregation* has been carried on as usual. Two services are held every Lord's Day, one at 11 a.m. and the other at 5 p.m. The attendance at both has been regular, and the numbers are somewhat larger than in the previous year. The Lord's Supper is administered on the first Sunday in each month, after the morning service, and on the great festivals, such as Christmas Day, Easter, and Whit Sunday. Fully one-third of the regular members of the congregation are communicants, and our monthly attendance at the Lord's Supper varies from forty to fifty-five. I give, as a rule, two days in the week, in the afternoons from two till about five o'clock, to visiting members of the English congregation. The great majority of the members of our congregation are English people, and belong to the upper class of the English community; but we have a

few of the leading burgher families, also, as members.

Connected with the English work of the station, there is a work to do amongst the poorer classes of burghers (the descendants of the Portuguese), living in Slave Island. There is a very considerable number of them living in the lanes and alleys of that locality, and they are, as a rule, miserably poor. Indeed, it is only amongst them that real biting poverty is to be found. Even the poor amongst the Native population are very few of them absolutely destitute.

It is not an easy matter to get at the poor Portuguese burghers, so as to do them spiritual good. The majority, whether they profess to be Romanists or Protestants, are practically living without any religion. Perhaps, on great festival days, they may sometimes borrow or hire more decent garments and attend church; but, as a rule, they live in very general neglect of religious ordinances. I do not understand their language, and very few of them understand much English; but I find Sin-

ghaleese come in useful, as most of them can understand that language better than they do English. I have lately tried to start a service and ragged-school for their benefit, and my churchwardens have very kindly undertaken to pay, from the church funds, the salary of a reader to help me by conducting the service in Mr. Wood's Tamil school-room, in Slave Island, on Sunday afternoons, and in teaching the ragged-school there on the week-day afternoons, from three till five o'clock, after the Tamil school-work is over. I also hold a weekly meeting or cottage lecture in his house on Wednesday evenings. He also visits the people to speak with them and distribute tracts. On one evening in the week (generally Thursday) he goes with me for house-to-house visitation, and, where neither English nor Singhalese will answer, acts as interpreter. The effort is but a feeble one at present, but I trust that, by God's blessing, it may not be without results. A few of the people attend the weekly lecture and Sunday afternoon service with tolerable regularity, and, as the work becomes more known amongst them, I trust the numbers will increase.

II. *Native Work.*—The Native Singhalese work at this station is almost entirely evangelistic. The Singhalese congregation meeting in the church is connected with the Cotta Church Council, and the pastoral catechist in charge of it is paid by the Cotta Church Council Funds. But I undertake all the strictly clerical duties connected with this congregation, such as baptisms, marriages, the administration of the Lord's Supper, &c., and generally preach at the Singhalese service, which is held in the church at three o'clock on Sunday afternoons. I am thankful to say that the attendance at the service has considerably increased during the year.

My chief Singhalese work in Colombo is evangelistic. In this work I have the help of two catechists, and during the last three months have had the help, also, of the Rev. A. S. Amaresakara, who was transferred, in October last, from the pastoral charge of Kattukelle and Gatembe to take part in the evangelistic work in Colombo. This work consists of street-preaching, visiting the gaols and hospitals, and other similar efforts to bring the knowledge of the Gospel before the heathen.

Our street-preaching is carried on at three principal places, viz., near the police and district courts, at Hultsdorf, where numbers of people assemble, not only from the city itself, but also from the country for ten or twelve miles round; at the Maradana Railway junction, one of the principal thoroughfares in that suburb of the city, and in front of our mission-room, in a large square in the Pettah (Native town), where four streets meet.

The attendance has been, at the preaching, about the same as usual, varying from twenty or thirty to a hundred or a hundred and fifty people. On some few occasions even more. The congregations which gather round us are made up of all classes and races of people: Singhalese, Tamils, Moors, Portuguese, though the former, the Singhalese, form the majority, as the preaching is carried on in their language. At one place, Maradana, I generally notice that the numbers (Tamil and Singhalese) are about equal, as the preaching there is carried on in both languages. The Singhalese generally remain to listen to an address in Tamil, as most of them understand Tamil; but, as a rule, during a Singhalese address the Tamils move off, as very few of them know much of Singhalese.

We have occasionally people, who have listened to our preaching, come to inquire and express a wish to know more. But those who have come to me have been only sojourners in Colombo. One young man, who came as an inquirer about six months ago, and who seemed, as far as one could ascertain, fit for it, I baptized. Our evangelistic work is one of faith, "Casting our bread upon the waters," trusting that it will be found after many days.

Our school-work in Colombo is small. We have a girls' school, Anglo-Vernacular, in the Mission compound and a girls' vernacular school at Kollonawa, a suburb of the city to the north, about three miles from here. The district is almost entirely heathen, and the people very stout Buddhists, but we get an average attendance of over forty girls in the school, who are daily taught in the Scriptures. One of the catechists holds a service in the schoolroom every Sunday, which a few adults and about twenty of the children attend. It is



more of a catechetical service than a regular church service.

Our Sunday-school in the Mission compound here, connected with the English congregation, is a very good one, containing about eighty children, and we have a fair staff of teachers from the congregation.

Such is a brief review of the work at this station, and I commend it to the prayers and sympathy of the Committee at home.

P.S.—I must not omit to mention

*From the Rev. R. T. Dowbiggin, Cotta.*

*Cotta, Nov. 27th, 1884.*

### I. PASTORAL WORK

In connection with the Cotta Church Council is carried on in Colombo, Cotta, Talangama, Welikada, Mampe, Nugedoda, Mirihane, and the villages around them. The pastoral districts cover an area of thirty or forty square miles, which are divided into four parts, each having a pastor. Cotta and Talangama are under ordained pastors, but the work in Colombo and Mampe is carried on by two experienced catechists. The Lord's Supper is administered in the different places of worship about once a month in the chief centres, and once in two months in out-stations. The Rev. E. T. Higgins, who resides at Galle Face, kindly takes the oversight of the Singhalese congregation worshipping at Christ Church, and administers the Lord's Supper and Baptism whenever necessary.

The annual reports of those who are in charge of the different pastorates show that a great amount of work is being done. Services have been held regularly every Sunday in twelve places in addition to the moonlight meetings and prayer-meetings held in several of the villages.

### II. EVANGELISTIC WORK.

*Liyanwala and Nambapana.*—Evangelistic work, both here and at Angampitiya, has been carried on in the face of great opposition and determined efforts to crush our work in the more recently occupied villages.

*Angampitiya.*—The opposition of the Buddhist priest has been most persistent during the year. His endeavour to frustrate our work would almost seem to be his sole employment. He resembles his father in lying and in going up and

that an old lady, who was a member of the English congregation (the oldest European resident of Colombo), Mrs. Hogg, widow of a former officer in the late Ceylon Rifle Regiment, died during last year, and left in her will a legacy of Rs. 1000 to the funds of the Galle Face church. A portion of that sum, Rs. 352, was paid over by the executor, P. Vanderstraaten, Esq., at the close of the year, and has been placed in the Government Savings' Bank till the rest is received.

down "like a roaring lion," seeking what work of ours "he may devour."

### III. EDUCATIONAL WORK.

The numbers on the lists during the year were of boys 1581, and girls 1135; a total of 2716. All the schools are aided by Government. All the teachers in this district are Christians and communicants. As in former years, the majority of the baptisms have been from our schools, and I wish the number had been fourfold. A good many who leave our schools are thoroughly convinced of the truth of the Gospel; but, owing to timidity, dare not confess their faith openly. I heard of two youths who had expressed their desire to become Christians, and were compelled by their parents to assume the yellow robe and prepare for the Buddhist priesthood.

*Girls' Boarding-School.*—We are closing the year with four more than our full number in the girls' boarding-school—viz., forty-four girls.

The school by its last examination gained the largest grant from Government that it has ever received, owing to some of the girls having been with us so many years passing in the highest standard. We had a very trying hot season, which has told upon the general health of many of the girls, and yet God has mercifully spared them from any serious illness. Some of the elder scholars have a working-party once a week to make a little money for the Church Fund, and during their holidays collect for their missionary-box, which is for direct evangelistic work. They have prayer-meetings among themselves, and it is very pleasant to hear them singing hymns together. Several times during the year we have been encouraged by remarks about former

pupils." Of one it was said, "Her husband is a more earnest Christian since he married her. Of another, "In her school, playing the organ in church, or at household work, she is an example of brightness;" and then of two young mothers we heard of one singing hymns to her child, and the other teaching hers texts and Scripture stories. This is the home influence we need in this heathen land.

*Cotta Boys' English School.*—The average number on the list during the year was 122, with an average daily attendance of 98. On the 19th of December I had the pleasure of baptizing six young people, all over fifteen years of age, who had been educated in our schools. Five of them were from the Cotta English School and one a young woman from the Girls' Boarding-school.

A youth about eighteen, whom I baptized some two or three years ago, a student in the English school, was asked to take a loaf of bread to a little sick boy. He put the loaf into a drawer of the school table, intending to take it at the close of the school, but forgot it. His village is on the opposite side of the Cotta Lake, and next morning he remembered the loaf of bread, and as he had no boat, and there was no time to walk round the lake, he swam across, and got the loaf of bread, which he tied on the top of his head, and then swam back again, and gave it to the little boy, who is about six years of age. When asked if he gave the loaf, he said that, at first he had forgotten it; but afterwards gave it, as I have described, and remarked, "I know it is what the Scripture says, that we must do kind things, and Jesus was kind to the sick. I was sorry that I had forgotten the bread." He is a very regular communicant, and, I believe, really loves the Lord Jesus, and rarely loses an opportunity of speaking to others about His salvation.

At Liyanwala, on Sunday, Nov. 23, after morning prayers and before the sermon, a young man stood up and announced his determination to forsake Buddhism and embrace Christianity. This young man has been employed as a schoolmaster by the Arukwatte priest, Kurugala Unnansé, for the last four years, and he has therefore had a good opportunity of finding out the prin-

ciples and plans of action of his employer. More than a year ago this young man spoke to me about his doubts regarding Buddhism, and his conviction that there must of necessity be a Creator, but, owing to circumstances, was not in a position to act accordingly. He was, however, removed by the priest from Angampitiya, where he could frequently meet with our schoolmaster and catechist, to a school at Udumulla; but since his removal there his convictions have strengthened, and finally he has resigned his connection with the priest, and cast in his lot with us. This is an important step, and we cannot tell what the effect may be on others; but it is certain that most of the villagers of Udumulla sympathize with the young man, and almost to a man have refused to send their children to the school he has left; although the priest personally asked them to do so, and offered them a master to carry on the work of the school.

I give a translation of the declaration read in the church, and which was entirely his own composition. It was only intimated to him the day before that I wished him to make some public statement of his change of belief:—

"It is now four years since I was appointed to work under Piyaaratana Kurugala, priest. In the first place I was teaching the children in his school at Angampitiya, and afterwards I taught for a year in the school at Udumulla; and while so doing I got to know that there was no profit from it, either for this world or the next. I learnt that the work was begun and carried on only from envy and in order to deceive the people, and as I heard and saw more and more of Buddhism and its affairs, my heart was greatly disgusted, and I found out that I could not believe anything connected with it. And because, from searching into the Christian religion, and from conversation with Christian friends, I saw that it was a good religion,—I, H. de A. R., the teacher of the Buddhist school at Udumulla, make known that, from this time, I have embraced the Christian religion.

"Nov. 23, 1884."

I trust that Christian friends who read these words will pray for him.

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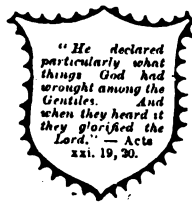
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# THE Church Missionary INTELLIGENCER

Vol. X. No. 114.



AND  
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„ .....	8,000 ...	200	Curate

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The Committee trust that the liberality of the Church of England will soon entitle them to give some of these cases. *The Needs of the Neglected in England press.*

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## CHURCH OF ENGLAND ZENANA MISSIONARY SOCIETY

(IN CO-OPERATION WITH THE CHURCH MISSIONARY SOCIETY.)

The operations of this Society have now, by God's blessing, so much developed, that it is necessary to secure by every means in our power, its permanence and stability. By God's good hand upon us the income has of year hitherto shown a gradual and steady growth.

This income, however, comes in mainly towards the close of the financial year, while the expenditure in India has to be met month by month. At times, and specially during the autumn months, great pressure and inconvenience are felt. In the conviction that it is not for the glory of God, nor in accordance with ordinary prudence, that a Society with so large a work before it, and such ever-increasing liabilities, should be living, to speak, "from hand to mouth," the Committee appeal to their friends and supporters to enable them to raise as soon as possible, a Capital Fund of £5000.

It is earnestly hoped that all gifts sent in answer to this appeal may be over and above the usual annual subscriptions, to ensure no diminution in the ordinary annual income. All such sums will be duly invested as permanent capital.

9, Salisbury Square, November, 1881.

By order of the Committee.

W. HILL, Chairman.

All remittances on this account to be made to Mrs. MARY A. STUART, Hon. Sub-Treasurer, Roxeth Lodge, Harrow.

THE  
CHURCH MISSIONARY INTELLIGENCER  
AND RECORD.

JUNE, 1885.

THE SOCIETY'S ANNIVERSARY.



THE Church Missionary Society has been privileged once more to hold its accustomed anniversary, the eighty-sixth, with many tokens of rich and abundant blessing upon it. Some unfavourable circumstances might have led many most sanguine friends to have anticipated a gathering less successful than what has been usual in former years. Beyond a doubt, the times during the past year have been singularly unpropitious. There is no department of industry or commerce which has not been almost paralyzed, both at home and abroad; there have been wars and rumours of wars, in which England has been implicated, with men's hearts failing them through fear, springing from anxiety more than from actual loss or suffering. Not only the clergy, but the laity also, have had to contend with difficulties arising from diminished incomes, while calls upon them from all quarters have been multiplying. Nor is the outlook into the future by any means so clear that it would be a safe conclusion that these difficulties are only temporary. On the contrary, they are accumulating, and are becoming intensified. Clouds and thick darkness obscure the political horizon, so that the most prudent are unable to forecast the future. Those who walk "by sight" can see but a very little way before them, if at all. If there is a lull, it seems to be but that oppressive interval which precedes the hurricane. It might reasonably be imagined that in such a crisis as this men's thoughts would be concentrated upon themselves and upon the things that are coming upon the earth, rather than upon the extension of God's kingdom and the salvation of their fellow-men. It is highly probable that feelings of this description have been not altogether without their influence, but there is much cause for thankfulness in noticing indications that they have not been so paramount as to stop the current of benevolence or to interrupt the quiet yet steady progress of Christian sympathy for the heathen, among whom God will "set His glory." The march of faith has been unfaltering, "*Christo duce et auspice Christo.*"

The agricultural counties have especially been sufferers for some years past, but the Report read in Exeter Hall furnishes the cheering intelligence that, taking one with another, "they are fully holding their own." The advance, too, in the contributions from Ireland of 1800*l.* is specially noteworthy. We do not mean that the condition of the Society is one altogether free from anxiety. The claims upon it are so pressing and so multitudinous that any adequate attempt to satisfy

them involves a certain amount of risk. Much additional effort is needed to help it forward into a position of true security, as the Abstract of the Report read in Exeter Hall explains; but what is aimed at is not unreasonable, and, if we judge the future by the past, is certainly not impossible. It is, by the way, most satisfactory to notice that the reading of the Report was well received by the recent meeting, and that the idle clamour which has been from time to time raised against this important feature of the anniversary has virtually been silenced by the acclamations of those who listened. There can be little genuine sympathy with the great work of the Society when men and women gathered together for the purpose of hearing what God has done among the heathen, through the agency of the Society in which they are interested, exclaim, "What a weariness this is!" and snuff at it; and would be content to leave the Hall knowing as little about the recent operations of the Society as when they came into it. Powerful and heartfelt advocacy is a valuable supplement to the Report, but even if eloquence were wanting, and yet facts could be adduced that the labour of missionaries was not in vain, no one genuinely interested in Missions, unless previously aware of them, could justly say that his time had been spent in vain. To the very vast majority present at the recent anniversary, the progress narrated must have had the charm of novelty, as well as the importance connected with the manifestation of God's truth to souls lying in darkness. It surely is worth hearing that 105 young men have offered themselves for Mission work during the past year, of whom forty-five have been accepted, more than half as many again as last year, of whom eighteen are going direct to the mission-field, two of them from Oxford and Cambridge going out entirely at their own charges. Surely this is eloquence, eloquence springing from the motion of God's Holy Spirit in the hearts of men. Is there not the eloquence of facts again in the notice of a leading Japanese statesman, himself not a Christian, coming to the Church Missionary House and pressing upon the Society the need of Christian Missions in that far-distant country, hitherto hermetically sealed against the entrance of the Gospel? But we must refer our readers for further details of this description to the Report itself, which will shortly be scattered broadcast over the country.

We now propose giving a detailed account of the proceedings as matter of record. As in former years, many of the friends of the Society were welcomed at tea in the Church Missionary House, now enlarged and well adapted for gatherings of the friends and supporters of the Society. Thence they adjourned to St. Bride's Church, the parish church of the Society, placed at their disposal by the kindness of the Vicar. The sermon was preached to a crowded congregation by the Venerable Archdeacon Richardson, who took for his text St. Matthew xxviii. 19, 20. On Tuesday morning, according to custom, numbers of the clerical supporters of the Society met at breakfast at Exeter Hall. At its conclusion, the usual address to them was delivered by the Rev. W. N. Ripley, of Norwich.



The Annual Meeting commenced punctually at eleven o'clock. Among the goodly company present in the Hall were—

The Bishops of London, Bath and Wells, Exeter, Antigua, and Bathurst; Bishops Perry, Hellmuth, Cheetham, and Alford; the Dean of Ripon, Dean Bagot; Archdeacon Richardson; Canons Carus, Cadman, Hoare, Ince, Tristram, Bernard, Brooke, Clarke, Tugwell, Patteson, Stowell, Fleming, Wilkinson, Green, and Hawkeley; the Revs. H. W. Tucker (Secretary of the S.P.G.), Dr. Wace (Principal of King's College), Dr. Murray Mitchell, F. F. Goe, V. J. Stanton, E. Lombe, W. N. Ripley, C. J. Glyn, H. W. Webb-Peploe, D. D. Stewart, T. L. Causton, J. Barton, A. Baring-Gould, B. Baring-Gould, H. Venn, J. Sharp, H. Sharpe, R. Long, C. Overton, W. Allan, A. W. Cribb, W. J. Smith, W. G. Mallett, T. Campbell, C. Smalley, U. Davies, D. T. Barry, T. Y. Darling, J. W. Marshall, C. E. Lamb, T. T. Smith, H. C. Squires, J. H. Gray, J. M. West, W. R. Blackett, T. Good, T. W. Drury, J. P. Hobson, W. T. Storrs, H. P. Grubb, T. Harding, R. Glover, S. D. Stubbs, G. S. Whitlock, J. Rumpf, A. Isham, J. W. Pratt, T. Spratt, C. Marson, J. E. Sampson, L. Nicholson, J. Stokoe, C. C. McArthur, R. S. Tabor, F. A. L. Melville, J. Rooker, W. M. Mungeam, A. M. W. Christopher, E. A. Stuart, E. D. Stead, W. S. Price, H. Fuller, R. H. Maddox, E. J. Peck, J. Henry, H. Trotter, T. Richardson, T. Graham, W. Walsh, J. A. Bell, W. J. Edmonds, H. A. Jukes, J. A. Clowes, R. J. Knight, C. Bullock, Sholto Douglas, Neville Sherbrooke, G. Everard, C. F. Childe, C. V. Childe, J. A. Faithfull, C. Campe, J. B. Whiting, C. Jex Blake, R. B. Ransford, H. C. G. Moule, H. Brass, J. T. Lang, J. Russell Stock, L. B. White, W. H. Barlow, R. W. Kennion, A. Kennion, F. Sullivan; Sir J. Kennaway, M.P., Mr. Abel Smith, M.P., Sir W. Muir, Sir C. Lowther, Generals MacLagan, Touch, Lawder, Robinson, Haig, Hutchinson, and Bruce; Colonel Channer, Colonel Gabb, Commander Poulden; Mr. G. Arbuthnot, Mr. R. N. Cust, Mr. Jos. Hoare, Mr. S. Gedge, Mr. N. Bridges, Mr. H. Morris, Mr. H. Smith-Bosanquet, Mr. J. H. Fordham, Mr. C. D. Fox, Mr. H. Gibson, Mr. P. V. Smith, Mr. J. A. Strachan, Mr. J. Stuart, Mr. G. Skey, Mr. E. P. Williams, Mr. Carleton Baynes, Mr. Stevenson (China Inland Mission), Mr. Giles Shaw, Mr. John Shields, Mr. G. Williams, &c.

The Honorary Secretary then read sundry apologies from various Bishops, regretting their inability to attend, and furnished explanations regarding some speakers who had been expected, but had not reached England in time to be present. He then read the Abstract of the Annual Report, to which reference has already been made. It contained many announcements calculated to furnish much encouragement for the future, while sundry anxious questions which have been productive of much disquiet seem to be approximating towards a peaceful solution. There were not wanting, however, notes of warning that in several quarters there is need that the true friends of the Society should be on the alert and watch jealously—that is, according to the true import of the word, most lovingly—the future development of the Native Churches in the altered conditions of the present times. The loss of many warm and earnest supporters, among whom that of Earl Cairns was prominent, was deplored in feeling and suitable terms.

After the conclusion of the Report, the Earl of Chichester, the venerable and venerated President of the Society, addressed the meeting in the following terms:—

*Speech of the Earl of Chichester.*

Ladies and gentlemen,—Before the adoption of the Report is moved, perhaps you will kindly allow me, as usual, to make a very few remarks, and I promise you they shall be few and

short. I cannot help alluding first to what is personal to myself, because I hope the allusion just made to my long services may be a useful and a humiliating lesson to myself. I can only

say, my dear friends, that every year that I have lived in connection with this great Society, the more I have felt its deep importance; not only the importance of the cause itself, which is so well described in the later sentences of our Report, but the great importance of this Society in particular. It certainly is the largest and the most influential Society of Protestant Missions that exists in the world. (Cheers.) We have had a very interesting Report, proving to us that God's blessing still remains upon our labours, and though we have losses and trials and some disappointments, yet, thank God, the work is still going on, going on and prospering, and its means increasing, though not so rapidly as we could wish. We must of course expect trials and sorrows and disappointments. It is still true that through much tribulation we must enter the kingdom of heaven, and that is not only true of individuals, but it is also true of those who are engaged in bringing others to that kingdom, in the work of Christian Missions, and in all evangelizing work. It probably always will be accompanied with trials and losses and disappointments. No doubt we need this. No doubt the Lord would teach us by these trials to lean more upon Himself. You see it is His work, and it is only by the influence of the Holy Spirit that the Gospel can really reach the hearts of benighted men and bring them to the fold of Christ. It teaches us also to be more persevering in prayer. I was thinking very solemnly this morning of that verse, that saying of our Lord, one which I always think is the saddest of those expressed sorrows of our blessed Master, who was the Man of Sorrows. You will all remember that after His exhortations to persevere in prayer, and the parable of the Unjust

Judge, our blessed Lord says, "Notwithstanding, when the Son of Man cometh, shall He find faith on the earth?" Now faith in Him and obedience to His commands are the things of all others that we as Christian men and women ought to pray for and to endeavour to exercise, and when I think of the long period during which I have been connected with this Society, and that these fifty years bring us at all events fifty years nearer to the Lord's coming, I feel more and more solemnly impressed of our duty to do all we can, not only to prepare ourselves for that solemn day, but to do all that we can to make the world more prepared to welcome our Lord's return. (Cheers.) Surely, my friends, there is nothing in the work committed to us as Christians more pleasing in the sight of our blessed Master, than the extension of the knowledge of His truth, both throughout Christendom and also in the dark and benighted regions of the world. I am sure it is one of the things we ought most to pray for, and perhaps it may be said selfishly that we should ask that our own country and our own Church should be blessed and owned of Him in that day, that we, as a Christian Church and nation, should be foremost in this work of Christian Missions. (Cheers.) And so only shall we be able to look forward to that day with comfort and hope, and so alone may we humbly believe that our blessed Lord will look upon His Church and people with a smiling countenance, saying to us even now, "Well done, good and faithful servants." We know His commands; they have been permanently and eloquently brought forward in the Report. May God grant us a deeper sense of our obligations to obey them! (Loud cheers.)

The first resolution, which was as follows—

"That the Report, of which an abstract has now been read, be adopted and printed under the direction of the Committee; that the thanks of this Meeting be given to the Venerable Archdeacon Richardson for his sermon before the Society last evening, and that it be printed and circulated; that Captain the Honourable Francis Maude, R.N., V.P., be the Treasurer of the Society; and that the Committee be appointed for the ensuing year, with power to fill up vacancies; and that the Report having clearly indicated that while in God's providence the obligation to extend the work is being forced on the Society, retrenchment and not extension will be absolutely necessary unless its funds are largely increased, this meeting recognizes the urgent necessity of immediate steps being taken with a view both to widen the area of interest, and to promote amongst the members of the Society a more whole-hearted and self-denying consecration of substance to the cause."—

was moved by the new Bishop of London. As was so recently the

case in the instance of the present Archbishop of Canterbury, it is noteworthy that amongst the first official acts of the Bishop who in the providence of God has been called to an office which will place him in such immediate relations with the Society, has been his appearance upon its platform, advocating its cause in the most hearty and emphatic manner. It may surely be permitted, in noting this occurrence, to make a passing remark on the contrast thus afforded to the past timidity which so long hindered the English episcopate from actively forwarding the work of Missions at a period when the Church Missionary Society was the only active agent for the conversion of the heathen. We rejoice unfeignedly at the change which has led to the full recognition of Mission work as the main duty of the Christian Church; but there are many still surviving, perhaps some even were present at the meeting, who can well remember amidst how much obloquy and how sore discouragement they laboured in the service of a Society now recognized as certainly one chief organ enabling the Church of England to fulfil the commands of the Master. The Bishop of London's speech was of a very striking character, making a deep impression on all present, and was received with a hearty welcome by the listeners. His lordship said:—

*Speech of the Bishop of London.*

The first part of this resolution, as the Secretary remarked when he put it into my hands, is formal. It has no importance, but is ordinarily moved at all such meetings. We meet to hear the Report, and to ask of the members of the Society to adopt it. But the last part of the resolution is by no means formal, and it is a distinct appeal to you to consider the present position of the Society, and to lay it on your consciences what it is that ought to be done in order that you may continue the work which the Society is doing, and not only continue it, but to answer to the call which God's Providence is now making upon this Church and country. And, indeed, I for my part cannot doubt that this call is a very real one, and that it increases upon us year after year. If you look back over the past history of the Church, you have not to go back very far without coming to the time when it is quite plain that there was nothing which stirred men's minds and called them out to preach the Gospel to the heathen, and you can see from all that good men said and did that they did not feel impressed with the necessity of exerting themselves in this matter. And the reason no doubt was that though this country of England three centuries ago began to be very

active indeed in sending forth colonies all over the world, yet it cannot be said that the blessed Lord very plainly put open the door for missionary effort. It did not seem as if it might be likely that missionary effort would be able to reach the consciences or the hearts of those to whom they were sent, and whatever was done in that way was done for the most part simply by individuals whom God raised up in His own special way, and by special calls addressed to themselves, and whom He sent forth—pioneers as we may call them—to begin the work and to pave the way for others that followed. It cannot be said that the heart of the country or the heart of the Church was moved by any very great demand being made upon it, and it cannot be said either that the opportunities for preaching the Gospel were so great and so patent that it was impossible for Christians to mistake them. But I cannot imagine that any man can look upon the condition of the world now without recognizing as plainly as it is ever possible to recognize, the signs of the times, which our blessed Lord once spoke of as one of the marks of true understanding in His disciples, and reproved those in His own day who could not read those signs, when those signs were before their very eyes. I cannot imagine that any

man, looking at the present state of things, can hesitate to acknowledge that there is a very distinct call upon us not only to continue this work, but to continue it with ever-increasing energy, and to go forth and go forward and make the Gospel known over all the nations of the world. (Hear, hear.) Consider, then, which is the most striking fact, that only within the last century, or within the last century and a half, have we begun, as it were, to attain a knowledge of the whole surface of this globe on which God has placed us. We have, as it were, under God's providence, been able to see the work that has been done under the command of our Lord, marked out in clear outlines so as to leave no part of it altogether unknown to us—nothing, at any rate, as far as the situation of it is concerned or the means of reaching it. Not only do we see exactly what are the limits of the great task, which in itself is always a real call to go forward with the task at once and energetically after we have received the command; but, besides that, what is it that now specially distinguishes all the applications of science to practical life? What is it, at this moment, which is giving a new meaning to that ancient authority given to man to control the whole of this world in which he is placed? The dominion of man over all nature has in these days received a most marvellous extension, and an extension of a very peculiar kind; for every one notices that the thing which it has pleased God to give us at the present moment is a most extraordinary increase in the facilities of human intercourse. If there is one thing which marks to-day, it is that we are more than ever brought nearer to each other. Men are much more within each other's reach than ever they were before. The steamboat, and the railway, and the telegraph, and the telephone—what are all these things but means by which the whole human race is able to be in constant communication, penetrating through all difficulties after a fashion and to a degree absolutely unknown in all past ages. We are able now, with comparatively slight effort, to reach countries which only 100 years ago were far beyond ordinary people's reach, and not only so, but those who are in those countries have facilities of communication with those at home which they never enjoyed before. You can

send your missionaries now, with no very great extent of organization or of money, to all parts of the world, and when they are there, instead of being as once they were, and not so long ago, practically exiles from their native land, cut off from all means of communication from their homes, shut out from intercourse and left, as it were, entirely to themselves, the facility of communication with them is so great that it seems to be no greater than if they had gone in some past times to a neighbouring county. (Hear, hear.) The intercourse at this moment between England and India, is, I have no doubt, very much quicker, and much more easy, and larger and more extensive than was the intercourse 150 years ago between England and Scotland, and what is the meaning of all this? What is the meaning of God supplying us with all this wonderful power of reaching each other's souls? What is the meaning of it but a command to go forth and make use of the opportunities which are given us, and to turn this His wonderful gift at once with all our power to His immediate service? (Cheers.) Can we suppose, as Christian men believing in the providence of God, and knowing that all things are worked out under His Divine guidance, can we suppose for a moment that all this has no Christian meaning at all? Are we to believe that this simply means that there shall be more trade and more wealth, and that we shall enjoy luxuries and comforts that our forefathers never knew the name or the meaning of? Is it really to be supposed by Christian souls that all this has only a material purpose—all this has only a worldly bearing? It cannot be, if we believe that we are in the hands of our Heavenly Father. We cannot question for a moment that behind everything of this sort—although it may seem at first sight to be only concerned with the things of this present life—behind everything of this kind, there must be a divine purpose for working out that great task which He has given to every one of us; that great task which He has given to all of us combined. (Cheers.) We believe that the one thing which makes this world still the place where the sons of God may live—we believe the one thing which makes it still the place fit for the children of Heaven—is because here is the work to

be done which the Lord Jesus Christ came to do. Here is to be carried out into all its consequence that great sacrifice which He offered when He offered Himself, and which in the wonderful mystery of His dealings with mankind He has left us to make known to the whole human race. (Cheers.) It seems to me that the present state of the world is such a call as no Church ever had before to go forth and preach the Gospel to the world. And of all nations on the face of the earth, is there any other to whom that call is addressed in louder or more imperative tones than this country of England and this Church to which we belong? (Applause.) Can it be said of a country whose flag is flying in every sea, and whose language is heard on every coast—can it be said that that country has had no charge from our Father in Heaven to speak in His name to the peoples of the world? (Cheers.) I do not think that at such a time as this it is right that our contributions to this cause should be slack or small. I do not think that now is the time when the efforts that are made for missionary work should be allowed to languish. I do not think that the increase of our wealth should be treated as if no part of it belonged to Him Who gave it. I do not think that Christians generally, if the matter were pressed home to their consciences, would deny that God Himself is demanding of us all that we can do. I know very well that there are reasons why contributions should be rather small just at present. We are told on all hands of the depression of trade and the difficulty of business. We know very well that many of those who would gladly give find their means of giving greatly curtailed from what they were before. We know that this very increase of communication, this facility of interchange between man and man, is dislocating trade to so great an extent, that whilst the world at large is the gainer, there are large classes who are serious losers, and we know that all these things take time to set right. They come right at last for certain, but it takes time to fit things into their places; but, notwithstanding, it is as certain as anything can be that the call is laid upon us, and, therefore, if the work may be at times a little more difficult than before, we cannot on that account hesitate to press on the con-

sciences of all that the call is still there, that the work is growing under our hands, that the work is growing in such a form as to show, if anything can show, that God's blessing is resting upon it; that in spite of all difficulties and troubles year after year, the number of converts increase, and the number of Native churches increase—*increase*, we are told, not only in extent and number of adherents, but *increase*, too, in spiritual life. (Cheers.) We are told all this, and can we fail to recognize that God's command is saying, "Be of good courage, go forward; for I am with you, and I will not fail you"? I hope that this resolution will not only be adopted by the meeting, as, indeed, I have no doubt it will, but that every one who is present here will feel that in agreeing to it he is pledging himself to use his efforts, so far as he can reach, to make known what it is that the Society is doing, and to call attention to the claims, the increasing claims, of the Society, and to ask that men shall be ready to 'make sacrifices for what is so plainly God's work, and to make sacrifices ungrudgingly and unstintingly. We have many things, no doubt, to do in God's name, and yet I believe that it is always the case that these things don't really interfere with one another if we are in earnest in giving them to God, and He blesses the work. (Cheers.) I do not believe that in the long run giving your substance to God in one way will hinder the giving your substance to God in another way. I do not believe that it is necessary to check any other exertions which may be made for whatever purpose in God's name in order to carry out the work of this great missionary Society. (Cheers.) I think, on the contrary, that the more men's hearts are stirred to give, the more you will find others ready to join them in giving. (Cheers.) I think there is this special peculiarity about God's work, that the means to do it always multiply faster than the work to be done, if only it be done with a true and hearty zeal, sacrificing ourselves for the service of the Lord. (Cheers.) I always look on the feeding of the 5000 as a miracle to teach us what is the Lord's way in this matter. There were the five loaves and the two small fishes to be set before that great multitude of 5000, who were to be fed there and then on what was set

before them, and when they had consumed the food a far larger quantity still remained than that which they had begun with. And so, too, you may be sure that you will not interfere with any other work, be it what it may, if you urge upon Christians everywhere that this work has a paramount claim upon their attention. You need not fear that you will check work at home; that you will stop the building of churches, or the multiplication of the clergy, needed by our populations. Depend upon it, the harder you work for this Society, the more you will stir men's souls within

them, and the more all other work done in God's name will prosper, for the number of those who come in to join in it will swell far faster than the sacrifices which are made by those who have joined it already. I bid you, without thought of any consequence, expect that you are fulfilling the call of God and the law of our Lord Jesus Christ. I bid you bestow yourselves heartily upon this work which you have undertaken, and fear not that God will bless it, and God in blessing it will bless you in the doing of it. (Loud cheers.)

The resolution was seconded by the Rev. C. C. Fenn, who gave the following interesting account of his recent visit to Ceylon:—

*Speech of the Rev. C. C. Fenn.*

My dear friends, the Committee have invited me to second this resolution, and to address this meeting and endeavour to set before it such a statement in reference to my recent visit to Ceylon as may serve to inform and encourage and stimulate those present. In compliance with that invitation I am here, and I regard it as coming to me in the providence of God, and under the all-ruling direction of Him who is the Head of the Church, and therefore presides over all missionary effort. In carrying that idea out I must seem to be a little egotistical, which you will kindly excuse. I was a missionary in Ceylon from the close of 1851 to the close of 1863, and after leaving there I became a secretary of the Society, to assist the Committee in their deliberations as regards foreign work, and more particularly as regards Ceylon itself. I have had considerable and varied advantages for making myself well acquainted with the Ceylon Mission, and for forming an opinion respecting its present condition and past history, and more particularly respecting its progress during my twenty-one years of absence. My recent visit to Ceylon, in conjunction with my dear brother Barton, occupied two months—I mean our stay in the island—the concluding month of last year and the first month of this year. Our object was to discover the best possible mode of working the missionary effort there, considering the difference of opinion that had arisen. I must say first of all, with regard to the Bishop of Colombo, Mr. Barton and myself were received by him with the

greatest courtesy and kindness. (Cheers.) The Bishop also expressed on various occasions a great respect and confidence in the Church Missionary Society, and in the Committee of the Society. I may also say that our missionary brothers received us with great fraternal love and kindness, and I may say the same of our Native brethren, both Singhalese and Tamil. I may remind you that the population of Ceylon is about two-and-a-half millions. About 35,000 are Protestants, and about 200,000 are Roman Catholics. The Protestant missionaries entered the island about seventy years ago, but the Roman Catholics had been there for about three centuries, which accounts of course for their adherents being more numerous than ours. There are a few Mohammedans in the large towns, but the great mass of the people are either Buddhists or Hindus. The two races are Singhalese and Tamil; the non-Christian Singhalese are Buddhists, and the non-Christian Tamils are Hindus and devil-worshippers. The efforts of the Dutch terminated in the last century, when a large number of the maritime population professed Christianity, and were willing to receive externally Christian rites, but at the same time they secretly adhered to heathenism. In 1817, when our missionaries first went there, this was the state of things; but in 1863, when I left, this state of things had passed away, and the majority of the people had thrown off their hypocritical profession and openly avowed heathenism. At the time the missionaries in the island

adopted some rather severe measures, which had the effect of making it clear that they would not in any sense recognize any persons as Christians who did not openly and consistently renounce all other religions. This had the effect of somewhat diminishing the number of the Society's registered adherents. But the missionaries then resolved to make strenuous efforts to gather together the Christians as Christians and to set before them the true nature of spiritual life, and to stir them up to support Christian institutions, and to take part, by personal service and missionary contributions, in the evangelizing of the heathen. (Cheers.) Together with this the missionaries resolved to make more systematic attempts at open aggressive work among the heathen themselves. Open-air preaching took place in the streets of Colombo and elsewhere in suitable places in the northern, western, southern, and central provinces, to which the missionaries could at that time gain access. At the same time, contemporaneous with that, was established a Coolie Mission, which has for its object the preaching of the Gospel to the Tamil labourers who come over from India to Ceylon to labour on the tea and coffee estates, or open shops or drive carts in these places. The Native agents connected with the Mission, about forty in number, are all supported by the planters themselves, which is a clear proof of what they think of the work. (Hear, hear.) Thus you see that after thirty or forty years of quiet previous labour a forward start was made in two directions; one was the self-government and self-support of Native Christians, and the other was increased aggressive work amongst the heathen. Now, when Mr. Barton and myself visited the island about five months ago, did we find that these efforts had been successful? Thank God, we did. (Applause.) Now will you permit me again to return to myself? When I was a missionary in Ceylon, I had charge of a large school or college. It consisted of 150 pupils, varying in age from seven years to twenty years of age, and belonging for the most part to the upper middle classes of Native society in the southern part of the island. It was a matter of most humble thankfulness to God when I returned this time to find the result. Of course,

those whom I left nearly twenty years ago (and some had left the school before that) were now grown up, and had become middle-aged men, varying from thirty to fifty years of age. It was a matter of great thankfulness to God to find among these a large number steadfast in the profession of Christianity and outwardly consistent in life. Some thirty or forty of them hold respectable positions in Native society. One of them is the station-master at Colombo, receiving the large salary (for a Native) of 400*l.* a year. About fifty of them assembled together in the old school precincts and received me with most hearty enthusiasm. That was very pleasing indeed; but I was presented at the same time with an address, and in this address they plainly intimated that the ground of their kindly feeling was not so much on account of any personal qualifications as the honest and humble and hearty endeavour that had been made while giving them a sound secular education, to lead them to the knowledge of Christ. (Applause.) Subsequently, when I searched into the matter, I found that among these old pupils were two Native clergymen connected with our Society, two Native clergymen of the Gospel Propagation Society, and other highly respected and efficient Native preachers of the Gospel in connection with our own Society or with other Protestant Churches—for such we call them in the island. Still more gratifying was it to find that among the laymen many persons holding respectable positions in society were taking a most active part in helping forward the interest of the Christian Church and the evangelization of the heathen. Then here I may say that the efforts of the missionaries for the stirring up of the Native Christian Church, as regards self-support and self-government, have met with the most signal success. (Applause.) As regards self-support, I do not say that the result has been obtained actually, but I will say that it has been obtained virtually; for, having addressed representative audiences of Native Christians in various parts of Ceylon, I found that they thoroughly understood and assented to and grasped those principles on which the duty and the responsibility of Native Church self-support is based. I found that they fully understood that it is not the duty of English Christians to sup-

port the religious institutions of the Tamils or Singhalese, that they fully understood that the poverty of the Tamils or Singhalese gave them no claim for such support or assistance, and that they fully understood that they met together for the public worship of God, and that if they could not support an ordained minister, they could meet together by means of voluntary helpers and readers, such as had been trained in this country to render most efficient services to the Church. (Hear, hear.) I found that they saw plainly that in a country where the population was generally able to read (as is the case among the male population of Ceylon), the Church gave them great facilities for this to be done. I found also that they understood that wherever there is a community of Christians supporting themselves by their own resources, however humble their position, however small their pecuniary income, a due proportion of men should be there who may devote themselves exclusively to the spiritual work, provided that the pastors and evangelists are willing to adopt habits of life as frugal as the habits of those to whom they minister. As regards Native Church self-support, the prospects were most encouraging; in fact, I found that Native Churches were prepared to advance in a way most gratifying to myself, and I trust it will be gratifying to this meeting to hear it. I found that they had indeed resolved upon self-government, that they looked forward to it, and expect to have it. I found that they are fully resolved to maintain that the Native as such is better adapted than the foreigner to govern the Native Church. I found that it is the principle to which they look forward and on which they work, and I do not think they will be diverted from that by any cry of "Let us abolish race distinctions." I believe they feel, as regards the government of the Native Christian Church, that the Native and the foreigner cannot be on equal terms, but that the Native must be superior. At the present time the Native Christian Churches there are enjoying the advantages which they gladly welcome in European advisers; but when I mentioned at a meeting of the Central Council of the Native Christians connected with our Society (a council for the purpose of collecting and adminis-

tering Native funds) that I thought they were within a measurable distance of this self-government, they received that remark with loud applause, and the European brethren present did not seem to me to receive it with any disfavour. On the other hand, they clearly understand that the administration of foreign money coming from England must be in the hands of the foreigner, and the Native agents supported by the fund must be under the control of the foreigner. (Hear, hear.) This distinction is clearly understood, as far as I can see, both by European missionaries and by Native Christians in Ceylon, and to that I attribute the total absence, at least as far as I could see, of all those race animosities between the Europeans and Natives which found existence in some other parts. The consolidation of the Native Christian Church in these matters has prospered. But now, what about their spiritual life? To this I paid particular attention, because I well remember the characteristics of the leading Native ministers and private Christians amongst Singhalese and Tamil peoples of twenty-five years ago. There was much among them that was sober and much that was respectable, and I doubt not there was genuine piety; but when I compared my recollections with what I saw before me among those who stand in a similar position, the middle-aged men, the leading Christians (both agents and private Christians) of the present day, I could not but see a marked advance. I saw among the middle-aged men of the present day a perception of the true nature of spiritual life. I saw a desire for, and a possession of, spiritual life, which certainly, to my mind, did not exist at least with equal vigour and brightness among their predecessors of twenty-five years ago. (Applause.) Then I saw amongst them, too, a manly self-reliance and a reliance one upon another, and by this I mean that I saw among them a belief that the Lord Jesus Christ was present with them both as individuals and as a community. That was what I saw amongst them, and I will only say this in conclusion, that when in Ceylon I had prolonged conversations with men of a younger generation, men between twenty and thirty years of age, not my old pupils of course. Now I was delighted to find amongst



these what seemed to me a still further progress. It seemed to me that these men had a strong sense of the Saviour's love. They had a confidence in Christ's power to keep them from falling. They had great power in speaking of Christ. They had a true power, not their own, but given them from God, to lead others to the same light and love, and the same source of life which they themselves enjoyed. They thus gave me, indeed, bright hopes for the future. (Applause.) Now, dear friends, you have heard the

result of the work in Ceylon, and what we, the Church Missionary Committee, ask is that you will aid us by your contributions to carry forward the same labours of evangelization to China, Japan, Central Asia, Northern India, and Africa. Servants of the Lord have gone out trusting in His strength; you have heard the results. Now we ask that through your aid the same results may be seen in other parts of the world, and that the Gospel may be spread far and wide. (Applause.)

After the singing of the hymn, "Hail to the Lord's Anointed," the next resolution was moved by the Rev. H. C. G. Moule, Principal of Ridley Hall, Cambridge. The resolution was—

"That this meeting thankfully recognizes, in the growing interest manifested in missionary work and in the earnestness with which many young men are considering the obligation of personal service, a clear indication of the work of God's Holy Spirit, and an earnest of yet larger blessing; and that these manifestations call for continued prayer in all humble expectation that the Lord will raise up in His great cause many more faithful labourers both for the home and the foreign work of the Society." (Applause.)

*Speech of the Rev. H. C. G. Moule.*

The resolution makes in itself an excellent speech. It is comprehensive, it is concise, and best of all it is full of the highest possible views of the matter. It puts us in all its parts into the presence of our Lord. There is nothing whatever here of human congratulation, good as that may be in its place. There is only that which concerns Jesus Christ—the presence of the Spirit and the promise of the Father. Before commencing to speak more specially on the resolution itself, I cannot but take one brief retrospect of the works of the great and good men of the past, and remark the cheering contrast the state of things now indicates and the confirmation of the reality of strong faith. I have just copied out of a book I possess, a bundle of old reports and sermons of the Society at its beginning, the first sentence of one of the very earliest reports written by that great man, that good man, that man strong among the strong—Thomas Scott, our first Secretary. (Applause.) God grant that the principles of Thomas Scott and his brethren may ever remain, as they have to this moment, the ruling and guiding principles of our Society and its work! (Renewed applause.) The first sentence of Thomas Scott's Report of 1802—a year, remember, not only within the lifetime, but within the childish memory of yet living men—was as follows:—"It is with much re-

gret that the Committee meet the Society without having it in their power to report that any missionaries are actually engaged in fulfilling the pious designs of the Society." The income at that time was under 1300*l.*, including five guineas "collected after the sermon by the Rev. Mr. Scott." It was the day of small things in one respect; it was the day of great things in another. Was there ever greater faith than that which animated that circle of men—some of the most practical, some of the most sensible, some of the most truly-English Englishmen that ever lived, when in the face of circumstances that seem to have nothing to do with the growing influence of England and the growing spread of the Gospel, they grasped in all its fulness the thought of preaching the Gospel to the world, and set on foot a Society which for the first time in the history of our Church was to have for its only and undivided object the carrying of the Gospel to the heathen? (Applause.) But this was the state of things—1284*l.* for income, and no missionaries at all. And yet it is recorded of that same Thomas Scott, that after one of those early meetings he said to a young clergyman, who showed some scepticism of work on that sort of scale for a beginning—"Trust me, young man, if you live to my age you will see it make its

way into China and Japan themselves." (Applause.) Let us thank God for this contrast and this glorious example. Surely God calls us to deeper than ever self-humiliation and to stronger than ever confidence in Him and His will. We must be on the track and the path of His will in this blessed missionary work when He shows us thus what He has done. But I will come to the main drift of what I have to say. My only claim to stand up here and speak at all arises, I presume, from my connection with Cambridge—(applause)—and because God has been so greatly and markedly blessing missionary efforts and missionary influence in Cambridge. It is, I know, mainly on that account that I am allowed the privilege of speaking to you this morning. Contrast this with what I have just read to you, and contrast further the fact that up to 1836 not one Cambridge man had ever been a *bona fide* missionary of any missionary society.\* Blessed Martyn and his compeers, as we all know, were chaplains using their position for missionary work. Contrast this with the fact that it is somewhat difficult to say how many men in Cambridge God is now manifestly speaking to, drawing, guiding, bringing forward towards missionary work. (Applause.) Many of us remember, and remember so that we never shall forget, the meeting in this Hall last March, and we know there was quite a little army of Cambridge men present, because they felt that God had put it markedly before them—"Is there anything why you should not serve Me in the foreign field?" In one way or the other it certainly is the fact that in our University—and how we should rejoice if still greater things were done by our glorious rival Oxford—(applause)—in our University there has come to be this very widespread and deep-rooted interest in missionary work. Interest—I mean much more than that—I mean a personal facing of the questions connected with missionary work. It is instructive to remember how God's guiding providence has brought about this good. Like most of His doings it has had to both with the

gradual and the sudden. There has been a long preparatory work measured by thirty or forty years. Forty years ago there was founded a Union for private prayer among the members of the University, which has been doing a blessed work in the union of hearts before the Throne of Grace ever since; and its topics of prayer have always included missionary work and raising up of men. Then thirty years ago or a little less there was founded a Church Missionary Union. What is the great work of the Union? It is very simple, very humble, very real. During most of the academic year we meet for half an hour once a week, and as a rule some missionary fresh from his field of labour, and full of his work, kindly comes to visit us, to speak to us, and to tell us at first hand what the work is and what the Lord does. There are seldom fewer than fifty University men, and often many more at these half-hour meetings on Monday nights, and there we sit to listen, to sing, to pray, to think, and to go away. During the last two or three years there has been a marked growth in attendance, and interest, and in the intense personality of the feeling we bear to missionary work, and the devotedness that has animated these meetings. And now after this has been going on and after the fire has been laid, the fuel has been placed upon it, and in last October it pleased God to bring the sparks to it in a very marked way. We had a visit then from those devoted young men who are now actually beginning their work in China. (Applause.) I had a letter a few days ago from my dear brother in Shanghai, saying that they had just arrived, and we shall hear no doubt by next mail a great deal more about them. They came to visit us in the October term, and I have no doubt that that was God's means of bringing the spark to the fire already laid. But there is one thing that is very remarkable, and is significant of the whole thing, and consequently significant of the principles of true missionary work. A very large part of the visit of those devoted young servants of God at Cambridge was spent in addressing their recent fellow-students—not specially on missionary work, but specially on devotedness to Christ. (Hear, hear.) I take that to be an immensely important

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\* Correct as regards the Heathen World; but Jowett, C.M.S. missionary to the Levant, 1815, was 12th Wrangler and Fellow of St. John's.—[Ed.]

fact. In meeting after meeting we had nothing of missionary appeal before us except the very eloquent appeal of the presence of those who were just going out to the ends of the earth for the Lord. The point they pressed on these meetings, and which they brought home to our minds, was this:—"Are you ready really to serve Him anywhere? That is to say, have you given yourself heart and soul to Him? Have you given yourself to Him with all you are and all you have, to be His instrument, to be His tool, to be His slave, to be what He pleases you to be and to do?" It was an intensely spiritual appeal. I am not going to dilate upon it now, but you will not blame me for once more laying it on the hearts of every one here. We are all lovers and supporters, in some sense, of this work; but let us see to it that we make this missionary spirit not only the first interest of life, but the ruling interest of life, encircling our whole being and our doings day by day. That is the spirit of missionary work. That is the spirit of missionary work both at home and abroad, and of all true work that bears the stamp of Jesus Christ everywhere. (Applause.) Now, I again thankfully recall how the visit in the October term of the China Inland missionaries was very markedly blessed to us in Cambridge. It resulted among other things in a meeting at Cambridge for our own Society, at which two of the Secretaries were present, at which there must have been more than a hundred—I should say two hundred—University men present first and last. I have never seen such a meeting in the room or connected with our work before. It was wholly and solely to listen to nothing but missionary information, and, in reference to each individual, the Lord's call to personal missionary work. And before the meeting broke up pretty late in the evening you might have seen the room full of little groups of men who were gathered around one friend or another (and especially around the two secretaries) to listen to what was needed in qualification for a missionary, what fields were most likely to suit A., B., or C., what there was to be said this way or that. A wonderful evening! And from that evening I know results have already dated, and a great many more are going to date. Well, dear friends, what do

we mean by all this? We just mean that the hand of God is visibly present. (Cheers.) These concurrences of the outward and the inward, the spiritual and the material, in God's ways are so wonderfully significant. You trace them all through the history of the Church. They were never more remarkable than when the Church Missionary Society was founded, when the world looked as shut to the Gospel. The moment after, so to speak, that the spiritual decision to establish this Society had been taken, the world opened, for England came into a position of influence such as she had never had before. There was the finger of God. (Hear, hear.) God moved in the hearts of those London clergymen—those old, despised, mighty Evangelicals. (Cheers.) He moved in their hearts to make them feel just what the Report has reminded us should be the true feeling—that, though the Red Sea was before them, they must go on. The Red Sea of political difficulties opened, and English missionaries were able within a few years to do things which they had never done before. Now I hold that again God is moving far and deep and wide through the Evangelical community of Christendom—far and wide beyond its professed limits, asking about our relationship to Him; and He is in the most remarkable way making more and more the devotedness of His people run towards missionary work. (Cheers.) We see it so at Cambridge. Man after man that is brought to the definite point of saying "I am Thine; use me when and where Thou wilt," finds somehow that there is a drift of responsibility leading him at least to ask, "Is it not in a foreign field?" And now even more and more in these astonishing days, of which the Bishop of London spoke, there is the material opening corresponding to the spiritual tendency, independently from our point of view, but connectedly from God's point of view. Have we ever heard of a more wonderful collocation of the past and the present, the distant and the near, than was given to us just now in Mr. Wigram's remarks about the speakers, when he said that one who is to address us to-night will do so before he catches his train to go back to Jerusalem? (Hear, hear.) Can things be brought nearer than that—

to go back to the city of Melchizedek, of Christ, and the Apostles, the wonderful centre of the world's light and hope, and to catch a train from the centre of modern commerce to do so? The modern and the immemorially-ancient, the material and the intensely-spiritual, meeting together in God's plan. (Cheers.) But now I have said abundantly enough to commend the resolution to you. I commend it solemnly and earnestly again. It calls upon us to see the hand of God. It calls upon us to be sure of a yet larger blessing, and it calls on us to pray with the prayer of faith, the prayer of real faith, the prayer of that faith in which the soul is in union with the great Head and Lord, that there may be many more faithful labourers raised up for the home and foreign work of the Society. But do not let the encouragement of such a statement make us forget the need. One instance of the need and one only, and then I have done. It is so near to my own heart that I cannot but name it. In a letter which reached me only a mail or two ago from my dear brother in China, the Missionary Bishop at Hang-chow—(cheers)—he

speaks, after frequently in previous letters rejoicing in the wonderful devotedness of his dear brother, Mr. Horsburgh, who was just on the point of doing fuller and fuller work in his increased knowledge of the language of the heathen, and who was therefore an invaluable member of the little staff of some dozen missionaries at the most for that enormous diocese—he speaks of this servant of God having suddenly, for a time at least, broken down. The strength, overstrained in the Lord's work, has snapped—weakness, accompanied by terrible pain, suddenly coming on, and the doctors announcing him to be unfit for any work. He can do nothing at present for the Lord in whom he trusts and for whom he lives. Now just take this little solitary spot on the missionary map, and think what that one withdrawal means. Take it as a type of the countless needs of the like kind which the vast field presents; and remember that when we pray for this Society we must pray as those who think that the thing asked for is intensely wanted, and that He who knows the work better than we do is able to answer. (Cheers.)

This was duly seconded by the Rev. H. P. Parker, the Society's Secretary at Calcutta, who gave the meeting many interesting details of the progress of Missions in North India during recent years.

The third resolution was moved by the Rev. C. F. Warren, from Japan. In the course of his address he mentioned that there was reason to believe that there were now 10,000 Protestant Christians in Japan gathered in during the last twelve years. He also dwelt upon the increasing facilities for missionary operations in that interesting country. The following was the resolution entrusted to Mr. Warren:—

“That, in view of the gravity of the events taking place in the Soudan and Afghanistan, which fix the minds of Englishmen on those countries, this meeting puts on record its conviction that the highest interests of this country will be best promoted and most securely defended by prompt and loyal obedience to the Lord's command in making known to all nations, and especially to those nations with which it has been involved in war, the glad tidings of peace on earth and goodwill toward men; and that therefore this Society, which in humble dependence on God the Holy Spirit is already actively engaged on the Afghan frontier, and is preparing for entrance into the Soudan and for the occupation of Quetta, has strong claims on the sympathy and support of Englishmen.”

It was seconded by the Rev. H. W. Webb-Peploe, in the following terms:—

This is a wide resolution, and I want you to grasp it all. My text, as given me here, is the World. And why? The resolution says that all nations with which England has been involved in war have a tremendous claim on England for the Gospel. And what

nation is there with which England has not been at war? We look around and ask ourselves where shall we exempt ourselves from responsibility if we are to find a country we have never been at war with? We must lay our hands on our faces and say before God, “We

owe the debt of the Gospel to every single nation under heaven." Why do we owe this? If we look over the globe, we may ask ourselves whether we are not indebted to every race for some tremendous injuries inflicted in days gone by. We begin with Africa. We owe a debt to Africa that never can be paid for having been the first nation to encourage the slave trade. We owe India a debt that never can be paid, not merely for having conquered her and taken away her independence, but for having for too long time set forth this fact, that the England who had conquered her was afraid of the Gospel. We look to the Far West, and remember what we have done for North America. We shall never pay the debt we owe to that country, which God has entrusted to us. We might study the whole of this map (here the speaker pointed to the great map of the World behind him), and say, "Is there one point through the length and breadth of the globe to which England does not owe an enormous debt for the things she had done in the past, and therefore to which she does not owe the Gospel of Christ's salvation and peace?" We are here in peculiar circumstances. I have generally listened to long accounts of details of work from our missionaries; but to-day we have been chiefly occupied with principles. We are not here to-day, as some have characterized us under the title of M.C.S.—"Mutual Congratulation Society"—(laughter)—but under the title of C.M.S.—"Church Missionary Society." (Cheers.) And that title I ask you to accept as a true definition of our position. God has entrusted to us, as He never intrusted to any other people on the earth before, the dignity and the grand privilege of fulfilling as no other nation can, if we hold to that dignity and that privilege, the words of the Lord Jesus Christ, and of making known to all people the glad tidings of peace on earth and good-will towards men. Such is the key-thought of our resolution; and I ask, are we ready to rise to the height of our dignity and our privilege? Many have, I fear, never thought what it means to be possessed of the Gospel of Christ Jesus in this sense. We have congratulated ourselves on pardon and peace, and on the glorious hopes of eternal life in heaven, and of having a Church never equalled throughout the

length and breadth of the world for spiritual life and blessedness. But have we as a Church and as individuals realized this, that to possess the Gospel of Jesus Christ is to have one great law of expansion put into every fibre of our being, whether ecclesiastical or personal? In this sense that divine law is communicative. It must communicate. It is the inherent property of God to give out, and it has been the same ever since man has been on the earth; and the moment we become possessed of the divine life, that moment we become possessed of this divine honour and great principle of being, we must give out and communicate, because we have God's life in us. (Cheers.) When men are saying in the present day that, owing to the imposition of a tremendous income-tax, and the fear of war in many countries, we must practise the closest retrenchment, it often means that men are putting their hands to their own throats, and spiritually beginning to strangle themselves (laughter and cheers). Let us understand that restriction is the commencement of paralysis in soul and thought and spirit. Let me ask you to realize what the Church of Christ is. It is made up of members; and those who are here to-day must remember, while they plead what God has done in the past, that they have the dignity and privilege of being the leading Society for propagating Protestant truth in this land. They must not forget that they are individual members—portions of that body which has so great an honour laid on it—and each individual member must realize that he has his glorious part to play. What further comes out of the resolution? This—that we are called, every one of us, to prompt and loyal obedience to the Lord's command. And why? Because, as it says here, owing to the circumstances that have arisen of late, especially in regard to the Soudan and Afghanistan, which have fixed the minds of Englishmen on those countries, "this meeting puts on record its conviction that the highest interests of this country will be best promoted and most securely defended by prompt and loyal obedience to the Lord's command." You must all be prepared to allow that; but realize what it means. From the moment you commence to acknowledge that, you should

realize that, as individual members of the body of Christ, a glorious command and privilege is laid upon you. You must give active sympathy and support, you must render a prompt and loyal obedience to the Lord's command. What does it mean? We are looking out for gifts, and asking men to give money, and sometimes we make too much of this. It would be well, at the close of a solemn meeting like this, if I were permitted to rouse your hearts to realize what you mean by "the divine command." I have said that the divine law is expansion upwards to God—the filling the earth with the knowledge of God as the waters cover the sea. Oh, obey that law simply, resolving, every individual member of the Church, that the moment you receive the life of Christ, that moment you will begin to give out. I lay it solemnly on every heart that God's law applies to each. We claim each man, each woman, and we ought to claim each child henceforth, as a worker for the Lord Jesus Christ in the missionary cause. And as we claim each member to become a working member of the body of Christ, we do not satisfy ourselves with the traditional guinea—often, I believe, the beginning of the quenching of God's Holy Spirit in the soul—but each member is to become an actual missionary. We simply accept you, but we only take the substitute of those who cannot go forth themselves. We do not take your money as taking all that can be demanded of you; we take it because we believe it will help God's cause; but we do not take it as fulfilling all the requirements which the Lord lays upon us. Every member of the Church of Christ, the moment he becomes a member, is called to go forth as the Apostles did, and not to count his own life dear so as to finish the work entrusted to him. Five times the Lord, after His resurrection, lays it upon us to evangelize the world. And may we sit at home in ease and flatter ourselves that we fulfil our obligations when we pass into the coffers of a Society the little dole that we think we can spare? When God calls on you He calls for active service. But, it may be said to me, "Why not go yourself?" The answer is that we have our particular sphere, and when our sphere is filled for the service of God we cannot go forth to other spheres;

but the command still retains its solemn claim and call on my soul, and therefore if I may not go myself because of other duties connected with the cause of Christ, or because of a merchant's or other duties connected with social relations, what, then, is the call of God? It is a substitute, paid for pound for pound, life for life, heart for heart—and that substitute is not simply the sixpence, or the guinea, or the cheque, that may never make a difference to a man, but the donation of that which, if possible, may count for a living substitute. Do I talk of my ability to give? God will decide what we shall give. And when the substitute is sent, watch that man or that woman with constant prayer to God for the one who has gone forth to fulfil your blessed privilege. As you watch him, labour over him with God in prayer. A prompt and full obedience to God's commands will make us realize that He is opening out, as He never did before, in a most remarkable way, fields for the operations of the Church at home. And what for? Surely just at this time, when the political and military difficulties shall have been cleared away, when Afghanistan will be open, the Soudan will be open, Quetta will be occupied, we shall rejoice that the Gospel of the Lord Jesus shall be sent abroad to those countries hitherto barred to our progress. Then, who shall go? Are we to be satisfied with the mere gift of a substitute if it is not in our power to go forth to God's work? Oh, young men and women, I appeal to you, rise to the dignity of your privileges, and offer yourselves, if possible, to this noble work of the Lord. I plead for you; do not sit at home and flatter yourselves that the doctrine of substitution prevails in our days. The doctrine of service, that will honour the Lord; the doctrine of self-sacrifice, that will save the world. Substitution is finished; sacrifice and service are the laws of God's Church to-day. Can you not see, looming out in the distant future, the wonderful privileges of the Christian Church? Or, if a nearer horizon shows His Advent, will you not realize that it is your privilege to welcome Him—your Mother Church at home, and you in the mission-field, rising to welcome the Lord! Oh, give yourselves this day to His service, re-

membering that service means delightful engagement in the Master's own work, which is to give the Gospel of Salvation to those who have it not. And, if your hearts draw back from fear or love of ease, if you will not make the self-sacrifice, I ask you to realize that an opportunity given and then neglected may never come again. I have already seen, in my short life, an opportunity coming to many men, and taken away. This glorious privilege you may have by obeying Christ Jesus. Look what it means. Have we not in our own Society names on the roll of eternal fame, making us spiritually envious of their glory? Just take Bridges, in South America, framing the Patagonian language. Although himself taken from the position of a pauper, yet by God's power he was able to frame that language, leaving us a heritage of wonderful ease in winning that people. Take another, not in our Society, whom I

heard spoken of yesterday—Harold Scholefield, who had studied scientific medicine in all the capitals of Europe. He suddenly threw up his magnificent career, and went out under the China Inland Mission, that he might give himself up to the work, acting as a medical man, of saving souls for Christ. At the end of two years and a half he took typhus fever of those he was attending, and as he lay dying on the breast of his wife—as her sister told me yesterday—he said: “Dearest, it is worth all the agony, all the pain and suffering and sadness to have brought those two dear souls to Christ, and to know that I shall meet them there by-and-by.” And then he died. I second the resolution with great earnestness, and pray you, in the day of the Lord's power, that you be willing to rise to the dignity and privilege of the Lord's service, to give the Gospel to those who have it not. (Loud cheers.)

It may perhaps occur to some of our readers that the cause of Africa was not specially advocated by any distinct speaker. The omission was by no means intentional. The Archdeacon of the Niger, Archdeacon Johnson, was to have undertaken the office; but although supposed to be near England, he did not arrive in time to take part in the meetings.

With the Benediction, pronounced by the Bishop of Antigua, the meeting was brought to a termination. The amount collected at the sermon and meetings was about 237l.

The Evening Meeting, of which our annual notice is usually very brief, was this year so remarkably important and full of interest that special details must be given of it. As had been previously announced, the chair was taken by the newly-appointed Bishop of Exeter, the son of one of the most eminent secretaries of the Society, and himself for many years an attached and earnest friend of the Society, who has rendered essential services to it. Much interest of a peculiar kind attached to Mr. Longley Hall's reminiscences of General Gordon, with whom he had much intercourse during 1883. The speech of the Earl of Harrowby, who, having failed to come in the morning, appeared unexpectedly in the evening, deserves a place in the record of the Society's anniversary. There were other speakers also who helped the cause of a meeting which in its way, consisting of an audience largely composed of young men, was perhaps more enthusiastic and full of sustained interest than its precursor in the morning. The special speeches which we have selected are the following:—

*Speech of the Rev. J. R. L. Hall.\**

It is with very mixed feelings that I rise to speak about General Gordon. I feel it to be a very solemn thing to speak of one who is gone from us,

\* Mr. Hall spoke before the Chairman, in order to catch his train *en route* for Palestine at 8 o'clock.

whose life was so pure, so holy, and so heavenly. I first met him at Jaffa. I went to call on some friends who had come down from Jerusalem to Jaffa, and there I found General Gordon. He was a man in whose appearance there was nothing very striking, except perhaps his eyes, which were very piercing, and seemed to search one through and through. At the close of my visit to my friends I said to General Gordon that it would give Mrs. Hall and myself much pleasure, supposing he stayed any time in Jaffa, if he would come and see us. He, however, met my invitation rather coldly, and said he would not stay long in Jaffa. Five or six weeks after I went to Haifa to visit the missionary who was working there. On going into the coffee-room of the hotel I saw on the floor an English saddle, and I felt quite sure, though I hardly knew why, that that saddle belonged to General Gordon. I was right. The next morning the door of my room opened, and in stepped General Gordon, and we at once became great friends. He said, "I have been praying for you ever since I left Jaffa. That day I put your name down in my prayer-list, and I have been remembering you in prayer ever since." He seemed to be in sorrow. He said to me, "I am very restless; I came here for rest and quiet, to study the word of God, and at the same time to discover different sacred sites. I am not satisfied; I am restless; I want Christian work. Do you think that if I were to come to Jaffa, you could give me any work to do?" I replied, "Most assuredly, there is plenty of work to be done, not by one person only, but by many, and I shall be very thankful if you will come." "Very well," he said. "When I come to Jaffa, be sure you take a house for me." I stayed at Haifa three or four days, and General Gordon went with me to see different portions of the work. He went with me to the schools, and he stayed while I examined the children. He went with me to Akka, and in the evening when we walked along the shore he would be sure to speak of some passage of Scripture which he had been thinking about. During the day he asked my opinion on different points. At last he left Haifa, and some time after he went to Jerusalem. When he had left Haifa I felt

myself in an awkward position. He had asked me to take a house; but he did not again allude to the subject. Finally, I wrote to him saying that I had seen certain houses which I thought would suit him, but that I did not like to take one. I thought it would be much better to wait till he came down, and see what would suit him. But before he came I received a letter in which he said, "I trust you have fulfilled the promise you made me at Haifa, and have taken a house for me." Within a few hours down he came with his baggage. He went to look at the houses, and contracted for one, and for eight months from that time—that is from April, 1883, he remained in Jaffa, spending nearly every evening at my house. It is needless to say that he was a very pleasant and a very profitable companion. I have learnt from this man more spirituality than I have learnt from anybody else in this world. He always took a deep interest in Missions, and especially in those of the Church Missionary Society. One day I received a letter from the Committee of the Society stating that they were very anxious to erect a mission-house at Nablous, but that they did not wish anything to be done till plans had been drawn up and sent home. I wrote to the missionary at Nablous, Mr. Fallacheer, and in response to my letter he came to Jaffa and said they were in a great difficulty, that he himself did not know how to draw plans, and that he did not know what was best to be done in a case of that kind. There was no architect at Jaffa, and he said that if we went to Jerusalem for one, he would probably charge not only a large fee, but also heavy expenses for travelling. Why not, he asked, go to a Native builder, show him a house which appears suitable, and get him to erect one like it? I replied that I quite felt the difficulty, but that I thought we might find a way out of it. I said, "There is one among us who can draw the plans, I am not quite sure whether he would like to be asked, but I know that General Gordon could do them. I do not feel perfectly certain that he would not be offended if we were to ask him, but let us go and talk to him about it." We went to his house. We laboured under a disadvantage at the commencement. We wanted to go in the forenoon, but



General Gordon spent the whole of the forenoon in prayer and the study of the Scriptures, and his servants were strictly forbidden to let any one come in during that part of the day. I was admitted on one or two occasions in the forenoon, but it was on account of the kind interest he took in our work. I was obliged to see him on business that morning; when I went into his room I found him at the table in his shirt sleeves. He asked me what I wanted with him, and I replied, "We want your advice with regard to the mission-house at Nablous." Then I began very gradually to tell him what our object was. I said, "We want to erect a mission-house at Nablous, and Mr. Fallscheer has come down to talk to me about the plans." General Gordon interrupted me in my long apology. He said, "I know what you want; you need not speak to me in that way—you want a contribution." I told him that we did not want a contribution, but we wanted something of more value; in fact we wanted to know if he would draw the plans. "Draw the plans!" he said. "Yes, certainly." He at once got a piece of paper, wrote down the number of rooms we wanted, the size of the rooms, the number of doors and windows, and the position of the house, and he told me that he would at once set to work on the plans. In the evening he came to my house with most beautiful plans. The next evening I saw a carpenter and a mason, and General Gordon put down for the information of the men full specifications, and made a complete estimate of what the expense of the building would be; and that house has now been erected at Nablous for the sum which General Gordon said it would cost. A few days after I told General Gordon how afraid I had been to ask him to draw the plans. "At first," I said, "I did not know how you might take being asked to do this work." He said, "You thought that I should be annoyed at being asked to draw out plans for a mission-house. If there is anything that I can do for the cause of Missions I am delighted to do it. What did I come to Jaffa for? Did I not tell you at Haifa that if you could give me some work to do for the Lord, that would set my mind at rest? I was restless because I had been shutting myself up in

Palestine, and had not been putting out my powers for service in the Lord's work." General Gordon did very much for me in Jaffa. He twice took our English service; he visited a number of people; he went with me on nearly every journey that I took to the different mission-fields, and in many ways he assisted and encouraged me in my work. He constantly spoke to me about God's blessed promises, and when I was in difficulty he asked me to put away all care, and said that God would be sure to help me in my Mission work. At last, in the autumn of 1883, he came to me, and said that he thought he must leave, as he had made a promise to the King of the Belgians some months before that if Stanley wished to retire from the Congo, he would go and undertake the work. One day there came to Jaffa a gentleman who seemed to be an agent of the King of the Belgians, and he said that Stanley wished to go home, and that his Majesty wanted General Gordon to go to the Congo. General Gordon asked what time the king would give him to start, and the agent said not later than the beginning of January, 1884. I did my best to dissuade the General from going. I told him that great as the work at the Congo might be, beneficial as it might be to Africa and to the world at large, he should remember that there was no one else who could do the work which he could do in Egypt. "I am convinced," I said, "that Egypt is the place for you to go to." He said all his own thoughts turned towards Upper Egypt. He said his heart yearned for the people there. "I do feel with my heart and soul," he said, "that there is work for me to perform in Egypt, if it were only possible; but the Khedive would never look upon me with favour, and his Government would never consent to employ me if I were to offer my services. But," he added, "I have passed my word to the King of the Belgians that I would go to the Congo, and I must go." But though he wished to go to the Congo it was not possible that he should go as long as he was an officer of the English army, unless he had the permission of the Government. He therefore telegraphed for that permission, and received the reply, "Secretary of State decides to sanction your going to Congo." He brought me this

telegram, and though it had made his way quite clear, he was evidently rather low-spirited and rather hurt at the idea that the Government should so quickly decide to allow him to take employment under the ruler of another country. However, he made every preparation to go. A short time after there was to be a Conference of the Church Missionary Society at Gaza. He said, "I should like to go down there and meet the brethren who assemble; it may be the last time that I can have any intercourse with a number of the missionaries." He went to Gaza, and not only joined in the Conference there, but took public part in our meetings. When he returned to Jaffa he found a number of letters, one of which informed him that the application made to the Government for leave for him to go to the Congo had been received, and that the answer sent was, not "Secretary of State *decides* to sanction," but "Secretary of State *declines* to sanction," showing that a great mistake had been made in the transmission of the telegram sent in reply. Nevertheless, his word having been passed that he would go to the Congo, he sent in his resignation. About that time there appeared at the hotel a most mysterious foreigner. We were unable to ascertain who this foreigner was, but as he spoke French, we called him the mysterious Frenchman. At that time there was a quarantine in Egypt, and no vessel was allowed to go there from Jaffa. Hence General Gordon was obliged to leave in an open sailing-vessel. As soon as he had joined this vessel the mysterious French gentleman came forward, and asked for permission to go with him, and General Gordon gave permission. They started early in December on a very stormy night; but to our great surprise a few days after we received a letter of General Gordon's from Haifa, telling us that the storm had been so great that the vessel had been carried, not towards Egypt, but towards Haifa. I will read an extract from that letter:—"We left Jaffa Tuesday afternoon, and after a stormy night we were south of Gaza. The wind changed and became very strong, and after a long tossing voyage for the remainder of that day and the night up to four a.m.—rain and storm—we cast anchor, and I did most sincerely wish for the day, for I was wet through and

through, and had stood up all night. As for my French friend, he *died* almost as soon as he had set foot on board at Jaffa, and had *remained dead* till put on shore at this place, when he revived. He was as limp as a threadpaper. He went to the hotel, and I have found a French steamer going direct to Marseilles, in which I shall (p.v.) go. In the midst of the misery I found time to study one thing, i.e. that it is the body which suffers, never the soul. I felt that my *soul* was all *comfortable*, while my *body* was *wet and cold* and wretched. Lots of anecdotes, but I have not time to write them. I hope to be at Marseilles on the 25th, and at Brussels on December 29. Good-bye." Afterwards we received a letter from Brussels, telling us that he had started in a French steamer from Akka, and that the voyage was so bad and the steamer so dreary that he determined to stop at Genoa. He landed at Genoa on December 31, 1883. He was travelling all through the night. The last night of that year and the first day of 1884 he was alone in a railway carriage, and the night was spent in prayer. He said, "You were all *thought of* in the train." Oh, what a characteristic thing was that! The last night of the old year, and the dawn of the first day of that year which was to be to him such a momentous, such an eventful one—was spent, how? In bodily misery, in bodily discomfort, amid all the inconveniences of a railway journey on the Continent, after a very unpleasant journey by steamer. But his soul was in communion with his God; he prayed to the Lord, remembering not only himself; he not only prayed that grace might be given to him in taking up that great and important work at the Congo, in which he then believed he was about to engage, but he remembered many others in prayer. He had a long list of names—two or three hundred—of persons who were all remembered by him every day of his life in prayer—names of people of every sort, from kings and queens down to some of the humblest persons on earth. The last night of the old year and the first opening of the new year were spent by him in communion with God, in praying for himself and praying for his friends. We heard no more of him from Europe. We had, I think, one or two letters from Brussels

short notes, but nothing very important. Then we learned from the newspapers that he was on his way to Khartoum, and shortly after we received a letter from Khartoum, telling us how he had been received there. I must here mention an incident connected with the missionary work at Jaffa. Before General Gordon left Jaffa the son of my native pastor was employed at the telegraph office at Gaza, and was in what we thought a very comfortable position. However, he was dismissed, as it seemed to us, unjustly. General Gordon shared in our regret, and he said, "I have no influence in Egypt, at the present time. The Khedive is quite against me, but if the boy is sent to Cairo, I will try what I can do." After going to Brussels, General Gordon undertook, as you all know, the arduous and responsible duties that the British Government placed upon him in Egypt. At Cairo he went to the telegraph office and asked to be allowed to speak to the boy who was there. His first question was, "How is your mother?" She had been very ill at the time when the boy was dismissed. He went to the Chief of the Telegraph Office at Cairo on behalf of that boy, and the result was that his position as a clerk was greatly improved, and he was to receive a much higher salary than he had had at Gaza. General Gordon went on to Khartoum. On the very day that he arrived there, he wrote to us, "I am just visiting the capital of your black brethren, have had a most prosperous journey and been well received (half-taxes would make any one well received!)." He sent a number of messages to his friends. He said, "The events of this life are of no importance except as they affect us individually. Self cannot satisfy us, only our Lord can do that, so you both in Jaffa are learning the same lesson with me in this place." I have not time to tell you more about General Gordon; but I should like to read an extract from the last letter that we received from him. He writes from Khartoum under very solemn feelings, surrounded as he was by the troops of the Mahdi, with no possibility of escape, feeling, no doubt, that within another month the gates of the town might be thrown open to let in those troops, and that not only himself might be killed, but the people around him. He says, "It is a sort of

position where one may say one has no hope but in our Lord. This ought to suffice to us, but till one knows his position one cannot realize what it is to say, 'We know not what to do, but our eyes are upon Thee' (2 Chron. xx. 12). The revolt would be nothing if we had any forces at all, but these we lack, and I am (it is odd to write it) obliged to trust to God alone, as if He was not enough. Yet my human nature is so weak I do worry myself about these things, not always, but at times. What a strange set of inconsistent things we are, half flesh, half spirit, yet God works at us, and shapes us like stones for His temple. What is the object and design of our existence? You can scarcely tell how torn I am between the two. 'Is My hand shortened?' and 'you have no possible way of escape' are continually contending one with another." He then asks after the children, and says that he often wishes that he was back, "quiet, and full of delightful thoughts, instead of thinking evil of every one, and not trusting our dear Lord." "Oh," says he, "there is no rest for me but in the grave. Do not think I forget you, for when Job (xlii. 10) prayed for his friends God turned his captivity. Make your little girl ask our Lord to help me, for vain indeed is the help of man. How wonderful the shaping of the stones! how we hate being chipped! Yet I have dared to ask that the sins of these may fall on me, hid in Christ. Good-bye. Many thanks to you both for your prayers." My dear friends, who is it that writes this letter? Is it one who is sitting in ease and comfort at home? Dangers, difficulties, threats of his life, are put far away for a moment; but he writes as one feeling that he knows not at what moment he may be struck down; and feeling that it is not himself that he thinks of, but the people by whom he is surrounded. His own life, he feels, is nothing, it is in the Lord's keeping; but he yearns after these poor people. In the midst of his anxiety and trouble, in the midst of the responsibility laid upon him as Governor of Khartoum and Commander of the Forces, he thinks of these poor people, who do not know the Saviour, and has grace to ask that their sins may be laid on him—"hid in Christ." (Cheers.)

*Speech of the Bishop of Exeter.*

I am sure we shall all heartily thank Mr. Hall for the most interesting narrative which he has given us—a narrative which must have been new to almost every one here; and we shall heartily hope that he will catch his train for Palestine. (Laughter.) It is now my privilege, as Chairman, to say a few words, and I feel it a great privilege that my words as Chairman may be few. It is just thirty years since I came to London, on Friday, the 22nd of April. On the Tuesday week following, the 3rd of May, it was my privilege to speak on this platform for the Church Missionary Society at the morning meeting—my first work in London after addressing my own congregation. I am going to-morrow down to Exeter to begin work there—(loud cheers)—and my last work here in London is to be permitted to say a few words on behalf of a Society which I have at my heart's core. (Cheers.) I am quite sure that this Society is one which it is a privilege to touch. You cannot touch it without getting an electric blessing; and amongst the greatest blessings of the thirty years that I have been permitted to spend in the metropolis, one of the very greatest has been being permitted to attend week by week, more or less, the Committee Meetings of this great Society. How great was the privilege of being there when dear Henry Venn was there; how great the privilege when the sainted Henry Wright was there; and not less has been the privilege since my dear brother here has been Honorary Secretary of the Society. (Cheers.) I saw once among my honoured father's memoranda the remark, "There is that measure of darkness and of light over the future which is most favourable for faith." So it is with regard to the prospects of our Mission work in the great field of the world. If all were dark, it would indeed require those great giants of faith whom God has raised up from time to time; if all were bright, there would not be room for faith; but there is great darkness, and there are also bright gleams of light. Great darkness? Is it not true that there are still two-thirds of the population of our world "sitting in darkness and in the shadow of death"? Oh, to realize if we could what Carey, as he sat in his cobbler's shop, saw with

regard to this matter! He sketched the world with the heathen darkness which rested upon it, and as friend after friend came to him, he said, "And that's heathen, and that's heathen, and that's heathen," until the tears coursed down his cheeks. Oh, for Carey's real compassion for souls for whom Christ died! There is darkness, a gross darkness, and if we could at all realize the sorrow and desolation of soul of all those who are going towards another world, uncheered by the Gospel of Jesus Christ, we should indeed feel that there is darkness, much darkness, over the prospect before us. Further, we cannot forget that the Church at home is too often riven with schisms and discords, and that is a source of grievous weakness. We cannot forget either the terrible power of infidelity. I observed that our brother who read the prayers at the opening of this meeting left out the word "infidels." I always long for that word, feeling that there is such power in scepticism striving to mine the ramparts of the Church of Christ. But while there is much that is dark, thank God there are points of light. The darkness is shot here and there with bright streaks of light. I do thank God for that Report which it was my privilege to hear read this morning. Although I have attended the Meetings here for more than thirty years, I don't think I ever listened to a Report which was so big with hope for the future of the spread of the everlasting Gospel. I am sure that to those whom God has already gathered in from among the heathen, and who are themselves faithful labourers for Christ, that Report will prove a source of great hopefulness. And, then, Christians at home are drawing more closely together. Thank God there is among them a deep feeling that the "time is short," far too short for them to quarrel with each other, and that we all have one great object, that of spreading the everlasting Gospel. (Cheers.) I thank God for this. I feel sure, too, that amongst the blessed points of light there is faith, simple faith laying hold on God's promise—

Faith, mighty faith, the promise sees,  
And looks to that alone,  
Laughs at impossibilities,  
And says, It shall be done.

I am quite sure that our greatest hope, as the Bishop of London said this morning, for our work at home lies in our seeking to promote the work of Christ abroad. I have never forgotten a little incident of which I once heard with regard to a Methodist congregation, and we may take many a leaf out of the book of the Methodists. (Cheers.) A Methodist minister was asked if he would take charge of a certain chapel. He said, "I will take charge of the chapel, and will undertake that it shall be self-supporting, if you will let me take the Mission work with it; I won't undertake the one without the other; I know that one must fail unless I take the other." I am quite sure that that was a correct view. There is nothing that so stirs the heart for home work as seeking to promote the spread of the everlasting Gospel among those who know it not. One of my greatest hopes in going down to Devon is the hope that we may work together there more earnestly than ever on behalf of the great cause of Missions; and I am quite sure that if in every parish of our land the missionary cause were heartily supported, every other work would be so owned and blessed of God that a new song would be on the lips of many a desponding pastor. (Cheers.) I hardly like to speak of my own beloved parish at Hampstead; but I may just say this—that in the last year we raised from our congregation alone 1017*l.* (Cheers.) The subscriptions amounted to 520*l.*,

the collections to 331*l.*, and the Juvenile Missionary Association raised 166*l.*; making a total of 1017*l.* Oh, I do love those Juvenile Associations! I am sure that they are a power amongst us, and then they are training and educating those who, by God's grace, hereafter, we may hope, will many of them go forth to tell among the heathen the "unsearchable riches of Christ." The Society has been at work for eighty-five years, and there remaineth yet much land to be possessed. It is now entering on its eighty-sixth year; but remember that Caleb was eighty-and-five years old when he said to Joshua, "If so be the Lord will be with me, then I shall be able to drive them out, as the Lord said." He gained possession of that noble and beautiful Hebron, which I can testify is one of the most lovely parts of Palestine. And is it not so with us? The Lord is with us. Caleb says, "As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, so is my strength now, for war, both to go out and to come in." Is not our strength as a Society the strength of Christ? Is not the work to which He calls us the work of God? And when we are engaged in the work of God, to despair would be sin. We must go forward, and God will help and bless us, and we shall be able to say, "The Lord hath done great things for us, whereof we are glad." (Cheers.)

*Speech of the Earl of Harrowby.*

We must all have listened with deep interest to the missionary appeal from the lips which are now cold, and have heard the words of one who will always live in the hearts of his fellow-countrymen as one of the noblest examples of heroism and the greatest of missionaries. I could hardly imagine words more affecting than those words of General Gordon which have just been read. Why do I call him the greatest of missionaries? He was one of the most unpretending of men; he never posed before the world. Most of you must remember how, while he was living at Khartoum for those weary, weary months, not merely his own country, but the whole of civilized Europe was filled with sympathy for that noble man's sufferings, and watching with the

utmost interest for tidings of him. This showed that he was regarded generally as the greatest of missionaries. We know that society in many of the old countries of Europe is to a large extent in a corrupt state; but the name of General Gordon seemed to touch a chord in those countries which awoke a sense of nobler and better things. And I believe that one effect of that man's example was to lift up a noble standard for the cross in a way that no professional missionary could have lifted it up, and to oblige devotees of pleasure and people who had thought but little of such things to acknowledge the power of the Gospel. Many who saw him and spoke to him could not understand him. It was to them a marvellous sight to witness, and I feel that we can hardly

be grateful enough to that great man for the infinite benefits which he has bestowed upon us as friends of Missions. I feel that the present moment is one of those crises in the history of the world which ought to make all those who value missionary efforts endeavour, at the expense of every possible trouble, to push forward the great cause. Why do I say this? You see a most startling spectacle. If you look round the world you find that, through some extraordinary influence, all the civilized nations are pressing forward to unite with the uncivilized. There is not any part of the uncivilized portions of the world in which civilization does not seem determined to force its way. For a long time England seemed to be the only Power that moved in that direction, but for the last twenty years it has become a perfect rage among the civilized nations of the world generally to push into every corner of the earth, however dark it might be and however strange might appear its inhabitants. Now, as Christians, we believe in the inestimable value of the Christian religion, and surely it is of the utmost importance that when civilization is rushing onward among uncivilized races, Christianity should proceed in the same direction, so that those races may not receive false impressions, and the whole of the Mission work of the future be rendered ten times more difficult. If, after mixing with civilized races, the uncivilized seem to have gained nothing but the vices of civilization, what a heavy task will be laid upon future missionaries! For heaven's sake, let us send the message of the Gospel along with civilization, so that its healing waters may fall upon those uncivilized races and enable the good seed of salvation to take root at the same time as the seed of civilization. It is really worth while to think on this point. Civilization talks very grandly and bravely about what it bestows on different races of mankind, but it very often forgets that half the good which it professes to give, and which it has given, is entirely the effect of Christianity. (Cheers.) In fact, I might say that they are beautiful garments in which it arrays itself, but they are garments which Christianity provided 1800 years ago. (Cheers.) What do I mean by this? Why, the care for the poor, and for the homeless, the hospitals for

the sick, the provision for lunatics, the respect for women, the love for the slave and the abolition of slavery, these are some of the proudest boasts of civilization, but they are owing entirely to Christianity. (Cheers.) Let us be careful that while civilization goes forward, as it is doing, I suppose, unmistakably, we point out whence its most beautiful and brightest gifts come, and let us strive to keep the cross of Christ prominently in view. We have heard this evening of the hopeful view of things. I thoroughly agree with those who think that we have great cause for hope with regard to our missionary work. It is quite essential that we should never talk of Missions with anything like "bated breath." I don't think, for my part, that we say half enough—I say this with great humility—about the wonderful fruits that Missions have produced within a short time. I don't think we speak boldly and pointedly enough of the enormous work that has been done. Let us just consider how very short a time has elapsed since anything like organized Mission work was begun. It is one of the sad regrets of the past to think how many opportunities England has missed of which she ought to have availed herself. But have you ever thought of the enormous difficulties of Missions on their first starting? I have sometimes said to myself: Supposing the French had conquered England in the time of Napoleon, thereby exciting a bitter feeling among the English people; and supposing France had then sent missionaries to this country to alter the whole of the English religion, the missionaries talking French, and no one scarcely understanding them; and supposing the French had settled in very small numbers among a population which had a natural feeling of hatred against them as conquerors, and supposing the people had held to their creed as the only true one, as their forefathers had done for centuries, what a difficult task it must have been for the conquerors, with the natural feeling of the whole population set against them, to induce the English race to accept their religion! Now that is really very much like the position which we have occupied, and still occupy, in India. We have come there as conquerors, we have come there with a different language and with a different

dress from those of the native races, and yet we have sometimes appeared very much surprised that the walls of Jericho did not fall down at once before us, that the native population did not at once accept our creed. When the thing is put in that way, you must perceive how very difficult missionary work has been. But there have been other difficulties. Consider how the authorities in England for a very long time set their faces against Mission work; how, for instance, all the leading political men of the day set themselves at its commencement against missionary work in India. Then, again, think how difficult it must have been for missionaries to counteract the effect of the bad examples of their fellow-countrymen. That is one of the most painful subjects connected with the history of Missions to the heathen. But when we consider what have been the results of Missions we may justly take courage with regard to them; but we ought to remember that the conduct of some of our brethren abroad has been one of the greatest stumbling-blocks. And then let us think a little of what the difficulties of our Native converts have been when they have accepted the religion of Christ. We talk sometimes of its being difficult to acknowledge our Christianity in England; but have we ever thought what a terrible lot has befallen a great many converts in different countries—the giving up of their homes and of their positions—the altering of their whole position in life. We cannot but admire immensely that noble band of converts who have sacrificed much more than any English people could do for the love of Christ. Well, these difficulties have often stood in our way, and yet, notwithstanding all of them, we see remarkably encouraging results. I think we have never had such reason to go forward and persevere in the good work as we have now. Let us take care that in whatever society we may be we never let a word pass in derogation of Missions or of missionaries. (Cheers.) If you let a word pass as to Missions not succeeding or missionaries being a "poor set," you are encouraging that horrid feeling of the world which is inclined to judge coldly of all religion, and remember that your silence in reference to the opinion you hold is calculated to be a great stumbling-block to the cause. When things of that sort are said, do

you stand up for the missionary cause? If you want encouragement in this respect, just think of General Gordon; just think of him who was never ashamed of his colours, and who at last, without any endeavour after fame on his own part, has attained that wonderful position which the greatest writers and the greatest philosophers would in vain seek to attain in English hearts. (Cheers.) There are two or three things which I should like to see impressed very much on the minds of the friends of Missions at the present time. One of the most important openings for this Society is that at Aden. Why? Because in tapping that you would tap one of the most important centres of the Mohammedan world. I look myself with the greatest possible hope to the future of many Mohammedans. I know no nobler kind of men than are to be found among them. In many parts of the world I have met Mohammedans, and I hope that some of them will come forward and be amongst our best missionaries. I believe that any one who knows India will admit that there is a quiet, not a noisy, religious movement going on among Mohammedans. Some leading Mohammedans in India have joined the Christian Church, and I believe that if more are seen coming over to the cause of Christ, enormous results will follow. I take great interest in Quetta; circumstances have led me to do so; and I have a very strong opinion that before long we may touch Central Asia with Mission work through Quetta. One other point that has struck me, and it is a very important one, is that we are trying as a Society to get the very best men we can in the Divinity Colleges. It is cheering to have heard of the excellent Native missionaries who are now being trained by the English missionaries. I know nothing so encouraging in respect to the future, as to hear of this noble band of 240 ordained Native clergy. I entreat this great meeting to view the cause of this Society as their own—not their own in the aggregate, but their own individually. It is so easy to say that it is our neighbours' cause and our Church's cause; but let us remember that it is our cause individually. There is nothing like individualizing your interest, and if different men take up, as it were, some little spot

in the mission-field, and speak especially of that, they will thus promote increased and general interest in the mission-field at large. I have to apologize, my friends, for having occupied so much of your time, but I do feel it a great honour to have been permitted to

speak on behalf of this great cause, than which there is none that ought to engage our sympathies more, to make us more grateful to God for His mercies, or more hopeful for the future of our country. (Cheers.)

The other speakers were the Rev. W. Gray, whose turn it was to make a Secretarial statement in lieu of the written Report; Mr. Charles Douglas Fox, a lay member of the Committee; the Rev. C. F. Warren, from Japan; and the Rev. Gilbert Karney, of St. John's, Hampstead.

On the following Thursday morning the Rev. F. E. Wigram, the Honorary Clerical Secretary, entertained at breakfast about two hundred and forty members of the Committee and Honorary District Secretaries from all parts of the kingdom. After breakfast there was much interesting discussion as to the best means of promoting and extending the work of the Society. The announcement was made that, in some one week in the ensuing autumn or winter, simultaneous meetings will be held in all the large towns of the kingdom, which will be attended by lay and clerical members of the Committee for the purpose of conferring with local friends. It is reported that altogether "the Conference was of a very hearty, hopeful, and practical character." K.

## A VISIT TO COREA.

BY THE REV. J. R. WOLFE, FUH-CHOW.



HAVING been ordered away by the doctors for a change of air and scene on account of health, when tranquillity was restored after the late excitement consequent on the hostile operations of the French on the River Min, I left Foo-chow in the early part of

October with the view of spending a few weeks in Japan, in hopes of being able to visit some of the C.M.S. out-stations in that country, and have the pleasure of seeing with my own eyes something of the great work which I had learned from report that the Lord was doing in the "Land of the Rising Sun." After a very pleasant passage of two days in the ss. *Tai-ku*, I arrived in Shanghai, where I was most cordially welcomed by my dear old friend and brother, Archdeacon Moule, with whom I stayed for a day or two, and then took passage in the ss. *Yokohama Maru* for the port of Nagasaki. Here I arrived after a most delightful passage of two days, and was received and welcomed by another dear old friend and brother, the Rev. A. B. Hutchinson.

After a few days' very pleasant rest under the hospitable roof of Mr. and Mrs. Hutchinson, it was discovered that the necessary passports to enable me to accompany Mr. Hutchinson on a visit to the C.M.S. out-stations in the province of Kiu-shiu, could not be procured in sufficient time to allow me to carry out my original purpose within the limited period of time at my disposal. I therefore was compelled to abandon my first plan, and as a good opportunity offered of a passage to the Corea, I took advantage of this, and decided to pay a short visit to the "Land of the Morning Calm." The Coreans love to call their country by this poetic name. Foreigners have



given it the name of the "Hermit Nation;" but it no longer deserves this sobriquet, for it has now opened its gates wide to the men of other lands, who are welcomed by the Corean people with a cordiality all the more surprising when we remember their long and determined hostility to all intercourse with other countries, and the violence and fanaticism with which they maintained their isolation against the repeated efforts of other powers to break it down.

During my stay at Nagasaki I had most pleasant intercourse with the two C.M.S. brethren, Messrs. Hutchinson and Brandram, from whom I received great kindness and much refreshment to my spirit, and was much encouraged by the order and earnestness of the services which I attended in the Native church. I had also the great pleasure here of meeting a great many of my old Hok-Chiang friends, about 400 of whom have emigrated to Nagasaki, and occupy several streets in the town to themselves. They were very glad to see me, and I had the happiness of preaching to them in the streets of Nagasaki the "Old, old story of Jesus and His love," and distributing among them several copies of the Gospels of St. Matthew, St. Mark, and St. John in Chinese, which I had brought with me for the purpose. Mr. Banister had on his recent visit to Japan discovered this colony of Hok-Chiang people, and on his return to Foo-chow acquainted me of their existence, and suggested that, as I was about to visit the place, I should take these Gospels for them. Many of them, after the preaching, invited me to their houses, where I found several of our Foo-chow colloquial books and New Testaments, which they had brought with them all the way from their old home in Hok-Chiang in Fuh-Kien. My presence created quite an excitement among these poor emigrants, and they looked upon me quite as an old friend from the old home which they seemed to love so well. I had many inquiries addressed to me as to the welfare of their friends and relations, some of whom I knew, and could tell them that they had embraced Jesus Christ as their Saviour, had found the riches that fade not away, and were rejoicing in the glorious prospect of an eternity of perfect bliss in heaven with the Lord, when they left this life of poverty and toil.

The day following I went on board the ss. *Nanzin*, which lay in the harbour preparing to take her departure for Corea. About 5 p.m. the same day she got under steam, and slowly moved down this lovely harbour, passing by the man-of-war ships of England, America, Germany, Russia, and Japan, as they peacefully reposed on the bosom of this magnificent land-locked bay. There were two Germans and an American doctor and his wife, Dr. and Mrs. Allen, on board as fellow-passengers, and very soon an interesting discussion arose between them on the comparative beauties of the respective harbours of Nagasaki, Naples, and San Francisco. I do not think it was finally settled by the friendly disputants which of the three deserved to bear away the palm, but it was admitted on all hands that Nagasaki was among the most beautiful harbours in the world. It is indeed a splendid haven, safe and commodious, and capable of holding the largest fleets. The scenery which surrounds it is grand and picturesque, and the hills on either side rise about 1500 feet, and shut out completely the view of the sea, giving it from within the appearance of an inland lake. As our steamer moved along, our little party were occupied with observing the various points of beauty and interest on both sides, and making enthusiastic and appropriate remarks on the surpassing charms of the surrounding scenery, which was rendered, if possible, more fascinating by the glow which poured down upon it from the western setting sun.

In a few minutes more we were abreast of "Sacrifice Hill," as Pappenberg is now called, from its having been the scene, 300 years ago, of the great holocaust of Japanese Christians, offered up to the bigotry and fanaticism of the Japanese Government, and perhaps also to the political plottings and misconduct of the Jesuit priests. This Sacrifice Hill is a pretty spot. It is a conically shaped rock, standing in the entrance of the harbour, surrounded by the deep blue waters of the ocean, and crowned with fine old trees at its very top. Rising some hundreds of feet above the surging waves around its base, it is a conspicuous object on the beautiful panorama as beheld from the land side, and is seen from some considerable distance out at sea. The tree is still pointed out, from beneath the ancient branches of which the devoted Christian confessors were hurled alive down into the deep cold waters, under the waves of which they found a martyr's grave, and mingled their Christian martyr-blood with the angry billows that dashed all round the shores of old Japan. As our ship passed quite close by the spot, a feeling deep and solemn came over my spirit, and I could have taken off my hat in reverence to the memory of those spiritual heroes and heroines, and in sympathy with the noble testimony borne right faithfully by so many who loved not their lives unto the death, but laid them down on the spot, rather than deny their faith in Jesus Christ our Lord; and as I gazed upon that rock, and thought upon the wonderful change that has taken place in Japan, and the remarkable movement that is now apparently contemplated by its Government in the direction of Christianity, I felt that these martyrs of Pappenberg died not in vain, nor was their blood mingled with the waters that swept round the coasts of Nippon without an object, and the words of old Tertullian came into my mind, "The blood of the martyrs is the seed of the Church." Surely, surely the memory of what happened on this rock of Pappenberg will allow the waters that splash around its base to drown all religious rancour, though they cannot efface or wash out the dark, deep stain of Romish error and superstition which the Jesuits have mixed up with their teachings of Christianity in this "Land of the Rising Sun." Opposite this picturesque and ever-memorable rock, across the narrow channel, on the mainland, stands a simple, unpretending little church, erected by the Roman missionaries, an appropriate memorial to the faith of the martyrs of Pappenberg.

Sacrifice Hill was soon left behind, towering in its grandeur with all its touching memories, and surrounded by the melancholy moanings of the wild waves as they rolled in from the troubled ocean, while we were rapidly borne away out into the vast watery expanse by the ss. *Nanzin*. The wind blew very strong and the sea was very rough, and most of our little party very soon succumbed to the cruel tyranny of *mal-de-mer*. I was feeling miserable. The night had become very stormy, blowing almost a typhoon, and most of the passengers suffered much from the heavy rolling and pitching of the ship. I was very sea-sick, and began to regret very heartily that I had ever embarked on this voyage for Corea; but regrets were useless under the circumstances, and as I could neither rest nor sleep during the night, I earnestly longed for the day.

With daylight came peace and tranquillity, as our noble steamer ploughed her way into calm waters, amid the straits of the numerous islands, large and small, which are plentifully scattered along the south-western coast of Corea. Many of these islands rise hundreds of feet up out of the blue sea. Some of them are covered with verdure, while others present only a weird and barren appearance to passengers as they look upon them from the deck

of the steamers. Altogether they offer to the eye a pleasing tableau as the great waves which dash against them rise and sparkle their snowy spray in the bright rays of the morning sun. About 10 a.m. we steamed through a very narrow pass, with gigantic rocks rising up high on both sides, and it seemed as if some mighty convulsion of nature had taken and riven a large island in two, leaving a deep chasm between. After this we passed close by many smaller and apparently uninhabited islets, and about noon entered the harbour and soon anchored in front of the foreign settlement of *Fu San*.

This is the most southern port open to foreign trade in Corea. The harbour is deep and commodious, and perfectly sheltered from the strong winds and typhoons which sometimes visit this region. Like the harbour of Nagasaki it is surrounded on all sides by high hills, which form it into the appearance of a deep basin perfectly land-locked; but these hills are entirely bare and destitute of that verdure and picturesque beauty which attracts and fascinates the eye of a stranger at Nagasaki. The foreign settlement at *Fu San* is prettily situated round the base of a wooded hill, at the head of the bay, and is almost entirely occupied by Japanese. These have had possession of it now for nearly 300 years, when they took it by force of arms from the Korean king, and until very recently they allowed no Korean to reside within the precincts of the settlement. The Japanese considered themselves the superior race, and, it is said, ill-used the Natives and treated them most unjustly in every way. The signing of the recent treaty between Corea and Japan, and the advent of Europeans, have, however, entirely altered this condition of things, and now the Coreans can open houses of business here, and many of them at present live in the town.

There are not a dozen Europeans at *Fu San*, and these for the most part are connected with the recently established customs service of the Korean Government. The Japanese population is about 2000, mostly traders, emigrants from *Tsu-shima*. The Japanese Government maintains in *Fu San* a consulate and an efficient staff of subordinates and police. There is also a chamber of commerce, a Japanese National Bank, a telegraph office, a hospital and a large public school; and to all intents and purposes this settlement is a Japanese town and alive with Japanese civilization. I visited the school, which I found with an attendance of about 200 boys and many girls. The discipline of the institution is conducted on European principles, and the blackboard was in constant use. The teachers and pupil-teachers showed me much courtesy, and took considerable pains to explain to me in Chinese writing their system of teaching and the progress they had made. I came away from this school much impressed with the thorough-going character of the Japanese, and the earnestness of their desire to rise in the scale of Western civilization, and I was much pleased with the evidence that I discovered on every side of the deep interest which the Japanese Government takes in the welfare and protection of its subjects wherever they may be. But oh, one longs for the time when they will as earnestly seek after those higher spiritual blessings which Christianity alone can give them, and without which they cannot be truly great or become truly civilized!

The principal part of the trade at this port is in the hands of the Japanese, but now the indefatigable and ubiquitous Chinaman has invaded the position, and bids fair to outrun the Japanese in the race of competition and trade. The exports of *Fu San*, and indeed, of nearly the whole of Corea, are chiefly skins, hides, bones, fish, shark-fins, tobacco hemp, grass cloth, beans,

copper ore, and gold, nearly all of which were exhibited in the shops and streets of the settlement. The gold is collected from the beds of the streams and rivers which flow down from the hills. The Native city of Fu San is between three and four miles from the settlement on the same side of the bay, and surrounded by a wall after the manner of Chinese towns. Most of the houses in this city and suburbs are merely mud huts, with straw-thatched roofs, and the inhabitants for the most part seem to be miserably poor. The people, however, appear well dressed, and it is a very rare thing here, and, as far as I have been able to observe, in other parts of the country, to see an ill-clad person out of doors.

I spent a good part of a day visiting the suburban villages of Fu San, in company with a Korean whom I accidentally met in the streets of the settlement, and who introduced himself to me by suddenly grasping my hand and saying in English, "How do you do?" The outward appearance of these villages was indeed wretched, but, as I found afterwards, the interiors of the houses were extremely clean and tidy. As I went along and passed house after house with their low hut-like doors, their dilapidated walls and scraggy straw-thatched roofs, my guide continually exclaimed, in broken and uncouth English, "Corea house baed, baed, wery baed. English house goot, goot, wery goot. More better, more goot." I was received in these villages with much cordiality and kindness. No rude remarks apparently were expressed towards me. The demeanour of the people was decidedly respectful. The entire absence of curiosity, or at least the outward expression of it, at the sight of a foreigner on the part of these people was very noticeable, and surprisingly pleasing to one accustomed to the boisterous excitement of the crowds which press around a European on his appearance in the towns and villages of the Celestials. Even the children in a Chinese town or village scream with fright and run away at the sight of a foreigner, but here, and in other parts of Corea which I visited, the children did not show the slightest signs of alarm at seeing me, but came very near, allowed me to pat them on the head, and seemed quite pleased at my doing so. My Korean friend conducted me through narrow lanes and many turnings, and at length brought me to his own miserable-looking dwelling. He at once brought forth a large rug and spread it on a wooden dais in front of his house, and politely begged me to be seated. He then set the women of the house in motion with a view to bring refreshments, and they very soon appeared with quantities of fruit and Native wine, and placed them before me. Though my friend's house looked very mean and poor outside, I found it was very clean and tidy inside. Like most of the Korean houses the rooms were very small and almost entirely destitute of furniture. They contained no chairs or tables, but the floors were nicely matted after the manner of Japanese houses, and on these carefully matted floors the Koreans squat and sleep and eat. There are no fireplaces in the rooms of a Korean house, but there is always an empty space left underneath the floors, into which, by means of a flue, the heat and smoke from the cooking-stove are conveyed; and in this primitive way the whole house is warmed up. The doors of the houses also are very low, and an ordinary-sized man in order to enter must stoop, yea, almost crouch low.

The country round about the immediate neighbourhood of Fu San is mountainous and barren, and almost entirely destitute of foliage, but there are fertile valleys running between the mountains, where wheat and rice and millet and vegetables of various kinds are plentifully produced. The people of this neighbourhood have the reputation of being indolent and

thrifless, and lacking in enterprise; but the system of government under which they live is not calculated to encourage either industry or thrift among its people. On the contrary, it destroys in them every motive for enterprise, and every desire to accumulate wealth. I have been told on good authority that the Korean Government compels its subjects to deliver in an account of their property and profits annually, and all that they have acquired beyond what is necessary for the bare support of themselves and their families must be surrendered to the king. The roads all over the country are wide and kept in tolerably good repair, and compare very favourably in this respect with China, where roads are non-existent, except in the neighbourhood of large cities, where they are allowed to fall into utter ruin. The climate of Fu San is considered exceedingly salubrious. Europeans who have resided here for nearly two years informed me that the summer is quite cool, and the winter beautifully bracing. Once communication is fully established between China and Corea, I have no doubt but that Fu San will become a favourite health-resort to Europeans living in China.

At 5 p.m. the following day, we left Fu San harbour, and the *Nanrin* steered her course through countless islands along the west coast. Some of these islands are very large, and rise to a considerable height above the level of the sea. On the return passage a Japanese gentleman on board the steamer pointed out to me the island of Quelpart, the largest of the group, once an independent kingdom in itself, and at later times a penal settlement to which the Koreans sent their criminals from the mainland. A mountain, about 6000 feet high, rises in the very centre of this island, and on its summit there is an extinct crater, which at no very distant period, it is said, poured forth its volcanic fires. Many of these islands along which we passed looked as if they had been at one time or another the subjects of violent volcanic action.

After forty-eight hours' rapid steaming, we arrived at *Jen Chuan*, and anchored in the roadstead in front of the foreign settlement. The town of *Jen Chuan*, which gives its name to the port, is four or five miles distant from the settlement, which locally goes by the name of *Chi-Mull-poo*. It is situated at the mouth of the River Han, which rises in the mountains on the eastern coast, and flows right across the country to the north-west. The anchorage in front of *Chi-Mull-poo* is not very safe, and large ships have to anchor about a mile or more from the shore. There are also many sunken rocks about, and the strong and rapid current which runs here renders it quite dangerous for ships. The arrangement for landing cargo, &c., is very poor, indeed it can hardly be said that any such arrangement exists, and passengers have to pay a most exorbitant price to the Native boatmen for the luxury of being taken ashore. *Chi-Mull-poo*, however, is altogether a new place created since the opening of the country to foreigners, a little over a year ago, and has not had sufficient time to undergo very many extensive improvements. The American and Japanese Consulates are the most substantial buildings in the settlement, Japanese traders are fast crowding into the place, and putting up temporary shops and places of business. A fair sprinkling of Chinese also have come hither, and display their characteristic ability and love of trade. It is quite a stirring little place. The European quarters have already been marked off, plots for houses have been purchased, and the various nationalities contemplate erecting large European buildings, and it is expected that before very long this will become the model settlement of Corea. The site for the contem-

plated British Consulate lies on the summit of a pretty hill overlooking the harbour, which is plentifully studded with little islands, and must be a very beautiful sight in the summer when these islands are covered with green, and blooming with wild flowers. The hills about the settlement are covered with fir-trees and dwarfed oaks, and the dark mountains of *Seoul* are seen rising far away in the distant east. There are about twenty Europeans living at Chi-Mull-poo, and they all bear testimony to the exceeding healthiness of the place, though the Japanese have suffered much during their residence there, as the number of grave-stones in their cemetery mournfully testify. The renowned island of *Kwang-Hwa*, the favourite resort of the ancient kings of Corea, is situated a few miles up the river from the settlement. It is now deserted by royalty, though not by its own charms and beauties, which will, no doubt, as the settlement grows into importance, attract the lovers of nature to its shores.

As soon as the steamer *Nanzin* cast her anchor in the roadstead, I at once made preparations for a visit to Seoul, the capital of Corea, which lies twenty-eight English miles east of Chi-Mull-poo, over a rough and mountainous looking country. The captain and others represented the difficulties in the way, and discouraged the attempt. It would be necessary, they said, to sleep one night on the road, the accommodations were abominable, there was no guide; I could not speak a word of the language: how was I to get on? But I determined to go, and an hour after the arrival of the steamer at this port, found me mounted on a Corean pony on the road to Seoul. Dr. Allen, who had previously visited the capital, kindly gave me a few directions, and after the purchase of a few necessities (e.g. knife and fork, bread, meat paste, &c.) at "Harry's Hotel," I engaged a pony with a pack-saddle and horse-boy to take me that night, if possible, into Seoul. This pony was a most vicious animal, and very nearly put me off from making the attempt. As soon as the creature saw me approaching to mount, it reared and kicked furiously, and opened its mouth and flew at me like a tiger, to the great amusement of the bystanders. I thought to myself, if the temper of this animal was in any degree an index to the tempers of the people, I had better not visit the capital. There was no other pony to be got. I made another attempt to mount, but with the same result. At length the Corean horse-boy ran and procured a large bag, and therewith blindfolded the pony's eyes, so that it could not see me, after which I mounted with comparative ease, and at once started for the road.

It was a beautiful day. All nature seemed to conspire to make it pleasant; even the pony became subdued under the soothing and sunny influence of the day, and it trotted along pleasantly for many miles. About a mile from Chi-Mull-poo, we came to a Native village, a most miserable-looking place. Though the people were exceedingly well dressed, the houses were the most wretched of hovels, and one began to wonder whether they could be the dwellings of human beings. This village was evidently the home of my pony, for he stoutly resented my attempts to drive him beyond it. The people, however, were very friendly, and very good-naturedly came forward and led the animal beyond the village, until his own inclinations prompted him to go along.

The country in the neighbourhood of Chi Mull-poo is wild and comparatively barren. There are a few villages scattered here and there, and this part of the coast seemed evidently very sparsely populated. The hills were covered with small, stunted fir-trees and dwarfed oak, and the

persimmon-tree seemed abundant, especially in the neighbourhood of the villages. At this season they were laden with fruit, which is much valued by the Coreans. The people, as I went along, were busy gathering in the rice-crop, which certainly looked very poor, the stalk not being more than a foot in length, and the grain very small and impoverished. As I advanced towards the capital the land became more fertile, and the crops of rice, millet, and vegetables were much superior. Both men and women were working in the fields. All were wonderfully civil, frequently coming out of their fields to greet me. The road from Chi-Mull-poo to Seoul is wide and level, and kept in good repair, until within two or three miles of the capital, when it becomes almost impassable, and does not deserve the name of road. It is a succession of deep ruts and large boulders and broken rocks, and one wonders how the little hardy ponies can travel over it without falling down under their burdens.

About 3 p.m. I arrived at the halfway inn, where it was supposed by my friends on board the *Nanzin* I would be compelled to spend the night. It was indeed a most wretched place; no accommodation at all. No chairs, no tables, no place where one could sleep with any comfort; abominably filthy, and horrible smells. There were about twenty or thirty ponies here with their packs, and the noise of these animals neighing, and their keepers screaming, and swearing, apparently, was anything but pleasant to listen to. After a short rest to the pony, of which I also was very glad, as the ride on the pack-saddle was the reverse of pleasant, the *ma-fu*, or horse-boy, made signs that it was time to go. My pony again manifested his aversion to my getting on him, and showed it in the same alarming manner as he did when I first approached him at Che-Mull-poo. The same process of blindfolding had to be practised on him before he allowed me to remount. This difficulty being overcome, I took leave of the villagers, who were very friendly, and did all they could to show their friendship during the short time I stayed among them.

There were still thirteen English miles to travel before reaching Seoul, and it was necessary to hasten in order to get in before the city gates were closed, which they are at 7 p.m. Soon after leaving this inn we entered an extensive valley, covered with tall coarse grass, which men and women were busily engaged in cutting down, apparently for firing. The country now became more fertile, and crops of beans, turnips, and lettuce were quite common, and very good. The roads were literally crowded with bullocks and ponies, carrying pack-loads towards the capital. We now approached the *Han*, on the eastern bank of which stands the large town of *Mapo*, about three miles from Seoul. Before reaching the river I travelled over one mile and a half of deep sand, which is left by the waters of the *Han* when it overflows its banks, as it frequently does in the summer-time. Here I saw large flocks of wild geese, probably a thousand, flying about the sand, and evidently wishing to attack a rice-field, which was close by. These flocks of wild geese appeared comparatively indifferent to the presence of men, for they came very close to us, and were not in the least frightened.

About six o'clock I arrived at the river, which I crossed, pony and all, in a boat; fare, two cents. After crossing the *Han* I passed through the town of *Mapo*, which appeared densely populated, very dirty, and houses miserable. Here I felt very thirsty, but I was warned not to drink the water, which is considered bad and poisonous. The *ma-fu* brought me some persimmons, which I enjoyed much. The road now became very bad, rough and muddy,

and my poor pony could hardly creep along. The ma-fu became restless, and made signs that he wanted to sleep in a small house on the road-side, and could go no further. I made signs that he must go, and as we had two miles yet to make before reaching the city, I pressed on the pony. At this juncture I overtook a Chinaman on his way to Seoul. He at once addressed me in "pigeon English," to my great satisfaction, and I got from him a good deal of useful information about a sleeping-place for the night. It was now quite dark, but I got into the city just before the gates were closed, and thanked God for a prosperous journey thus far.

But now that I had got in my difficulties commenced. Where was I to go? I did not know, and my ma-fu had entirely forgotten the directions he had received. I, of course, could not speak a word. The ma-fu led me about for nearly an hour through narrow lanes and dirty streets, and at length gave it up in despair. The people were extremely civil and friendly. The Corean hotel, for which I was in search, was really non-existent, though it was contemplated, and the house for it engaged, but the people knew nothing of this. At length, having accosted a Corean gentleman in the street, I endeavoured to ask him in Mandarin Chinese to direct me to the hotel near the Japanese Legation. This gentleman very kindly tried to make out what I wanted, and most politely walked along with me to the Japanese Legation, where I found the very place I was in search of, viz. the incipient Corean hotel. An American officer of the U.S. Navy made his appearance, to my great satisfaction, in the courtyard, and on inquiring of him whether this was not the Corean hotel, he replied, "No, sir, but I hope it will become so some day." This gentleman invited me to rest in his rooms, and showed me much kindness during my stay in the capital, and gave me much useful information about the country and the people. In a short time the future landlord of the future hotel conducted me to a nice clean well-matted room, with a small table, two chairs, a lamp, but no bed or bedding. Where was the bed, I inquired! A shake of the head—there is none! I felt very tired and hungry, and after quite thirty minutes' waiting, one of the most filthy, greasy-looking men I ever saw made his appearance with four eggs nearly raw, four persimmons, a bottle of beer, and some tea. The tea, though very bad, was very grateful; and as I had brought some bread with me from Chi-Mull-poo, I made myself comfortable. In about half an hour afterwards my greasy friend appeared once more with a beef-steak, horrid-looking, tough, and badly cooked. Of course I sent it away.

The night was very cold, and the prospect of no bed was not cheering. The captain of the *Nanzin* very kindly lent me two blankets to put under me on the pack-saddle as protection, and to use at night in case of necessity in the way-side inn. With these blankets over me I lay on the floor, with my boots for a pillow, as no such article could be found by my greasy attendant. I did not sleep well; all my bones ached from the ride of twenty-eight miles in the pack-saddle, and the hard boards of the floor did not improve matters in this respect, and I arose early next morning not much refreshed. While waiting for breakfast a nice Corean boy came to pay me a visit, and from him I took a lesson in the Corean language. I found it most interesting, and entirely free from the peculiar difficulties of the Chinese intonations, and I fancied that I could in a short time master it so as to be able to talk in it. Before I left I could manage to call for most things that I wanted at table.

After breakfast of fresh eggs and persimmons, I went out to examine



the city and the various objects of interest that were to be seen. I was accompanied by my landlord, as *cicerone*, a very intelligent and interesting man; but of course all his descriptions of things and places were lost on me, as I could not understand scarcely a word of what he said. We first went to the Japanese Legation, which was close by, and is a fine substantial building in European style. After this we visited the New Palace, which is really the chief object of interest to a stranger visiting the capital. It is situated at the north-western side of the city, almost on the slope of a mountain which rises immediately behind it, and whose high peaks are surmounted by the city walls running over them. The palace is surrounded by an enormous granite wall over twenty feet high, and about three and a half English miles in circumference, thus inclosing a large area of ground which is nearly all occupied by buildings connected with the royal residence. Most of these buildings are now in ruins. A few years ago the winter apartments were accidentally destroyed by fire, and this new palace was abandoned in consequence, and has not since been restored or reoccupied. My guide and myself lost ourselves amid the intricacies of the many lanes and turnings and labyrinths of the place, and not without much difficulty did we find our way out of the entangling maze. The main entrance of the palace is on the south side in front of the parade ground, through three great archways surmounted by a strong and lofty guard-house, built with solid blocks of stone and massive wooden pillars. The great and heavy gates to these archways open upon an extensive granite-paved courtyard, now overgrown with weeds and wild grass. On the right and left of this great court are long rows of out-offices capable of accommodating hundreds of men. Passing through this court, at the other end is another gateway, which opens upon a second court equally large, beautifully paved with granite and flanked with two rows of buildings as the first. A third set of gates admit you into a large hall or pavilion, beyond which is the throne-room or audience-chamber of the king. This latter building is a lofty pavilion, fifty feet long by forty wide, and stands upon a granite platform five feet high, in the centre of another extensive courtyard square, and paved with slabs of well-chiselled granite. The interior of this royal hall is gaudily painted in all the colours of the rainbow, not very harmoniously blended, and on one of the panels in the centre of the ceiling are embossed two huge-gilded dragons *à la* Chinese. The throne itself is a small stage or dais, five feet high in the centre of this hall, and inclosed behind and on both sides with screens, and in front by long curtains. On this stage, or dais, is a raised seat, encircled behind and at both sides by a carved screen, within which the king sat. The winter residence was immediately behind the throne pavilion, but as it is now in ruins it cannot well be described. Further on, in the centre of the palace grounds, is the summer residence, resting upon fifty granite pillars. Each of these pillars is one solid block of stone, sixteen feet long and three feet square, and stands upon a platform of granite, which is raised ten feet above the waters of an extensive artificial lake which surrounds it. It is a wooden building, beautiful and massive and lofty, and looks almost as if it were floating in mid-air over the beautiful lake. The hall is reached by two flights of wooden stairs, one at each side, and lands you upon the wide verandas which run all round the house. The place was entirely destitute of furniture on the occasion of my visit, and the partition walls were altogether taken away. The view from the verandas was charming. On the north, immediately behind, rises a grand mountain with

its weird dark arid peaks, towering high into the air. On the south nearly the whole city of Seoul stretches out to the view, with the hills far away in the distance beyond. The view of the entire palace grounds from these verandas is complete, and in the summer-time, when the lovely lotus flower covers the lake with its own pure whiteness, and the shrubs and trees, which are plentifully scattered all round, put forth their blossom and their bloom, it would be difficult to find a more charming retreat than this summer residence in the palace of Seoul.

The city of Seoul is situated in a valley, the beauty and loveliness of which it is hard to describe. It is fertilized by the deep and broad waters of the Han, which roll down from the mountains on the east, and bring much of the precious ore which the Natives collect from the beds of its diverging streams. The hills which bound it on all sides are well covered with trees, and its fields and gardens are well cultivated with wheat, millet, rice, beans, and vegetables. The country abounds with game, and in the valley of Seoul I saw immense flocks of wild geese hovering about, apparently fearless of man and ready to alight upon a large rice crop in a field hard by.

The city itself is not well built, the houses are of the very poorest description, and betoken a condition of extreme poverty among its inhabitants, but this can hardly be the case, for every one looks gaily dressed and well fed, and not a beggar scarcely can be seen in the streets. The crowds that assembled on the parade ground to witness the military exercises, from the variety of colours in their dress, and the peculiar but graceful costume of the Ming dynasty which the Coreans still retain, presented a gay, pleasing, and picturesque scene. Women are frequently met walking in the streets, but covered all over with a long cloak, with a hood closely drawn over the head and face, so that the features are hidden from the gaze of men. It is, however, only the elderly women who are allowed this freedom. The younger women, except those of the very poorest, are scarcely ever seen in public. The women of the poorest class, old and young, have the privilege, as we Westerns would think it, of walking about freely with their heads and faces uncovered.

In the city of Seoul the curfew-bell rings out every night at nine o'clock; after which time all the male population are to retire within doors. It used to be at the risk of their lives to disobey, but now the law, though still in force, does not apply to Chinese and other nationalities living in the city. After the curfew rings and the men retire, the women come out to walk and get some fresh air. I heard the curfew ring clear and loud over the city, but my curiosity was not sufficiently strong enough to transgress propriety and take a walk after nine o'clock at night in the streets to witness a city of females taking fresh air.

The abominable and cruel custom among the Chinese of foot-binding is unknown in Corea. The crime of infanticide, also so common and extensive among the Celestials, is a crime punishable by death in Corea, and, I was told, scarcely, if ever, practised among the Coreans. The streets of the city are fairly wide and kept in tolerable repair. They are drained by deep gutters, but are entirely unpaved, and in wet and rainy weather must be almost impassable to pedestrians on account of the deep mud, but ponies are numerous, and they are extensively used. The main street which runs through the entire length of the city, is more than fifty feet broad, raised somewhat in the middle, and kept in very good repair. In fine weather, at least, it looks well kept. This street is lined on both sides

along its entire length with booths and sheds and temporary stalls, in which are exposed for sale specimens of nearly every article of barter known in Corea, or required by the citizens of Seoul. These are neither numerous as to variety nor costly as to price, and their character betokens the poverty of the people, the simplicity of their mode of living, and the paucity of their wants. I purchased some very delicious grapes at one of these stalls, but the variety of fruit was very limited, and the quality of what there was, grapes and persimmons excepted, anything but good. The apples and pears were very large, but quite tasteless.

The population of Seoul is 400,000, according to the account given me by Mr. Möllendorf, the commissioner of customs, and a minister of state to the Corean king. The population of the whole kingdom, he assured me, was not less than fifteen millions. The people of Seoul are very friendly to foreigners. On one occasion I was stopped in the streets by two Coreans, who produced their inkhorns and pencils, and wrote in my pocket-book the following words in Chinese:—"To behold you is like seeing a friend who comes but once a year, like the red autumnal leaves of the maple-tree." I may remark that the literati of Corea are as well versed in the literature of China as are the Chinese themselves, and they can write its classic characters with fluency and ease. These Coreans are a fine stalwart and robust race of men. Their physique is infinitely superior to that of either the Chinese or the Japanese. The latter look like a nation of pigmies next to the Coreans.

I was much interested and surprised at not seeing an idol or an idol-temple in the country anywhere, or in the city of Seoul. The people seem to have no love for idols, and they erect no temples to the gods. There is not a temple in the entire capital, and, practically, the Coreans have no system of religion at all. Buddhism, though traces of it exist here and there in the remote and secluded parts of the kingdom, is a proscribed religion, and for the last five hundred years it has been vigorously and successfully suppressed by the reigning dynasty, and thoroughly eradicated out of the hearts and sympathies of the people. Confucianism, though not a religious system, is adhered to by the literary and official classes, but it has little or no influence on the masses of the people. The Coreans are however a very superstitious and spirit-fearing people. They deify and worship the spirits of deceased heroes and public benefactors, and the worship of deceased ancestors is universally practised. The superstition of *Fung-chui*, which has so paralyzed every attempt at civilization in China, also influences universally and perniciously the minds and the conduct of the Coreans. No house can be built, no wall can be erected, no road can be opened, and no grave can be dug, without consulting the telis, or masters, of this occult superstition. Fetichism is also extensively practised by this people. Favourite trees and stones are worshipped, and along the road it is common to see some trees gaily covered with rugs hung on the branches as tokens to the deity that the individual who placed them there had paid his devotions to the tree. Others, in order to obtain forgiveness of their sins, carry round stones to the top of some mountain or hill, and leave them there, after they have paid their devotions to them, or to the spirit which is supposed to reside in them. The fear of ghosts and spirits also haunts this poor darkened people, and they have recourse to the most childish expedients to relieve themselves of this fear, and frighten away these spirits. Near lonely houses and on mountain roads, where people seldom travel, gibbet-like frames are erected, and from these are suspended bells and old kettles and kerosine-oil tins, which make a jingling noise, which is supposed to frighten

away the spirits and inspire them with mortal dread. When an individual is dying, before life has departed, the head is turned to the west; the old garments are then taken off and replaced by a new suit of clothes. Then four friends of the dying man place each his finger simultaneously on the body, and then go out and stand on the roof, and with loud cries call back the departing spirit. The husband must not be present at the death of the wife, nor the wife at the death of her husband. The period of mourning for the dead is three years, as in China. During this time mourners are required to wear a huge hat in the form of an umbrella half closed, made of bamboo or wickerwork, and reaching down over the shoulders so as to hide the face and upper part of the body. They are also required in addition to wear a frill of sackcloth, or else to hold a sackcloth fan before the face when they go abroad; and it is not considered proper or polite to force into conversation individuals thus wearing these emblems of grief. In the times of the dreadful persecutions of the Roman Catholics some years ago in Corea, the priests took advantage of this custom in order to escape observation, and put on these symbols of mourning. And well indeed might they mourn, when many of their brethren and Native converts were cruelly murdered on account of their faith. For many years these devoted men by this means remained unobserved in the country, and were enabled to minister to the comfort of their persecuted converts till the storm had blown over.

Surely one cannot help admiring and envying the devotedness and self-sacrificing and self-denying spirit of these noble men, who willingly and enthusiastically exposed their lives to the most cruel tortures and death rather than fly from their field of labour, or desert the converts that they had won from heathenism. I know and detest the deadly errors of Romanism; I know the system of Popery is full of the most deadly poison to the souls of men; but I absolutely refuse to join in any cry that would endeavour to depreciate in the slightest degree the labours of such noble heroes, many of whom have laid down their lives in the city of Seoul rather than desert their missionary work. The record of their efforts in Corea is a record of the most exalted heroism, and worthy of the days when Christianity went forth from the hands of her founder to die or conquer for Christ. Alas! alas! that such exalted devotedness should be in the service of a system so utterly false; but all honour to the men. There are at the present moment seven Roman Catholic missionaries labouring in Corea, headed by a self-denying bishop ready to die with his clergy as his predecessors have done, if called on to do so. And this devotion and self-denial has had its appropriate reward, for there are now over 20,000 Roman Catholic converts in Corea, 800 of these being in the city of Seoul. But where are the Protestant missionaries? I have heard the zeal and work of the Romish Church in Corea brought forward, and that by professing members of the Church of England, as a proof that she (the Romish Church) is the true Church. Oh, may the God and Father of our Lord Jesus Christ, who loves the world and desires that this love should be reflected in His Church, put it into the hearts of His people and Church of England to take pity upon these poor Coreans, and send them some one to tell them of the story of His love to man! I beg, for Christ's sake, that the Coreans be left no longer without a missionary, who shall tell them "that God so loved the world that He sent His only-begotten Son into the world" to redeem them from sin and hell.

# SOME REASONS WHY GREATER SUCCESS IS NOT MET WITH IN MISSIONARY & MINISTERIAL WORK IN INDIA.

*An Address delivered on a "Quiet Day" at Ambala, Punjab.*

BY THE REV. ROBERT CLARK, M.A.



THE Prophet Micah said, "Truly I am full of power by the Spirit of the Lord." There are many of us who long to receive this power. We shall receive power after that the Holy Spirit is come upon us. We are longing that this Spirit of power may come upon us, that the arm of the Lord may be revealed, and that in this land all flesh may see the salvation of our God. I propose this afternoon to consider some of the reasons why perhaps this power is not yet given to us in the Punjab, in our work amongst both Natives and Europeans, and why it is that we do not see more fruit.

1. The first requisite of a missionary or worker amongst the Heathen, or a minister amongst Europeans, is that, as a son of God, he should live by the Word of God, in order that he may have spiritual strength and vigour to do the will of God. We are in India so much beset by manifold duties, and constant engagements, that the cares and necessary thoughts about many things, entering in, choke the Word, so that it becomes unfruitful. The Word, "the good seed," sown in the hearts of men by the Son of man, is said to be the children of the kingdom, just as the tares are the children of the wicked one (Matt. xiii. 38). The Word, incarnate in the man, is the Christian. The Christian bears fruit, not of himself, but because of the wondrous life of the Word, which has germinated in him, and become in him a "new creature." This new creature needs the Word to sustain its life, as much as man needs the Word to produce life. It is thus that God's Word abiding in us makes the fruitful worker for Christ. If we abide in Christ, and His words abide in us, we then bring forth *much* fruit. His Life living in us sustains us, for then by feeding on Him in our hearts, we dwell in Him, and He in us.

Our physical life appears to be the type of our spiritual life. We are not indeed always taking earthly food, but it is the food we take which enables us to perform vigorously our earthly duties. In a healthy person the hunger always returns after a certain time, and our appetite for more food is always asserting itself. A healthy person *of necessity requires good food regularly*. The strongest and most healthy have the best appetite for food, and require it the most. The food they receive enables them to return to their work, for without it they are unfit for work. The sick and the weakly have no inclination for food, and having taken little or no food, they cannot do real work. May it not be that God's children and workers in India are often unfit for real spiritual work, for want of the good food, which owing to our manifold duties and engagements we have sometimes had no leisure to take regularly, and after a time have had no inclination to take at all? The Word does not then become incorporated in us, or assimilate itself in us, and we become weak and barren and unfruitful. As workers we are continually learning the lesson that man does not live by bread alone, but that man does live by the Word of God. We do not live by even conscientiously attending to every detail which constantly comes before us in the toil and tumult of the war. We do not live by always preaching and teaching, or by always attending either to the souls or the bodies of others, but we live by the Word of God, when this Word is constantly received in our hearts. There is a danger even in work, and habitual

routine, and constant missionary and ecclesiastical business, which if unchecked, chokes the Word, so that it becomes unfruitful.

But this is true, not only of ministers and workers, but also of the Christians and the converts amongst whom we work. How constantly and regularly does the mother feed her new-born babe. Mothers do not throw their children on the world as soon as they are born, but they do *everything* for their helpless infant. And when the child grows up, how careful the mother is that *every* child should have *good food regularly*. She does not forget or neglect any one of her children, and the weakest always receive the greatest care. Our Lord's plan, and that of His Apostles, was to give *constant* instruction, as the converts were able to bear it. We who are missionaries have often made the mistake of leaving converts to themselves after we have baptized them. "Did you ever see a new-born lamb cast into the snow, and live?" said the little girl to Fidelia Fiske; yet sometimes we have neglected converts, from the thought that we must always go on to the other heathen, to try to bring them in. We say we cannot do everything, and we cannot. But unless we feed our children, or see that they are fed, they will become a weakly, puny offspring, of whom *many will die*. Many young Christians do not get good food *regularly*, and it may be perhaps owing to this that in our missionary efforts we do not meet always with the success which we desire. In the early Church, it is said that the Apostles both taught the disciples and evangelized the heathen. In some of our modern churches instruction is given daily, or even twice a day. It should be so in *all*. If we would have vigorous life amongst our converts we must make more use of our churches, or else must have rooms in convenient localities for meetings. The family prayer in houses is not sufficient for new converts from heathenism or Mohammedanism. It does not *feed* them.

It is very difficult for us, who have been born in a Christian land to understand what heathenism is. Bishop Patteson writes:—"No words can express what the recoil of the wave 'heathenism' is. It is as 'when the enemy comes in like a flood.' It is like one who was once a drunkard, and has left off drinking, and then once more tasting the old deadly poison becomes mad for drink; or like the wild prison struggles of penitents in penitentiaries, when it seems as if the devil must whirl them back into sin." Dr. Livingstone writes:—"The dregs of heathenism still cling fast to the minds of the majority. They have settled deep down into their souls, and one century will not be sufficient to elevate them to the rank of Christians in Britain." One of our best converts in the Punjab, who is now a clergyman, speaks of "the dregs of Mohammedanism still working in his very veins and nerves." The heathen do not see this till they become Christians. When the full bucket is under the water men do not feel its weight. When men come out of sin, they then feel its enormity. The one remedy given to us is the indwelling of Christ in men's hearts, by His Spirit and through His Word.

Men in India do not need long sermons. When a man has had a full meal, he stops eating, or *should* do so. No man can eat, and digest, more than a certain quantity of food. Beyond it, all food that is received does no good to health, but only injures it, especially in those who are weak, as many of our Christians are. The Christian man should wait for the hunger, or for the time for food to return, before he takes more. Health depends on this. No good mother obliges her infant to receive more food than it requires, merely because she has the food, and because it is good. She

gives her child a proper meal, and then ceases. To insist on a healthy person taking more food, however good it may be, when he has had sufficient, is both an unkindness and an injury to him.

2. The question before us is, "Why do not we who are workers in the Punjab see more fruit," after all the efforts which for so many years have been made? May not a second reason be because we are not more instant in effectual fervent prayer? We are always speaking to men of the things pertaining to God, but by reason of our multifarious duties we are not always speaking to God with equal earnestness of the things pertaining to men. The promise is, that "whatever we ask we receive of Him;" and yet "we have not," because we ask not. All work which is connected with the souls of men is spiritual work, and can be only done by the Spirit of God. The most successful ministers have always been those who have been most prayerful. Some men, like Christ Himself, have often spent whole nights in prayer to God. It is Christlike to be constantly engaged in intercession. In a heathen land like India the wonder is that workers are not *always* praying that their "hands may be made strong by the hands of the Almighty God of Jacob;" and that in order that we may send forth the arrow of God's deliverance with effect, we do not always ask that His hands may be put on our hands, so that we may smite the evil that is in our churches, and the opposition that is from without, until it is consumed.

Without much prayer we can never be sure that our efforts may not be misdirected, or that possibly, after all, we may in some respects be doing only our own work, instead of doing the work of God, and that possibly we are therefore spending much labour without proportionate profit. Without prayer we can never be perfectly calm and happy in our own minds, through the peace of God reigning in our hearts. We read of Wesley that "ten thousand cares troubled him no more than ten thousand hairs on his head, and that he felt and grieved over many things, but fretted at nothing," because God was his stronghold, to which he could always resort. Without prayer we can expect no great blessing on what we do. Mr. Dallas, the Secretary of the Irish Church Missions, said that "Uniformly, in proportion to the spirit of prayer excited in his own heart, had been the measured blessing attending his ministry." Burkitt writes:—"Let ministers pray, and people pray, and let them engage all the prayers they can for the success of their ministry. Lord, let me steep the seed I sow amongst the people in tears and prayers before I scatter it. O pour out Thy Spirit with Thy Word. Verily there is so little efficacy in ordinances, for want of fervent wrestlings with God in prayer."

The missionary especially needs prayer more than others do, because his difficulties are greater than those of others. Mere human efforts to solve these difficulties are altogether unavailing. Even if some are removed, others are sure to follow. Prayer in accordance with God's revealed will, and in submission to God's unrevealed will, is our one unfailing remedy. When Christ is to us really the Son of God, the Author of every good and the Saviour from every evil, then He removes every anxiety and every danger. Our work shall not miscarry. We read that evil has its hours, and there are special seasons of the power of darkness (Luke xxii. 46), and then is the time for prayer. When the agony comes, we should then pray more earnestly. Dr. Harms writes:—"When the storm-wind rises, pray, when the billows rave around the ship, pray, and when sin comes, pray, and when the devil tempts you, pray; so long as you pray, it will be well with you, body and soul."

There is no class of people in all the world who need the prayers of God's people more than workers for God do. Moses, the servant of God, could cry out, "Lord, I am not able to bear the burden of this people alone. It is too heavy for me." We many of us know something of the solitariness of working for God. It seems sometimes unbearable, and then we bring it to God; and God then often does for us what He did to Moses, and sends us helpers (see Numbers xi. 14, 17), and says to us, "They shall bear the burden of the people *with thee*, that thou bear it not thyself alone;" and then He who "setteth the solitary in families" removes our helpless solitariness, and sends us needful help. Missionaries are often tried more than most persons, and they must often expect to be *alone*, without the visible support of friends, and so they need the special prayers of friends, which they so often ask for. Livingstone writes:—"Bear us on your spirit, when we are far away. When abroad, we often feel as if we were forgotten by every one. Hold up our hands."

There is a power in prayer greater than anything we can imagine. God does for us more than either we can ask or conceive. He acts beyond our requests or our conceptions. "Whatsoever we ask, we receive of Him." "We may ask what we will, and it shall be done unto us." When the Bengal missionary, Steinberg, was once very ill, and very near to death, he prayed to God to give him ten years more of life. He then recovered his health. When the ten years which he had asked for came to an end, he said to his wife that his hour had come, and then he died. He received what he asked.

3. A third reason by which the Spirit of God may perhaps be restrained may be the want of union amongst all the living members of Christ's living Body. When the Spirit was first given, the disciples all continued with one accord in prayer and supplication. They were *all with one accord in one place*. They continued steadfastly in mutual fellowship and prayers. They were of one heart and of one soul. We are living here in India in a country where Satan, we believe, has very special power. We are living in a hot climate, and are generally working at a high pressure, with every nerve sometimes strung at considerable tension. As long as workers are all united together, the work usually succeeds; but if any root of bitterness is planted in the minds or hearts of any, the work is marred. There is no way by which the great Enemy can so easily gain admission into our ranks, or so successfully injure or counteract the effect of Christian work, as by sowing dissension amongst the workers. "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand" (Matt. xii. 25). The apostle St. Paul continually dwells on the importance in all Christian work of all workers, and indeed all Christians, "minding the same thing." The Greek words are *τὸ αὐτὸ φρονεῖν*.

We who are living members of the living body of Christ have no real reason for being so continually afraid of oppositions from without. We believe that all the Hindus and Mohammedans of India together, with all the infidels, and atheists and agnostics, with all their combinations and different parties, and the many different forms which they are daily assuming, can do no such harm to the cause of Christ as dissensions do amongst Christians themselves. We say this advisedly, for our differences with those who are without, are not so much a matter between them and us, as between them and God; and we can have no fears for the result, except so far as *they* are concerned. But differences amongst true Christians are



fatal, and when one member of the body lends itself to injure or act against another, the danger becomes extreme. All members of the body, like the hands, or the feet, or the eyelids, are made for co-operation with each other, like the double row of teeth, which when alone are helpless, but do good service for the benefit of the body when they act together. For any one member of a body to act against any other member is against nature.

It is for the interests of all true Christians everywhere, I care not who they are, or to whom they belong, to be always united. They are connected together by a stronger band than any other on earth. God's Spirit dwells in all true Christians in every Church on earth. He dwells in none others but them. "The Churches," says Howe, "are one great hospital, in which none are sound, none there are who are not maimed and diseased, none that have not wounds and sores, all are under care." Having loathsome sores ourselves, we must bear with those of others.

We who are members of Christ's body, whatever our special circumstances may be, must not remain mere isolated units, but become one strong, compact body. It is for the interests of Christianity that there should be union in all true Christians in all that is good, and that there should be united opposition to all that is contrary to God's Word. With those members or branches which are dead we care not to unite. They only bring death with them, and we want life. The relation and connection of all living members of the body is with the body itself, and with each other, and with no others, as regards all action of spiritual life. Wesley said:—"What can destroy the work of God in these parts but contending about opinions?"

I will not here refer to any other matter. If we desire to have God's Holy Spirit bountifully poured out on ourselves and others, we need more study of His Word, more prayer, and we need greater union of all true Christians in all works of faith and love. To use the words of the Prophet Zephaniah, we are living in a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of cloud and thick darkness, when the day of the Lord is at hand, when the Lord has prepared His sacrifice and has bidden His guests, the day of the Lord's wrath. It is in days like this that by the mouth of the Prophet Joel God's promise is that He will pour out His Spirit upon all flesh, so that irrespective of age or sex or condition in life they may all prophesy. Other lands are now receiving the Promise. May we, too, in this land of the Punjab, seek to receive it also!

## THROUGH THE LAGOON TO LEKE.

BY AN ENGLISH MERCHANT AT LAGOS.



ON the morning of the 6th October, at 6.30 a.m., according to previous arrangements, the Government steam launch, *Volta*, with the Rev. Mr. Gollmer on board, stopped opposite my wharf, and I embarked. We got fairly under way at 7.50, and with the dingey towing astern proceeded for Leckie, or as some say, "Leke." The *Volta* is a very fine launch built of iron, some seventy feet long, with a beautiful saloon in the fore part, capable of seating some ten or more people; the roof makes a fine promenade some thirty-five feet long, and the steersman stands right in the bows. She draws about four and a half feet of water, and steams about seven knots or eight miles an

hour. So with a comfortable craft beneath us we started for the eastern district, and as we ploughed the waters of the Lagoon, steaming past several mercantile establishments round by Offin, where Mr. J. H. Willoughby's gigantic edifice rears its lofty roof above the neighbouring houses—past the landing-place of Ebute Ero, all instinct with busy life—we altered our course to round the King's quarter, where his palace, a tumble-down edifice, so clearly represents his own state; this part of the town being as quiet as the parts we had just passed were busy. Gradually the beautifully wooded island of Ido was hid from view, and as we kept in the channel the town of Lagos was being left behind, and the noble expanse of the Lagoon lay before us—here some five miles wide from Lagos to Beshi on the mainland, or eight miles to the mouth of the Ogun River leading to Abeokuta. Passing Princes Bridge and the new cemetery, we drew near to Ikoi—pronounced “E-ko-ee”—Point, the most northern point of our island of Lagos, leaving which on our right and approaching the opposite or northern shore, we could see the opening of Five Cowrie Creek (so called because the charge to ferry you across it was five cowries), which makes Lagos an island; on our right and on our left the high and finely-wooded country of Ijebu, studded with numerous villages, yet all in the grossest blindness of heathenism, for though so near to Lagos—only separated indeed by the Lagoon—the law of the land prohibits the preaching of Christ's Word in any part of the Ijebu country, and yet there are treaties in existence between the rulers of this country and the British Government, by which ministers of the Gospel were to be permitted entrance to the country to preach the blessed truths of Christ. When will the time come for the whole of this vast continent to be free and safe to all?

At 8.15 we passed between two islands, known in common parlance as Palaver Islands, this name being given to them by the British at the time they drove out Kosoko, and the last palaver was held there. There was an old tradition of its being a meeting-place for the rulers of the countries around in ancient days, where they met in council, but the tradition is hardly to be relied upon. Leaving these islands, on which are some three huts inhabited by fishermen, we pass Langbassa Point, a very dense wooded promontory running out from the land, and narrowing the Lagoon to something less than a mile in width. This promontory is cut by a creek through which all the canoes plying between the eastern districts and Lagos pass, and on the southern bank of which is the town of Langbassa, having some 600 inhabitants, at which nearly all the canoes stop for the purpose of buying dried fish, which is obtainable here in plenty and at cheap rates. At times—alas! too few and far between—the Word of God is spoken here by some of the members from Breadfruit, and, I believe, Ebute Meta, who itinerate thus far—thirteen miles—from Lagos; but there is no regular service, although the place is British territory.

Leaving Langbassa, we have a steady run of some twenty miles down the centre of the Lagoon, which for the whole of this distance is about three miles wide; both shores are densely wooded and fringed with the long grass common to all such waters. An occasional drove of parrots fly across the water, and at times a solitary water or fish eagle, with its broad expanse of white wings, relieves the otherwise quiet which pervades the scene. No sign of any human life is to be seen, except a few canoes in which are solitary men or boys fishing; and yet if you were to skirt the shores of the Lagoon, you would find at intervals of seldom more than a mile apart, little openings through the grass sufficiently wide to permit the

passage of the canoes, which lead by intricate windings to a collection of huts in the forest, of more or less inhabitants, seldom less than forty, often as many as a hundred. The old dread of the slave-hunters induces the poor people to thus try and seclude their habitations from observation. This run of twenty miles from Langbassa brings us to a narrower part, where the trees are of larger growth and less underwood, and the Lagoon is of a more winding nature. A short run of a mile brings us to a splendid bay, in which is situate the Egerin market, pronounced "E-g-ree" quickly. We pass on our way, and another run of three-quarters of an hour, in which we pass on our right several villages, brings us to Epe, pronounced "Ep-pay." This is a large town of some 20,000 or 25,000 people, of which perhaps two-thirds are Ijebus; but it is governed by a Balogun and elders, composed of Lagos-born people, and in this wise. When the British drove out King Kosoko from Lagos, the King of Ijebu gave Epe as a resting-place to Kosoko's chief, Ipossu, and to Kosoko himself he gave Leckie and Palma on the seashore. Chief Possu and his people were traders, and at once settled down in their new quarters, and being of a dominant race, affairs were not long before they settled themselves in their hands. Epe is now and has long been a very hotbed of intrigue against the quiet of Lagos and the Lagoons, and all the robberies of canoes on the Lagoon can be traced either to Epe direct or to people acting by or under the orders of the chiefs there. At present the King of Ijebu, Awujale (pronounced "How-wu-jalli"), is living there, having been compelled to flee from the capital by his infuriated people, who got tired of his rule; and, as may be expected for some time to come, intrigues are in constant progress.

From Epe the Lagoon again widens for some five miles, and on the northern shore, some three miles east of Epe, is the River Oshun, which here opens into the Lagoon through a mouth very narrow, but with a deep channel, between lofty wooded banks. This river is closed to trade, which is a great pity, for at the falls, some twenty miles from its mouth, are the ruins of a large market, and on its banks, which run above the falls almost due east, are ruins of towns which must have had over 10,000 inhabitants each. A little beyond the Oshun the Lagoon again narrows to a channel only about 200 yards wide and about half a mile in length. At the outer end, or eastern end, is the fishing village of Amina, which gives its name to the channel. Passing this, we come to our most difficult job—crossing the flats. This is an immense shoal, which here bars our way, extending for some six miles across the Lagoon from shore to shore, and is about three-quarters of a mile wide. We pass safely, touching the ground once or twice, and are now in the midst of a splendid sheet of water some sixteen miles N.E. to S.W., and about nine miles N.W. to S.E. I fancy I hear some of my young readers say, "What a lake to skate on in winter and to hold regatta in summer." Yes, indeed, but this is a land of large things. Like America, its rivers, its trees, its lakes, and its mountains are all on a large scale; it is in its peoples that the difference from other countries is more noticed. Well, crossing the flats being accomplished, we turn our good craft's head to the southward, and as the funnel meets the good sea-breeze, she, like ourselves, seems to get renewed vigour, and with an increase of steam, we more quickly glide towards our journey's end. In about an hour we are off Palma Lagoon, which trends west for some thirteen miles to Palma. We do not want Palma, however, but Leckie, and in another half-hour "There it is," cry I. "Where?" says Mr. Gollmer. "Why, where you see the solitary withered tree some mile and a half ahead,

is the landing-place for Leckie;" and as we bring the launch round, and again steer east, another quarter of an hour's run between banks densely covered with the bamboo palm, in all the different tints of green, from a dark bronze to a light pea-green, looking glorious in the light of an afternoon's sun, we drop our anchor off Leckie landing-place at 3 p.m. exactly, having done the run, some sixty-three miles, in eight hours and ten minutes, a most excellent voyage.

On landing, I was at once recognized by some of the old people, and we at once started for the old town on the sea-beach. We went first to my old residence, now Government property, and after a rest of a few minutes, we went through the village to Mr. Pearse's house, when we were just in time to join in the usual Monday prayer-meeting; after which Mr. Gollmer and I walked through the town, as far as the factory of Messrs. C. Fabre and Co., whose agent, Monsieur Bontomne, received us gladly.

On Tuesday, at 7 a.m., after prayers, we met the congregation in the church. Mr. Gollmer, who was introduced to them by Mr. Pearse, addressed them, after which I spoke a few words to them, reminding them how some of them were with me when first we started God's work there with only the few workpeople, and when there were but some thirty houses in the place; and how the place had grown, and God's work grown with it; until now the population, both at the Lagoon and there, was over 1000, and the church was insufficient for their needs; of how it behoved them as Christians to help their pastor, not only with sympathy and money, but in kind, by which I meant, those who were out of employment, or too poor to give money, could cut bamboos, thatch, tie-tie, and sticks, others could carry these from the Lagoon to the Mission premises, and thus they would be able, by the help of others and with all combined, to re-erect their church in a good, strong, efficient manner. I reminded them of what Mr. Gollmer had just told them,—that we were servants of a King, and a King whose power was infinite, and we ought to be proud of being His subjects, remembering always that as such we were greatly superior to the subjects of any earthly king. It should be our delight to render His house the best we could make it; and again, we ought not to forget that God helps those who help themselves, not those who lay down supinely waiting for some one or something to turn up to help them.

The meeting was a very pleasant one, and all seemed very glad to have met Mr. Gollmer. After it was over we inspected the Mission property, and Mr. Gollmer transacted some business with Mr. Pearse, after which we had breakfast at Messrs. Fabre's, and were supplied, by the courtesy of Monsieur Bontomne, with a horse for myself and a hammock and carriers for Mr. Gollmer; and escorted by Mr. Pearse and others, we marched to the Lagoon, and bidding good-bye to our friends, we embarked on board the *Volta* steam launch, and at 10.30 a.m. started homewards.

The return journey was much the same as that on the previous day, but took longer, both wind and tide being against us. We arrived at Lagos at a little before 8 p.m., very tired, but very thankful to Almighty God for His watchful care of us in the journey, and for all His manifold mercies.

As your readers might like to know something about Leckie, I will try and give you a description of it. Up to 1872, at which time I was appointed agent there for Messrs. Banner Brothers and Co., the village consisted of about thirty huts, and there were three trading factories—our own and two French firms. Our stores were built of wood and bamboo, and covered with thatch, the dwelling-house the same. One of the French

firms was like ours, the other buildings were of wood roofed with felt. The representative of Government was a Native, Mr. Benson. His house, like that of the Natives, was of bamboo and thatch, and but little superior to those he ruled over. At the rear of the village and factories was a dense bush, through which led four paths, one to each factory and one to the village, all of which joined at the landing-place on the Lagoon. A few months after I had been there, owing to the unsettled state of the country, the Government sent as District Commissioner, Capt. Stubbs, R.N. (now the Secretary of the Seamen's Orphanage, Liverpool), and as his quarters were totally unfit for the residence of a European he lived with me. In conversation one day it was decided we should start public worship, as I had several workmen Christians, and with those employed at the French factories and police, &c., we started the next Sabbath Day, holding public service in my own verandah with nine persons. In a short time the number increased so many that in 1873, when Capt. Brydon relieved Capt. Stubbs, my house was too small, and the Government having erected a good large house for the Commissioner, Capt. Brydon kindly permitted us to hold worship there, and it was so conducted by myself until 1874, when the Rev. Messrs. Maser and Roper paid us a visit, the outcome of which was the establishment of a station; and from such a beginning the place has now grown to a large town of about 600 people, with broad, well laid-out streets, a large wide road with trees in the centre direct from the town to the Lagoon, where there are about 300 people living, and where a chapel of ease is required, the last one having been burnt. The houses are of a larger and better kind; the factories are now principally of brick, and slate or tile roofs, and the whole place a good example of what can come of small beginnings if only the work is done in His name and for His glory. Oh, if the Lord would only open this country for the reception of His Word! and we pray you to join us in our prayers that not only will He soon open this country to the preaching of His Word, but will also incline the hearts of many more of His servants, that they may come over here and help us; for, indeed, the harvest is ripe and bounteous, but where are the labourers?

FRANK HOOD.

## NOTICES OF BOOKS.

*Reasons of the Hope that is in us* is the happy title of a course of Nine Sermons preached in Shanghai Cathedral by Archdeacon A. E. Moule (Kelly and Walsh, Shanghai). Having to act for a while as temporary chaplain to the large and important English congregation there, he took the opportunity to bring them face to face with the great realities of the faith they profess, and the certainty of them. "Separated as we are," he says in his preface, "from those we love in the West, old homes for some of us being broken for ever, and old ties severed; we are sometimes compelled to let thought reach forward beyond the changeful present in wonder what the future may bring forth, if there be, as some would insinuate, a future life at all for man. And what we desire at such times is some sure proof of the reality of the unseen world." To meet this want seemed to him an especially suitable task for a missionary, whose own proper work is "the attempt to persuade the Chinese to abandon their ancestral beliefs for the religion of the Lord Jesus Christ." "This stupendous task," he justly observes, "would be both an impertinence and an impossibility were Christianity, after all, not what it professes to be—namely, the one and final plan of sal-

vation for man, God's great revelation of justice and of love." We have read the sermons with uncommon interest. Starting from the fact of the conversion of the Philippian jailor, Archdeacon Moule in the first sermon bases all his arguments on Christ Himself as worthy of our implicit belief and trust. Then follow a sermon on Christ's Resurrection as the grand evidence of Christianity, one on "What do we know of God?" three on the Bible, and three on the Future Life. They are powerful both as arguments and as spiritual addresses; and we sincerely hope they may be republished in England. They would, we feel sure, be much valued, and by Divine grace be richly blessed.

The importance of two recent books by the Rev. H. C. G. Moule, Principal of Ridley Hall (Seeley and Co) must not be judged by their size. *Thoughts on Christian Sanctity* is externally a dainty little volume, beautifully printed; but it is a great deal more than that. It is a most able and impressive setting forth of Scriptural teaching on the subject of holiness, not controversially or with direct reference to some modern errors and exaggerations, but in reality guarding against them by preoccupying the ground with positive truth. The greater part was delivered in a series of addresses to the Cambridge University Church Society last winter. The other is a pamphlet entitled *Justifying Righteousness*, and is expressly designed to meet the erroneous teaching of a pamphlet on Justification by the Rev. C. Gore, late of the Oxford Calcutta Mission, and now Pusey Librarian at Oxford. It has therefore a controversial object, but its tone and spirit are as far as possible from being what is usually called controversial. It teaches the old truth experimentally, and most beautifully. In an appendix some striking evidence is collected to show that the early Fathers and the great English divines alike held the doctrines Mr. Moule defends. Both these small but weighty publications should be noted by all our missionaries abroad and friends at home for personal use.

Two tracts on the Lord's Supper may be mentioned. One is an excellent catechism entitled *The Thing as it is* (Job xxvi. 3), by the Bishop of Liverpool (W. Hunt and Co.); the other is one of the Religious Tract Society's Present Day Series, on *The Lord's Supper an Abiding Witness to the Death of Christ*, by Sir W. Muir. One is doctrinal and controversial; the other is historical and evidential; and both are valuable.

*The Romance of Missions in Bithynia*, by Maria A. West (J. Nisbet and Co.), is a cheap reproduction of part of a book previously published, which was entitled simply *The Romance of Missions*. That title was not good, because the book only described the work of the American Board in the Turkish Empire, as Miss West had herself seen it and taken part in it; whereas Missions in other lands have had as much or more of the romantic about them. But the title of this section of the former volume is legitimate enough, as the words "in Bithynia" qualify it. The American Missionaries in Asia Minor have done a remarkable work, and Miss West gives us, in graphic style, some pleasant glimpses of it.

*The True Story of the French Dispute in Madagascar*, by Captain S. P. Oliver (T. F. Unwin), is melancholy reading. The facts are drawn mainly from Malagasy sources, and the book usefully supplements Mr. G. A. Shaw's work lately published by the Religious Tract Society. A note is prefixed, signed by Lord Shaftesbury, Lord Mayor Fowler, and other leading philanthropists.

## THE MONTH.

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THE Anniversary is described at the beginning of this number of the *Intelligencer*. The financial result of the year ending March 31 is as follows. The Ordinary Receipts were 198,213*l.*; other receipts of all kinds, including the gifts for the enlarged C.M. House, and interest on various Special Funds, 33,328*l.*

The Ordinary Expenditure of the year was 207,283*l.*, besides 3684*l.* for the Extension Fund, and other sums on special accounts. The real result is seen by taking the two "Ordinary" figures, which show that the receipts have fallen short of the outlay by 9070*l.* This sum has been drawn from the Contingency Fund, the reserve formed by the surplus receipts of previous years.

THE Bishops of Exeter (Dr. Bickersteth), Huron (Dr. Baldwin), and Athabasca (Dr. Young), the Earl of Courtown, the Dean of Gloucester (Dr. Butler), and the Rev. Canon Carus, have accepted the office of Vice-Presidents of the Society. Two or three others have been nominated, whose answers have not been received.

To fill six vacancies in the list of One Hundred Honorary Governors for Life, who have "rendered essential service to the Society," the Committee have nominated the following:—The Rev. F. H. Baring, late Honorary Missionary in the Punjab, and a munificent benefactor of the work there; the Rev. W. S. Bruce, late Honorary Secretary of the Bristol Association; the Rev. Canon Samuel Garratt, Rector of St. Margaret's, Ipswich; the Rev. C. Jex-Blake, Rector of Lyng, Norfolk; the Rev. John Mills, Rector of Orton Waterville; and Charles John Plumptre, Esq., of Fredville, Kent.

THE Secretaries and Committee have been, and still are, engaged in one of the most important and responsible duties of the year, the settling of the locations of the new missionaries likely to go out in the ensuing autumn. The posts needing men are very numerous, and, thank God, the number of men to be located is larger than for many years, if not larger than ever before. But this renders the task of distributing them the more difficult. The Committee need the prayers of their friends at this time.

THE Annual Sermon for the C.M.S. in Westminster Abbey was preached on April 26th by the Dean of Windsor. It was a most vigorous and telling sermon, dwelling especially on the great truth at the time obscure men who founded the Society, as the first to recognize the duty of sending the Gospel to the heathen beyond the British Dominions.

At the Cambridge C.M.S. Anniversary, on May 11th, Dr. Westcott, the Regius Professor of Divinity, who presided, delivered a most powerful speech. We are printing it as a leaflet for general circulation.

THE new Weekly Prayer Meeting at the C.M. House is being much valued. The attendance so far has varied from forty to eighty, which is good, but we hope to see the large room quite full. The meeting is for

one hour, from 4 to 5 p.m. every Thursday. Tea and coffee are provided afterwards for all friends.

Two important Conferences were held at the C.M. House in April, one on the 24th for younger clergy, the other on the 29th for ladies. It is hoped that both will result in the formation of new C.M.S. Unions for the promotion of the work. The Ladies' Union for London has in fact been started, and we hope shortly to give full particulars.

FIVE of the Islington men of this year went in for the Oxford and Cambridge Preliminary Theological Examination. Four were placed in the 2nd class, Messrs. Coultas, Finnimore, Jones, and Robothan; and all four, we understand, obtained marks only a little below what would have put them in the 1st class. The fifth, Mr. Khem Chand, a student from the Punjab, failed in *one* subject, and so, by the strict rules of the Examination, was not classed at all. The whole number of competitors that passed was nine in the 1st class, 37 in the 2nd, and 30 in the 3rd.

THE Earl of Aberdeen has accepted the office of President of the C.M.S. Lay Workers' Union for London, in the room of the late Earl Cairns. Mr. J. Tennant and Mr. T. G. Hughes have been appointed Hon. Secretaries.

THE members of the C.M.S. Lay Workers' Union for London in the Southern Districts of the metropolis, in Islington, and in Paddington, have been busy during the past two months. No less than seventy missionary addresses have been given in Sunday-schools, twenty-seven of them simultaneously on March 29th in South London, and twenty-six (besides twelve sermons) simultaneously on April 26th in Islington. Almost all of these were by members of the Union, and the whole scheme was arranged by its local Hon. Secs., Mr. T. A. Howard and Mr. B. R. Thorne for South London, Mr. T. G. Hughes for Islington, and Mr. R. F. Measor for Paddington. Thirteen of the addresses were on Africa Missions, nine on India Missions, ten on China, five on Japan, two on "the Children" in the mission-field, and others on more general missionary topics, or unspecified in the lists.

WE are thankful indeed for the suppression of the rebellion in the Saskatchewan district. A post-card was received on May 17th from the Rev. I. J. Taylor, dated Battleford, April 28, when that place had been relieved, but was still in some danger. We regret to say that the Rev. C. Quinney and his family, of Fort Pitt, were among the party who gave themselves up to Big Bear, one of the Cree chiefs who joined the insurrection, and nothing has since been heard of them. Mr. Quinney, though not strictly a C.M.S. missionary, was sent out by Mr. Wright, and has since been partly maintained by the congregation of Holy Trinity, Sydenham.

THE missionary party for East Africa, mentioned last month, sailed May 13th, consisting of the Rev. A. D. and Mrs. Shaw, returning to Rabai; Mr. A. J. Copplestone, returning to the Nyanza Mission; Mr. Douglas A. L. Hooper, B.A., of Trinity Hall and Ridley Hall, Cambridge; his assistant, Mr. S. G. Burr; and Mr. Thomas England, a schoolmaster for Frere Town.



Mr. Hooper bid farewell to his Cambridge friends at a deeply interesting meeting there on Saturday night, May 9th. On the Monday morning (11th), there was a farewell Communion Service for him at Trinity Church (Simeon's Church, now Mr. Barton's), which was attended by sixty University men, including Dr. Westcott. On board the *Hawarden Castle*, by which the party have sailed, *via* the Cape, a meeting for prayer and praise was held before they started from the East India Docks, several friends being present who had gone down to see them off. The Rev. R. Lang conducted it: "All hail the power" was heartily sung; Ps. cxxi. was read; and prayer was offered by two of the Society's Secretaries and two of the departing missionaries.

By the death of Dr. Ernst Trumpp, the Society has lost one of the most learned men on the roll of its missionaries. An interesting notice in the *Athenæum* of May 16th, nearly three columns in length, signed R. Rost, gives the facts of his life. He was born at Ilsfeld in Wurtemberg, and from the first showed extraordinary intellectual gifts. He was a pupil of Ewald at Tübingen, where he studied divinity, classical philology, and Oriental languages. He came to England as a tutor, and at a private school at Ramsgate he was found by Mr. Venn, who, observing in him a readiness to consecrate his linguistic powers to the service of Christ, invited him to join the C.M.S. In 1854 he was appointed to the Sindh Mission, and sailed for Karachi. He was already in Lutheran orders, but in 1856 he was admitted to the ministry of the Church of England by Bishop Harding of Bombay, and subsequently he received priest's orders in England from Archbishop Sumner. His health broke down from the hard work he undertook in the trying climate of Sindh, and though he twice returned to India, after being sent home, he had ultimately to retire to his native land. His direct connection with the C.M.S. lasted not quite six years. He was afterwards appointed Professor of Semitic Languages and Literature in the University of Munich, but his most important work continued to be in the study of Aryan languages. He published a Sindhi Dictionary, a Sindhi Grammar, &c., a comparison of the Afghan language (Pushtu) with those of North India, and numerous articles in philological journals. These latter included many on the Arabic, Ethiopic, and other Semitic tongues. Perhaps his greatest work was his translation of the *Grunth*, the sacred book of the Sikhs, which he described as shallow and incoherent in the extreme, and far below the Vedas or the Koran in literary value. Several notices regarding his linguistic work appear in Mr. Venn's Annual Reports at the time he was in the Society's service.

We have received an interesting "In Memoriam" of him from Mr. Cust, which will appear hereafter.

Among the Hon. Life Governors of the Society who have lately been taken from us is the Rev. W. S. Dumergue, Vicar of Fareham, Hants, who died on April 18th. The Rev. A. A. Headley, Vicar of Portchester, writes to us as follows:—

As I was his curate for more than eight years, 1875—1884, I can testify to the intense interest he took in the Society. Every October he used to receive the Deputation, and take some of them, generally two to three neighbouring parishes, as well as arrange grand meetings at Fareham. Curiously enough the three parishes, Hook, Southwick, and Portchester, all changed incumbents during the past year, and it was a matter of deep thankfulness to him that all three

fresh incumbents supported the Society. Little did we think that a fourth change was so near at hand. Mr. Dumergue married a sister of Mr. Ragland, for whose work he had a great regard. Rarely does one meet with a clergyman so well up in all C.M.S. mission-fields as my dear late Vicar. He had a tabulated account of them all, which he used constantly to complete up to date. As a Deputation he was most interesting, being naturally a wonderfully good *raconteur*, and having at command an inexhaustible store of anecdote.

Every alternate year a Missionary Sale was held at Fareham, which realized, on an average, nearly 100*l*. It is a strange working of God's Providence that Mr. Dumergue's sister-in-law (he was twice married, and twice a widower), Miss E. E. Highfield, has also been called to rest since this year began. She carried out the sale.

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WE regret to announce the death, on April 3rd, of the Rev. William Allen, Native clergyman at Abeokuta. He had been connected with the C.M.S. for thirty years, and was ordained in 1865. The Rev. Kerehona Piwaka, of Whangara, N.Z., and the Rev. V. Gnanayutham, of Tinnevely, are also dead.

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SOME remarkable Mohammedan converts have, in the past year, been baptized in India, where religious liberty exists under the beneficent British rule: one, a famous preacher against Christianity at Calcutta; another, a medical man of good standing in the Punjab (who was much helped by reading the *Chronicles of the Schonberg Cotta Family*); a third, a medical man at Bombay; a fourth, a hitherto bigoted Afghan lad at Peshawar; a fourth, from Madras, who was brought out by the Salvation Army, instructed by the C.M.S., and baptized by the S.P.G.; three in Kashmir, the family of a convert of the year before; and others.

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MR. R. N. CUST sends us the following information regarding the Roman Catholic Missions in Central Africa:—

On Easter Sunday forty additional missionaries for Eastern Equatorial Africa received their final dismissal in the Cathedral of Algiers. They were under the leadership of Mg. Livinhac, Bishop of Pacendo, Vicar Apostolic of the Victoria Nyanza, and Mg. Charbonnier, Vicar Apostolic of Lake Tanganyika. Cardinal Lavigene presided in person, and, after the usual addresses, each missionary knelt down at his Eminence's feet, and received the kiss of peace and episcopal benediction. The missionaries then ascended to the highest step of the altar and stood in a row. The Cardinal, the Bishops, and all the clergy and seminary students then knelt down, and humbly kissed the feet of each missionary, in memory of the passage in the Scripture: "How beautiful are the feet of those who bring good tidings!"

This caravan of missionaries is intended for the four Apostolic vicariats into which Equatorial Africa has been lately divided by the Roman Pontiff, and which were described in the *Intelligencer* of Nov., 1884. They are intended to spread from Zanzibar down the basin of the Congo to its estuary, and fight a hand-to-hand battle with Protestants of all denominations. The party consists of lay brothers and ordained fathers, and sisters are preparing to follow. The fathers have been carefully trained in the seminary at Algiers; they belong to a special religious order, with a peculiar semi-Oriental dress, of which the native red cap is a conspicuous feature. Cardinal Lavigene informed me in 1882 that his orders were, that no Roman Catholic establishment was to be fixed within sixty kilometres of a Protestant, and up to this moment such is the case. One peculiar feature of this system is the purchase of young children of both sexes to be trained up to be teachers, catechists, and Native priests. Mg. Livinhac in the last number of the *Missions Catholiques*, from which the above information is quoted, acknowledges the receipt of the sum of 1570 francs "for the purchase

of Pagan children ;" and another sum of 676 francs "for the purchase and baptism of Pagan children under the names of Marie Therese, Theodora, Elizabeth, Marie Ann, &c., which places it beyond doubt that the hazardous policy of purchasing female children is intended to be vigorously carried on.

Among the printed Local Reports of C.M.S. Missions in India which have reached us is one from Fyzabad, where the Rev. F. E. Walton is now stationed. Its local subscription list is a striking illustration of the *high rate* of contributions for missionary purposes customary among officers and civilians in India. They subscribe, not yearly, but monthly, and the rate per month is Rs. 2, Rs. 3, Rs. 5, and Rs. 10, equal to about 2*l.*, 3*l.*, 5*l.*, and 10*l.* a year, even at the present low rate of exchange. Here are some of the sums acknowledged:—Dr. McReddie, 9 months, Rs. 90; Major Grigg, 11 months, Rs. 22; H. S. Boys, Esq., 10 months, Rs. 30; Colonel Forbes, 6 months, Rs. 30; W. Ridsdale, Esq., 5 months, Rs. 15. These are a few from a list of twenty-seven subscribers. If friends at home subscribed like that, what a difference it would make to the Society!

IN recent Contribution Lists, sums amounting to 32*l.* 13*s.* 6*d.* were acknowledged from the C.M.S. Lay Workers' Union for the New House Fund. This included the following contributions:—Rev. G. L. Harding, 1*l.*; Messrs. G. M. Tait, 5*l.*; H. Morris, 5*l.*; F. W. Groves, 5*l.*; B. R. Thorne, 3*l.* 3*s.*; Boyton, 2*l.* 2*s.*; W. E. Wright, 2*l.* 2*s.*; A. T. and S. R. Dermott, 1*l.* 5*s.* 6*d.*; Major Seton Churchill, 1*l.* 1*s.*; C. J. Glass, 1*l.* 1*s.*; R. Gunston, 1*l.* 1*s.*; R. F. Measor, 1*l.* 1*s.*; F. Gardner, 1*l.*; H. M. Sutton, 1*l.*; C. Ray, 10*s.* 6*d.*; H. Sandford, 10*s.* 6*d.*; T. L. Franck, 10*s.*; G. W. Gideon, 10*s.*; A. Harris, 10*s.*; J. F. Honeyball, 10*s.*; H. G. Malaher, 10*s.*; Ashley Maude, 10*s.*; H. Smith, 10*s.* Sums under 10*s.*, 2*l.* 6*s.*, making a total of 37*l.* 13*s.* 6*d.*

THE following new publications have been issued by the Society:—*The Hydah Mission*, being a short sketch of the work among the Hydahs, with a letter from the Rev. C. Harrison (price 2*l.*); *The Mombasa Mission*, with an account of the work among the Freed Slaves, by the Rev. J. W. Handford (price 2*l.*); *King Mtesa, of U-Gandu*, being extracts from journals and letters of the missionaries in Central Africa, received during the last eight years, and having reference to the late king (price 3*d.*); a pamphlet containing *Four Speeches* by the late Lord Cairns on behalf of the C.M.S. (price 2*d.*); and a smaller pamphlet, containing the *Last Speech* of the same in Exeter Hall, together with the late Earl's dying words (price 2*d.*). All these may be had direct from the Society's House, Salisbury Square.

### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for a bright and hopeful Anniversary. Prayer that the year now entered upon may bring a great deepening of interest, and a large increase of men and means.

Thanksgiving for further offers of missionary service, and for others expected. Prayer that all candidates may have a deep sense of the greatness of the work.

Thanksgiving for converts from Mohammedanism in the past year (p. 444). Prayer that many Moslems in Egypt, Palestine, Arabia, Persia, as well as India, may be brought to confess Christ as the Son of God.

Prayer for the Lay Workers' Union for London (p. 442); for the missionaries now on their voyage out (p. 451); for the missionaries in Saskatchewan (p. 442); for Corea (p. 448); for Leke (p. 435); and that the Secretaries and Committee may be rightly guided in arranging locations (p. 441).

## HOME WORK OF THE SOCIETY.

**Bristol.**—On April 16th the 72nd Annual Meeting of the Bristol and Clifton Branch of the Church Missionary Association was held at the Victoria Rooms, Clifton, and was largely attended. The Rev. Horace Meyer, Vicar of Christ Church, Clifton, presided. The Clerical Secretary (the Rev. G. B. James) read the Report, from which it appeared that the total sum raised during the year was 3003*l.*, as against 3277*l.* in 1882, and 3333*l.* in 1882. No doubt the depression in trade had something to do with this; but God's work must not be suffered to flag for want of a little self-sacrifice. Regret was expressed at the deaths of Mr. John Ware and Mrs. Bruce, and their sorrow at losing the services of the Rev. W. S. Bruce, who for eight years was their Honorary Secretary. The Rev. G. B. James was appointed as his successor. The Revs. H. P. Parker, from North India, Dr. Cross, from New York, Dr. Gardiner, formerly in North-West America—both of whom referred to the rising of the half-breeds in Canada—and Rev. T. Bliss, formerly chaplain in Madras, severally addressed the meeting.

**Burton-on-Trent.**—The Anniversary Sermons in connection with the Burton Branch were preached in the various churches in Burton and the neighbourhood on Sunday, April 26th. The Annual Meeting was held in the upper room at St. George's Hall on Monday afternoon, Mr. M. T. Gisborne presiding. The Report was read by the Rev. W. F. Drury (Secretary), which stated that 112*l.* 6*s.* 8*d.* had been forwarded to the Society. The Rev. W. F. Drury referred to the great loss the Society had sustained locally by the deaths of Mr. Alderman Yeomans and Mr. Greaterer. The Rev. A. R. Cavalier described his experience as a missionary in Tinnevely, and the Rev. H. Maundrell gave an account of his work in Japan. Mr. H. Wardle presided at the evening meeting.

**Cambridge.**—The Annual Meeting of the Cambridge Auxiliary was held in the Guildhall on Monday noon, May 11th. The Annual Report was presented by the Rev. J. Barton. The total amount received by the Treasurer from the University, Town, and County had been 1682*l.* 7*s.* 7*d.*, the largest amount, with two exceptions, when very special efforts were made, that has ever yet been received in one year. This amount had been contributed by the three several branches, in the following proportions:—University, 341*l.* 13*s.* 8*d.*; Town, 744*l.* 2*s.* 6*d.*; County, 596*l.* 11*s.* 5*d.* Of these three the University showed a slight increase upon last year of 24*l.* 19*s.* 2*d.*, and a still greater advance upon the average of the last five years, though the total is still below the point reached in 1883. The amount this year would have been much larger had the advance made in some colleges been general through all. Those that had made most advance have been Jesus, Trinity Hall, Cavendish, Pembroke, Emmanuel, Sidney, and the Non-Collegiate students; Selwyn and Ayerst Hall appear for the first time, while Ridley Hall, which sends up 15*l.* 14*s.*, also figures for the first time separately in the list, the contributions from its members having been hitherto included under the several colleges to which they respectively belonged. The chief falling off has been in St. John's, but Trinity, Caius, St. Catharine's, Christ's, Magdalene, and Downing, are also behind the point reached in previous years. In the town receipts there had been a considerable advance, mainly due to the sale of work. The Annual Tea in the Guildhall, which, for the four previous years had been held in March, had been this year deferred till October, and if found successful then, will be transferred permanently to that season of the year. Each season of the year will then have its special gathering, the anniversary sermons and meetings in May, the tea meeting in the autumn, and the sale of work in the spring, with perhaps an open-air gathering in connection with the Juvenile Association in the summer.—Professor Westcott, who presided, then gave an eloquent address. He said the years as they went on made him feel more deeply that interest in Missions was truly a sign of a standing or falling Church, and even more deeply that to Cambridge, to their University, interest in Missions was of the most vital importance. It was a cause of congratulation that the Cambridge of an earlier generation had done its work in giving wise counsel

and powerful guidance to growing churches, and they had heard how the Cambridge of to-day was prepared to carry on the work. He rejoiced in the accession of men from Cambridge to the missionary field, because he was sure that it was not the result of any sudden outburst of enthusiasm, but the natural fruit of long and mature devotion. Not only was it the natural fruit, but he believed it was one fruit out of many, for that devotion to the mission-field was only one form of answer to the question which he believed was stirring the hearts of many Cambridge men, "How shall I best give myself wholly to the service of Christ?" They might be sure that they at Cambridge would reap the full benefit of all that devotion. Commenting upon the call for workers, he remarked that here at Cambridge that call came with a peculiar and special force, and he appealed to those who had received benefit from the development of female education, of the medical school, and of ministerial training at Cambridge, to come forward and fill the vacancies for which they were specially suited. [This speech is being printed in full as a leaflet for general distribution.] Mr. Eugene Stock, Editorial Secretary, and the Rev. C. F. Warren, of Japan, spoke of the progress and extension of missionary work.

The "Saturday Evening" gathering of the University Branch of the Society was held at the Alexandra Hall. [See a paragraph in "The Month."]

**Dublin.**—The Annual Missionary Conference of the Clergy of the Church of Ireland was held on April 17th. The Archbishop of Dublin presided. Addresses were given by the Rev. R. W. Stewart, of Fuh-Chow, and the Rev. J. Williams, of Tokio. A paper was read by the Rev. J. B. Whiting on the identity of the principles maintained by the Committee in London and the Society at large, an argument for loyal attachment to the C.M.S. The Annual Meeting of the Hibernian C.M.S. Auxiliary was held in the Metropolitan Hall, the Earl of Belmore in the chair. The Archbishop of Dublin spoke of his loving attachment to the Society, and recognized it as a link binding together the Churches of England and Ireland, which he trusted would never be broken. Lord Belmore announced that he had been asked to become a Vice-President of the Society, an office which he gladly accepted. The Hibernian Auxiliary had sent up to the Parent Society the sum of 1300*l.* in excess of the amount sent last year. The meeting was addressed by the Revs. J. Williams, R. H. Maddox, and J. B. Whiting. Sermons were preached in several churches by the Bishops of Cashel, Kilmore, and Ossory, the Archbishop of Dublin, the Deputation, and other clergymen. Meetings were held in Monkstown, Sandford, Baggott Street, St. Matthias, Enniskerry, Zion Church Parish, Summer Street, and other places.

**Halifax.**—The Anniversary of the Halifax Auxiliary was held on April 12th and 13th. On Sunday sermons were preached in several churches in the town and district by the Rev. F. Pigou, D.D., Vicar, the Rev. S. Coles, from Ceylon, the Rev. G. Ensor, missionary in Japan, and several of the local clergy, and others. The annual meeting was held in St. Mary's School, Lister Lane, on Monday evening, preceded by a tea. There was a large attendance at the meeting. The Rev. Dr. Pigou, the Vicar, presided. The Rev. H. Askwith, the Secretary of the Auxiliary, stated that the receipts for the year were 529*l.* 3*s.* 9*d.*, compared with 997*l.* 5*s.* 10*d.* in the previous year. It was pointed out that twelve months ago there was a legacy of 500*l.*, which went to swell the receipts. This year the receipts were from ordinary sources, which, however, showed an increase of 31*l.* 17*s.* 11*d.*, as compared with the receipts from the same source in the previous year. The sum of 37*l.* 6*s.* 2*d.* had been received too late to be inserted in the present balance-sheet, so that the total advance upon last year's collections and subscriptions was really 69*l.* 4*s.* 1*d.* With regard to the position of the Society in the rural deanery of Halifax, it was interesting and gratifying to observe that collections had been made on its behalf in twenty-three churches, and that of the remaining eighteen, one vicar, unable to send an offertory, had sent a private subscription, and at least four or five other churches, although from local circumstances they were unable to have annual collections, were in full sympathy with the Society. The Chairman,

in a brief address, said that it was gratifying to know that the interest evinced in the Society in this deanery was maintained. The Revs. G. Ensor and S. Coles also spoke of the Society's work in China, Japan, and Ceylon.

**Hampshire Church Missionary Prayer Union.**—The Ninth Meeting of this Union was held at Basingstoke, on Tuesday, April 21st. The sermon at Eastrop Church was preached by the Rev. B. Maturin, Vicar of Lymington, from Exodus xvii. 8—12, after which the Lord's Supper was administered. After the service and before the meeting, members of the Union from a distance were hospitably entertained at luncheon by friends in and near Basingstoke. Col. Urmston took the chair at the meeting, in the place of the President, R. C. Hankinson, Esq., who was absent through illness. The Rev. W. S. Dumergue, who was to have taken the exposition of Scripture, was on the previous Saturday called into the presence of the Master. His loss to the Union will be greatly felt. For C.M.S. work he was always ready. His place at the meeting was taken by the Rev. E. A. Williams, Chaplain of Portsmouth Dockyard. Sydney Gedge, Esq., gave a most interesting address on "The Home Government of the Society," and was followed by the veteran advocate of missionary work, Col. Rowlandson, on "The Reality and Rapidity of Mission Work in South India." The other speakers were the Rev. Charles Tanner and the Chairman. Prayers were offered by the Rev. T. Floud, Rector of Overton, Rev. R. J. Shields, Vicar of Eastrop, and Rev. J. Marriner, Rector of Baughurst. There was a meeting of the Basingstoke Association in the evening. The chair was taken by the Rev. R. J. Shields. The speakers were Sydney Gedge, Esq., the Rev. S. Coles (Ceylon), and the Rev. A. B. Burton, Rector of West Meon. A. B. B.

**Huddersfield.**—The 72nd Anniversary of the local Auxiliary was held on April 26th and 27th. On the Sunday sermons on behalf of the Society were preached in the various churches of the parish and neighbourhood. On Monday evening a public tea took place in the parish church schoolroom, and subsequently the public meeting was held. The Vicar (the Rev. J. W. Bardsley) presided. The Hon. Secretary (the Rev. R. Collins), who read the 72nd Report of the Association, stated that the proceeds of the different branches of the Association compares favourably on the whole with those of past years. The sum total subscribed has been 956*l.* 12*s.*, as against 922*l.* last year. The Huddersfield Parish Church sends 32*l.* more than last year; others rather more, and some rather less, than previously—Friezland sending 188*l.*, Holy Trinity 158*l.*, and the Parish Church 107*l.*, are still at the head of the list. Next came Armitage Bridge 46*l.*, and Meltham Mills 45*l.* They were, however, far from the half as much again that was asked for last year, and they had done nothing towards aiding in the erection of the new wing of the Society's house in Salisbury Square. Many country associations had responded to the call to raise at least 100*l.* each in memory of some noted worker in the past in connection with the Society, and it remained for Huddersfield now to follow the good example. Reference was made to the great loss the Society, and especially the Huddersfield Association, had sustained by the death of the late J. C. Laycock, Esq., who was for nearly fifty years the treasurer for the district and an active supporter of the Society. The Revs. Canon Hulbert and Canon Green also referred to the deaths of Mr. Laycock and Mr. Allan, who both did much for the Society. The Rev. H. Newton (Ceylon) and the Rev. T. Bliss (formerly chaplain in Madras) then addressed the meeting.

**Hull.**—On Sunday, April 12th, Special Services in memory of General Gordon were held at Holy Trinity Church; the first, in the morning, when there was a large congregation; the preacher being the Rev. D. K. Moore, incumbent of St. Philip's, Hull, whose text was 1 John ii. 17. He referred to many incidents in the life of General Gordon as illustrating his Christian character, the enduring nature of which would never in its influence pass away. In the afternoon there was a church parade of the two volunteer corps of the town; the artillery numbering 538, and the rifles 406 all ranks. On arriving at the church the

artillery band played the "Dead March" in Saul as the regiments filed into the building. The doors were not open to the general public until the volunteers were seated, and in a very short time the spacious edifice was crowded in every available part, the congregation standing all down the aisles and other portions where there were no seats. A considerable number of the members of the Corporation were present, including the Mayor. The anthem was "How are the mighty fallen" (Handel). The sermon was preached by the Rev. Canon McCormick, D.D., whose text was Matthew xi. 7—10. The sermon was to some extent a comparison of the character of General Gordon with that of John the Baptist. Gordon's fearlessness, devotedness to truth, unselfishness, and devotion were examples to be followed. His missionary spirit was also referred to, and a special appeal was made by the preacher on behalf of the Gordon Fund being raised in connection with the Church Missionary Society. The evening sermon was preached by the Rev. T. Davis, Vicar of Drypool, from Isaiah xix. 20. Collections were made at the conclusion of each service on behalf of the Gordon Fund promoted by the Church Missionary Society.

**Ipswich.**—On Thursday, April 16th, the Annual Meeting of Hon. District Secretaries for Suffolk was held at Ipswich, under the hospitable roof of the Rev. Granville Smith. There was a better muster than on former occasions; only a few, and they from unavoidable circumstances, being absent. A peculiar interest attaches to this annual gathering for prayer and conference of those who are officially connected with the Society, and on whose zealous efforts its successful working throughout the county, so much, under God, depends. After lunch, a few matters of business were disposed of, and then came the principal work of the day; this consists in a careful survey of the several districts, parish by parish, to ascertain what is actually being done, and what openings there may be here and there for doing more to further the cause of the Society. In the process, weak points are brought to light, some useful and practical hints are thrown out, and all feel that two hours have been well and profitably spent. By the kind invitation of Canon Garratt, the Secretaries met again in the evening at his house for dinner, after which they were addressed by the Rev. J. Barton, who gave interesting details of the Society's work in Tinnevely and Madras, which he had lately visited. The meeting was closed with prayer by Archdeacon Groome.

The following day, two meetings of the Suffolk C.M. Union—morning and afternoon—were held in the Council-room of the Town Hall, at which between sixty and seventy members, from all parts of the county, were present. The Vice-President, the Venerable Archdeacon Groome, occupied the chair, and the principal speakers were the Rev. J. Barton and the Rev. H. Sutton. The former gave an account of his and the Rev. C. C. Fenn's recent visit to Ceylon, with its results; whilst Mr. Sutton delivered two stirring addresses, chiefly with reference to the home work of the Society, and its most pressing needs at the present time. Some members of the Union travelled many miles to attend these meetings, and they certainly had no cause to regret it. They had not only a rare opportunity of hearing deeply interesting statements of the Society's work, at home and abroad; but—and this is one most happy result of these gatherings—they came face to face with men from all parts of the county inspired with the same love, and zealously engaged in the same work with themselves. In short, it was in every way a successful anniversary; a time of refreshing; and those who were privileged to take part in it could scarcely fail to have gone away encouraged, roused, and warmed in the good cause of the C.M.S.

W. S. P.

**Manchester.**—The Third Conference of the East Lancashire C.M. Prayer Union was held in Manchester on the 21st of April. About 70 members attended. G. F. Watts, Esq., was in the chair. After prayer by Canon Green, of Friesland, the Rev. Canon Phillips, Vicar of Ivergill, Carlisle, gave a practical and suggestive address from St. Matthew vi. 9—15. He emphasized the fact that the Lord's Prayer is essentially a missionary prayer, and spoke upon *the presence of the King with His servants, the spiritual nature of His kingdom*, that for its spread the prominent truth must ever be *forgiveness through faith in Christ crucified*, that forgiven

men alone can successfully do the work, and that the issue is not doubtful, for it is a work done ("finished," John xvii. 4) before we take it up. After tea, the Rev. H. Sutton, Central Secretary, addressed the Conference on "The Present Position and future Prospects of the C.M.S." The friends of the C.M.S. in Manchester are thankful for the successful start made by the Union, and trust that, under God, it will largely tend both to deepen and widen the interest in the Society. In place of the Rev. W. J. Smith, who has removed to Kilburn, the Rev. C. Dunlop Smith, of Didsbury, is appointed Hon. Sec. of the Union. W. F. B.

The Annual Meeting of the Manchester and East Lancashire Auxiliary of the Society was held on May 12th in the Town Hall, in this city. The Lord Bishop presided. The Annual Report, which was read by the Rev. F. Birch, showed that the contributions of the Manchester Auxiliary amounted to 4609l.

The Bishop referred to the illness of the Clerical Secretary of the Auxiliary, the Rev. W. Doyle, of Salford, than whom, he said, there was no more popular clergyman in the district. He regretted to find from the Report that the deficiency in the income was chiefly in the six northern counties. It was true that we had been passing through a period of acute commercial depression, but the agricultural interests in the south had also been depressed, and yet the people in these counties kept up their subscriptions. The aims of the Society were expressed by two words in the Report—reinforcement and extension. He thought the first word expressed most accurately what should be the main object of the Society at the present time, for this was scarcely the most suitable moment for the extension of the Society's operations. It must strike all that Christianity had as yet done very little, not only among heathen, but among nominally Christian nations, to assuage and conquer those savage passions in the human breast—ambition, lust of conquest, and the like—which were the authors of wars and rumours of wars, which, indeed, were hardly less distracting and distressing than actual wars. He confessed that he was disappointed with the total result of the efforts of Christians to spread abroad the knowledge of Christ, and he did not think the members of the Church of England had any right to boast of what they had done, or to think that they had adequately fulfilled their responsibilities.

The Rev. J. Williams, from Japan, the Rev. F. F. Goe, Rector of St. George's, Bloomsbury, and the Rev. T. T. Smith (Assoc. Sec.), also addressed the meeting.

**Long Ashton.**—An interesting lecture was given in Long Ashton parochial school on Thursday evening, April 30th, by Mr. O'Donoghue, on "Eastern and Central Africa, and the Society's Missions in those Districts." The chair was taken by the Rev. C. H. Low, President of the Association. A magic lantern was exhibited, the views being sent by the Society. Twenty-six boxes, which had been distributed in the parish, had yielded during the past half-year 15l. 2s. 3d., being 4l. more than was received in the corresponding half of last year.

**Sheffield.**—The Annual Meetings in connection with the Anniversary of the Sheffield Auxiliary took place on May 14th. The morning meeting was held at the Church Institute, under the Presidency of the Master Cutler (Mr. J. E. Bingham), who was supported by a large number of clergy. The Rev. H. A. Favell, the Honorary Secretary, read the Treasurer's report, remarking that the falling off in their ordinary income was 70l. The Chairman having briefly addressed those present, the Rev. T. Dunn, missionary from the North Pacific Mission, gave an interesting account of his work on the borders of Alaska. The Rev. Canon Wright (Vicar of Doncaster) and the Rev. Dr. Gardner also spoke.

The evening meeting at the Albert Hall, which was largely attended by clergy and others, was presided over by Archdeacon Blakeney, who said it was just a quarter of a century since he attended his first meeting in the town of Sheffield, and that was the annual meeting of the Sheffield Branch of the Church Missionary Society. He well remembered those who then occupied the platform, but they had all passed away; some of them had been taken to heaven, and the others had been removed to different parts of the country. During that period great changes had taken place in Sheffield; the population had been added to by about 130,000, the churches had been about doubled, and so likewise had the clergy. But while those changes had been going on, that grand Society whose interests they had met to advance had not changed its interest, principles, or mode of operation. It was



the same Protestant Evangelical Society that it was when it was first established by those good men who met in London many years ago. Having referred to the losses sustained in the deaths of Dr. Sale, H. Wilson, H. Rodgers, T. Rodgers, H. Vickers, M. Firth, and A. Thomas, who took a deep and active interest in the spiritual welfare of the heathen, he alluded to the late Rev. W. Milton, who, he said, took a deep and lively interest in the cause of that great Society, and he (Archdeacon Blakeney) ventured to say that there was no man in that great diocese, or even throughout that county, who had laboured harder, more resolutely, or more efficiently than Mr. Milton to advance the cause among the heathen. For forty years he had given his energy and talent to the cause of the Church Missionary Society. General Haig and the Rev. Dr. Gardiner also spoke.

**Uttoxeter.**—On Sunday, April 26th, the Annual Sermons in aid of the Society were preached, morning and evening, in the Parish Church, and in the afternoon at Bramshall Church, by the Rev. H. Sutton, M.A., Central Secretary to the Society. On the following evening the Annual Meeting was held in the Town Hall. The chair was occupied by the Vicar (the Rev. H. Abud). The Rev. R. Palmer (Assoc. Sec.) read the Report of the Uttoxeter Auxiliary, from which it appeared that the sum of 80*l.* 2*s.* 10*d.* had been raised, of which 35*l.* was obtained by the ladies' working party. He then addressed the meeting, and contrasted the position of the Society at the present time with what it was in 1851; giving extracts from the *Staffordshire Advertiser* of that date. The Rev. C. J. Hamilton, Vicar of Doveridge, and the Rev. H. Sutton also spoke.

## NOTES OF THE MONTH.

### ORDINATION.

**South India.**—At Madras, on March 1, Mr. A. Subbaroyudu (Native), to Deacon's Orders, by the Bishop of Madras.

### ARRIVALS.

**North India.**—The Rev. J. Erhardt left Calcutta on March 26, and arrived in England on April 25.—The Rev. A. W. Baumann and Mrs. Grime left Calcutta on March 22, and arrived in London on April 29.

**Punjab.**—The Rev. H. Rountree left Pind Dadan Khan on March 19, and arrived in London on April 23.

**South India.**—The Rev. H. W. Eales left Madras on March 30, and arrived in London on May 14.

**Japan.**—The Rev. C. F. Warren left Japan on March 9, and arrived in England on April 22.

### DEPARTURES.

**East Africa.**—The Rev. A. D. and Mrs. Shaw, and Messrs. A. J. Copplestone, D. A. L. Hooper, T. England, and S. G. Burr left London on May 13 for Zanzibar.

**Palestine.**—The Rev. J. R. L. Hall left London on May 5, on his return to Jaffa after a short visit to England.—The Rev. J. Zeller left Basle on May 14 for Jerusalem.

**North-West America.**—Ven. Archdeacon M'Donald, Messrs. J. W. Ellington and George Holmes left London on May 2, for Mackenzie River.

**North Pacific.**—The Rev. C. B. and Mrs. Nash left England on May 2 for Metlakatla.

### BIRTH.

**Ceylon.**—At Galle, on March 27, the wife of Rev. J. W. Balding, of a son.

### MARRIAGE.

**North-West America.**—On April 29, at St. Paul's, Greenwich, the Rev. E. J. Peck, of Little Whale River, to Miss S. A. Coleman.

### DEATHS.

**Yoruba.**—The Rev. W. Allen, Native Pastor, died at Abeokuta on April 3.

**North India.**—At Agra, in April, the infant child of the Rev. H. Lewis, aged fifteen months.

**New Zealand.**—The Rev. Kerehona Piwaka, Native Pastor of Whangara, died on March 28 last, aged 58.

On the 14th instant, at Bath, in her 82nd year, Miss Caroline Cuffley Giberne, formerly C.M.S. Missionary in Tinnevely, South India.

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, April 21st, 1885.*—The Revs. J. Zeller and J. R. Longley Hall, who had been invited to England for conference, were introduced to the Committee. Mr. Zeller expressed his gratitude for the maintenance of the Mission in Jerusalem. Mr. Hall remarked upon the opening door for the Gospel in Palestine. He stated that a large number of Moslems, with a growing consciousness of the inconsistencies of their fellow-Moslems and of the members of the Latin and Greek communities, have become anxious for instruction in the Christian doctrine. The Bible depôts afforded useful opportunities for conversation and discussion.

The Rev. S. Trivett, having recently returned from Fort McLeod, Saskatchewan, was introduced to the Committee. Mr. Trivett had been for seven years in the North-West America Mission, having laboured during the first two years at Stanley before proceeding to his present station. He spoke of the willingness of the Indians of the district where he was now situated to receive Christian instruction—of the success which, through God's blessing, had attended his own labours—of the strenuous efforts made by the Roman Catholic Missionaries to bring the Indians under Romish teaching, and of the urgent need of the employment of additional Protestant labourers among them, the more so as the Indians in many places manifested a distinct preference for Protestant Missionaries.

The Rev. H. P. Parker, of Calcutta, also had an interview with the Committee. Mr. Parker had gone to Calcutta in 1878 to carry on the duties of Secretary of the Calcutta Corresponding Committee, in conjunction with the late lamented Rev. Joseph Welland; but since the death of Mr. Welland, in 1879, the responsible and onerous duties of that office had devolved on Mr. Parker alone. The position of Secretary had brought Mr. Parker into close and intimate connection with the great and varied work of the Society in Bengal and the North-West Provinces, and he was able to present, in a brief address, a very encouraging view of it as a whole.

The Committee accepted the offers of Mr. Henry Martyn Sutton, M.R.C.S., L.R.C.P., L.S.A., of St. Thomas's Hospital, and Mr. Stuart Watt, a business man in Belfast, for missionary work in connection with the C.M.S. Mr. Watt was appointed to the Mission in Eastern Equatorial Africa; the location of Dr. Sutton being deferred for the present.

Mr. T. England, a schoolmaster, who had recently offered himself to the Society, and had been residing for a short time at the Islington College, was appointed to Frere Town.

The Sub-Committee in charge of the India Missions reported that they had considered the subject of the proposed Quetta Mission, and that they had heard from the Rev. W. H. Barlow that the friend who was interested in the Frontier Missions was prepared to give substantial aid, if the Society would establish a really strong Mission, and recommended that some missionary of standing and experience be appointed to the leadership of the Quetta Mission, and that two competent European fellow-labourers be associated with him. The Committee gave their approval to this plan.

The Committee took leave of the Rev. C. B. and Mrs. Nash, proceeding to the North Pacific; the Rev. A. D. and Mrs. Shaw, and Mr. A. J. Copplestone, returning to East Africa; and Mr. D. A. L. Hooper, Mr. S. G. Burr (whom Mr. Hooper was taking out at his own charge as an assistant to himself), and Mr. T. England, proceeding to East Africa. The instructions of the Committee having been delivered to the Missionaries, and they having

replied, they were addressed by the Rev. F. F. Goe, and commended in prayer to the favour and protection of Almighty God by the Rev. A. Kennion.

The Secretaries having pointed out the desirableness of extending the limit in the number of candidates under training, fixed in 1880 at 40, and extended in 1884 to 48, as large numbers of suitable young men were now offering themselves, the Committee fixed the limit at 54 for the present.

Letters were read from Bishops Burdon and Moule, reporting the plans recommended by the Mid-China and Fuh-Kien Missionary Conferences regarding the language examinations in those Missions. It was resolved :—(a) That the recommendations of the Bishops and the Conferences to make the examination at the end of a comparatively short period, say eighteen months, a real and searching one, be approved. (b) That the Committee will regard the passing of this examination as an essential qualification for permanent missionary work in China. (c) That the Committee are persuaded that no Missionary should be satisfied without a far deeper knowledge of the language than is laid down by this first and essential standard, and they will have regard to the attainment of such knowledge in appointing a Missionary to any particular position; and with a view to this they hope the Bishops and the Conferences will see their way to the establishment of a second examination, for which Missionaries should be encouraged to offer themselves.

At the request of the Rev. R. W. Stewart, of Fuh-Chow (now at home), the Committee agreed to recommend the Committee of the British and Foreign Bible Society to print St. John's Gospel, as prepared by him, in the Fuh-Chow dialect in the Roman character.

The Madras Corresponding Committee and the Revs. J. Barton and A. R. Cavalier having brought under the attention of the Committee the present position and needs of the Tinnevely Mission, the Committee passed a resolution recognizing the great importance of sending out two competent men at the earliest opportunity to carry on vigorous itinerating work in Tinnevely.

*Committee of Funds and Home Organization, April 21st.*—The Rev. J. G. Watson, M.A., was appointed Association Secretary for the Midland District, in the room of the Rev. G. Furness Smith.

*General Committee, April 30th.*—Reports were presented and adopted from the Patronage Committee, recommending new Vice-Presidents and members of the Committee; the Publications and Library Sub-Committee, reporting various new issues; the Estimates Committee, reporting various modifications in the foreign estimates; the Goodwin Fund Committee, recommending grants to widows from that Fund; and several other Committees and Sub-Committees.

On the recommendation of the Frances Ridley Havergal Fund Sub-Committee a grant was made of Rs. 29 to complete the expenses of printing Miss Havergal's *Royal Bounty* in Bengali.

The Report of the Honorary Auditors appointed under Law XXV. was received and adopted.

The draft Abstract of the Society's Annual Report was presented and adopted.

A letter was read from the Secretary of the Church Pastoral-Aid Society, inquiring if the Society would join in a Memorial to the Archbishops of Canterbury and York, asking them to take steps to obtain the observance of a day of humiliation on behalf of this country. The Committee agreed

that in the event of such a Memorial being drawn up, the President of the Society, or, in his absence, the Hon. Clerical Secretary, be authorized to sign it on behalf of the Society.

The Committee took leave of Archdeacon Macdonald and Mr. G. Holmes, about to start for North-West America. They were addressed by the Rev. C. C. Fenn, and commended in prayer to the favour and protection of Almighty God by the Rev. C. Smalley.

On the recommendation of the Sub-Committee in charge of the Palestine Mission, who reported that they had had long conferences with the Rev. J. R. Longley Hall, the Society's Secretary in Palestine, as well as with the Rev. J. Zeller, various resolutions were agreed to, involving important plans for the development of that Mission, including in particular the following appointments and transfers :—The Rev. C. T. Wilson to the charge of the Jerusalem district and out-stations (for the present—the Rev. J. Zeller meanwhile retaining the superintendence of the Diocesan School, and the Preparandi Institution, as well as the Printing Press); the Rev. T. F. Wolters to Nazareth, with Haifa and Acca under his superintendence; the Rev. J. Huber to Gaza; the Rev. Seraphim Boutaji to Nazareth; the Rev. Michael Kawar to Haifa; the Rev. Nasir Odeh to Jerusalem. The Rev. W. F. Connor was put in charge of the whole of the work on the East of the Jordan, with instructions to reside, if possible, at Irbid. Some modifications were made in the arrangements for Native Church Councils. A large number of applications for grants for various objects in the Palestine Mission were also considered, but almost all of them were refused as being beyond the Estimates.

*General Committee, May 11th.*—The various Committees and Sub-Committees for the year ending March 31st, 1886, were appointed.

Mr. Sydney Gedge reported that the Church Missionary Trust Association, having its registered office at 15, Salisbury Square, had been incorporated, and was willing to undertake the trust of holding any of the Society's real and personal property which the Committee might desire it to hold. Twelve gentlemen (members of the Committee) had become shareholders, and each was liable to the full extent of his property for the fulfilment of its trust by the Association. It was resolved:—"That it be referred to the Landed Property Sub-Committee to consider and report to the Committee whether any, and, if any, what parts of the Society's real and personal property should be transferred to and vested in the Church Missionary Trust Association."

A letter was read from Miss A. Marston, dated 95, Onslow Square, on the subject of vivisection in its possible bearings on Medical Missions, strongly deprecating the practice, and appealing to the Committee to prohibit any experimentation on living animals in all schools and by all persons under their auspices and superintendence. It was resolved:—"That the question of vivisection not having come practically before the Committee, they do not feel themselves called upon to give any opinion on the subject of Miss Marston's letter; but they have the most perfect confidence in all their Medical Missionaries, and feel sure that they will never permit, either directly or indirectly, any proceeding of an inhuman character to be carried on." The Secretaries were directed to send a copy of this resolution to every Medical Missionary connected with the Society.

In accordance with notice, the following resolution was moved by the Rev. W. Allan, and seconded by Bishop Alford:—"That no official communication be addressed to the Bishops who are not members of the Society,

directing their attention to the rule of the Society relating to Vice-Presidents." On the motion of Mr. S. Gedge, seconded by Mr. P. V. Smith, after a division, it was resolved:—"That the question be not put."

## Contribution List.

*In the following list of receipts from April 11th to May 9th are acknowledged all remittances from Associations, Benefactions and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.*

### ENGLISH ASSOCIATIONS.

Berkshire: Catmore .....	14	3
East Shefford .....	2	1 10
Letcombe Regis.....	34	0 0
Bristol.....	550	0 0
Buckinghamshire: Chenies.....	11	2 7
Shabbington.....	2	4 0
Upton-cum-Chalvey .....	24	10 0
Cheshire: Bistre.....	5	8 0
Cumberland: Camerton.....	17	3 0
Devonshire: Plymouth, &c.....	60	0 0
Silverton.....	1	8 3
Dorsetshire: Allington.....	6	4 7
Wooland.....	5	5 0
Essex: Epping: St. John Baptist.....	4	7 0
Ilford and Barking Side.....	4	10 2
Shalford.....	2	2 0
West Ham, &c.: St. Thomas's.....	1	6 3
Hampshire: Emsworth.....	150	0 0
Hannington.....	8	15 6
Whitechurch: All Hallows.....	4	7 0
Hertfordshire: Leavesden.....	12	4 3
Kent: Bapchild.....	3	3 6
Beckenham: Christ Church .....	23	16 11
St. Paul's.....	10	6 8
Chislehurst, &c.....	1	1 0
Lee.....	28	14 8
Ramsgate: St. George's.....	5	18 2
Sittingbourne: Holy Trinity.....	5	18 3
Lancashire: Deane.....	1	1 0
Liverpool: St. Mark's.....	4	15 6
Preston.....	60	0 0
Leicestershire: Church Langton.....	5	6 1
Lincolnshire: Boston.....	90	0 0
Gainsborough.....	9	2 0
Middlesex: O.M. Anniversary:		
Sermon: St. Bride's.....	50	14 0
Meetings: Morning.....	154	18 2
Evening.....	31	13 1
Bow.....	6	10 0
Chelsea: Old Church: Juvenile Assoc.....	1	15 6
Denham.....	4	18 11
Highgate: St. Michael's.....	16	12 0
Limehouse.....	20	0 10
Mill End New Town: All Saints'.....	9	8 7
New Southgate.....	3	17 10
Regent's Park: Boys' Home.....	12	15 6
St. John's Wood, &c.: St. Stephen's.....	11	8 6
Stepney: Christ Church.....	12	9 7
St. Benet's.....	4	0 0
St. Matthew's.....	2	2 10
St. Philip's.....	2	2 0
Westminster: Abbey.....	22	7 0
St. Andrew's.....	8	11 0
Norfolk: Harleston.....	3	10 0
Nottinghamshire: Harworth.....	11	3 1
Nottingham.....	100	0 0
Oxfordshire: Pishill.....	1	7 0
Shropshire: Lilleshall.....	5	3 8
Staffordshire: Lichfield: St. Mary's.....	2	6 0
Northwood.....	8	15 9
Silverdale.....	5	0 0
Tipton: St. Matthew's.....	3	10 6
Uttoxeter.....	20	6 8

### Surrey:

Brixton: St. Matthew's Juvenile.....	1	19 6
Brixton Rise: St. Saviour's.....	18	3 7
Byfleet.....	4	13 6
Camberwell: All Saints.....	50	0 0
Carshalton.....	4	11 6
Chobham.....	1	1 9
Clapham: St. James's.....	120	0 3
Epsom.....	12	0
Ham.....	19	0
Lambeth: St. John's.....	27	0 0
Redhill: St. Matthew's.....	64	0 0
Sussex: Horsham.....	3	5 8
Iping and Chithurst.....	8	19 4
Stonegate.....	17	19 4
Warwickshire: Leamington.....	100	0 0
Wiltshire: Wootton Bassett.....	3	14 0
Worcestershire: Wolverley.....	5	14 9
Worcester.....	32	17 8
Yorkshire: Bampton.....	1	5 0
Heckmondwike.....	7	16 0
Huddersfield.....	3	0 2
Raskelfe.....	1	18 0
Roundhays.....	25	16 3
Skeeton.....	2	3 0
Staincliffe.....	1	15 6
Swinton.....	3	4 6
Whitley-cum-Green-Hammerton.....	5	7 0

### ASSOCIATIONS IN WALES.

Glamorganshire: Pentrebach.....	3	5 3
Swansea.....	10	2 6
Montgomeryshire: Machynlleth.....	12	12 0

### SCOTLAND.

Aberdeen: St. Paul's.....	9	15 2
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### BENEFACTIONS.

Anonymous (for India).....	800	0 0
A. R.....	5	5 0
A Thankoffering from Berkahire.....	50	0 0
Austin, Edwin, Esq.....	10	0 0
Bramah, T. J., Esq., Harley Gardens.....	10	0 0
Brown, Miss, Broadstairs (for Victoria Nyanza).....	5	0 0
Brown, Mrs., Grosvenor Gardens.....	25	0 0
Cobb, Rev. J. F., Tunbridge Wells.....	50	0 0
Collings, Mrs., Hyde Park.....	10	10 0
Fisher, Miss, Alexander Square (for Freed Slaves at Frere Town) (coll.) .....	7	0 0
Graham, Charles W., Esq., Richmond.....	5	0 0
J. W. A. (for Nyanza).....	10	0 0
Marchant, T. W., Esq., Deptford.....	5	0 0
Martin, John, Esq., Lincoln's Inn.....	50	0 0
Mottram, Rev. and Mrs. J., Hyde Park Square.....	10	0 0
Redman, Rev. J., Hydrabad.....	5	0 0
Stewart Endowment, by John Macrae, Esq.....	74	18 7
Thankoffering, F. F.....	10	0 0
White, N. C., Esq., Swanage (5l. for Aden and 5l. for Quetta).....	10	0 0

### COLLECTIONS.

Barff, Miss, Lee.....	15	0
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Bromley: All Hallows Sunday-school, by Mr. T. Osborne .....	4	4	3
Coates, Miss D., Eve .....	1	2	0
Dennis, Miss, New Zealand ( <i>Miss. Box</i> ) ..	1	6	0
Freemantle Sunday-sch. Juvenile Assoc., by Mrs. Dugdale (for the East African liberated Slaves) .....	3	5	0
Home and Colonial Training College, Students and Scholars, by Rev. W. Bromilow .....	15	11	8
Hopwood, Miss E. A., Lewisham ( <i>Miss. Box</i> ) .....	1	3	0
Hull, Rev. J. A., Newport, Mon. (2 <i>Miss. Boxes</i> ) .....	1	0	0
Littleton School, Miss. Box, by Rev. H. de V. Hunt .....	11	9	0
McDougall, Miss, Braco .....	1	0	0
McNab, Miss, Dartford .....	10	0	0
Manwaring, Mr. H., Cirencester ( <i>Miss. Box</i> ) .....	15	0	0
Middleborough: St. Hilda's Church Sunday-schools, by Mr. G. Medcraft ..	2	10	0
Morton, Mrs., Hendon ( <i>Miss. Box</i> ), for Persia .....	2	10	0
Nelson, New Zealand, the Port Sunday-school, by Rev. E. C. Nightingale ..	7	1	6
Richards, Miss, Isleworth .....	1	8	0
Scholars in St. James's Sunday-school, Birmingham, by B. E. Leete, Esq. ....	5	9	3
St. Bartholomew's, Gray's Inn Road, Girls' Sunday-school, by Rev. R. J. Bird .....	1	7	0
Whitechapel: St. Mark's Sunday-school, by Mr. H. A. Pascoe .....	10	6	0
Young Men's Missionary Association at Messrs. Hitchcock & Co. ....	8	10	0

## LEGACIES.

Harrison, late Miss Ann, of Castle Northwick: Exor., Mr. B. N. Banks .....	180	0	0
Hinds, late Miss Mary Mercy, of Clifton: Exor., Mr. H. D. Nourse .....	1000	0	0
Juby, late Miss Elizabeth Sophia: Exors., Messrs. C. R. Steward and A. Edwards .....	50	0	0
Juby, late Miss Sophia Elizabeth: Exors., Messrs. C. R. Steward and A. Edwards .....	50	0	0
Partington, Miss D. E., late of Brighton: Exors., Revs. H. and T. Partington ...	9	0	0
Price, late Mrs. Jane .....	18	0	0
Reynolds, late Elizabeth: Exors., Messrs. T. Barratt and C. W. and H. Alexander	63	13	7

## FOREIGN CONTRIBUTIONS.

Canada: Toronto: St. James's .....	5	2	3
Ontario: Hamilton Domestic and Foreign Society .....	137	5	1
France: Versailles .....	6	17	6
India: Native Christian Church at Odeypore, for Nyanza Mission .....	1	0	0

## REV. E. J. PECK'S STEAMER FUND.

Arbuthnot, H. R., Esq. ....	5	0	0
Arbuthnot, Mr. and Mrs. Herbert .....	5	0	0
Deacon, W. S., Esq. ....	5	0	0
Denny, E. M., Esq. ....	5	0	0
Scaramanga, Mrs. ....	5	0	0

Smith, Oswald, Esq. ....	5	0	0
Williams, R., jun., Esq. ....	5	0	0
Sums under 5l. ....	25	6	6
Raymond, Mrs., Endsleigh Gardens .....	5	0	0

## GORDON MEMORIAL FUND.

Ruttanahaw, Rev. Jno., Bath .....	50	0	0
Fareham, by Rev. F. J. Ashmall .....	6	8	7
L. H. G. ....	5	0	0
Part, Mrs., Watford .....	20	0	0
Uwins, Rev. J. G., Caincross .....	20	0	0

## CHURCH MISSIONARY HOUSE FUND.

Barton, Rev. John and Mrs., in Memoriam, Catherine Frances Barton, daughter of the late Edward Wigram, Esq. ....	250	0	0
Cameron, Mrs. Annie, Guildford .....	20	0	0
C.M.S. Union of Essex (incl. "100l. in memory of James Christy," and "50l. from R. H. Crabbs, Esq., in memory of a beloved Mother"), by Rev. J. M. Mills ..	210	0	0
Daniel, Rev. H. A., Bristol .....	5	0	0
Devon Church Mission House Fund, by F. Sellwood, Esq. ....	5	0	0
Collins, Mr. C. R. ....	5	0	0
Davis, Rev. J. G. ....	5	0	0
Dykes, Mrs. ....	20	0	0
Edmonds, Rev. W. J. ....	5	0	0
Hadow, Rev. G. ....	5	0	0
Haydon, Dr. ....	5	0	0
Hington, Dr. ....	5	0	0
Holmes, the Misses .....	5	0	0
Kennaway, Sir J. H. ....	1	0	0
Knight, Rev. W. ....	5	0	0
Martin, Lt.-Col. ....	5	0	0
Peters, Mr. W. H. ....	5	0	0
Porter, Major .....	10	0	0
Potter, Rev. L. F. ....	5	0	0
Sellwood, Mr. B. ....	20	0	0
Sellwood, Mr. F. ....	20	0	0
Stevens, Mr. J. C. Moore .....	5	0	0
Sums under 5l. ....	60	10	6
"G. F. S. Leamington," "In memory of Henry Martyn," on account, from the Leamington Jubilee Fund .....	250	0	0
Hull and Neighbourhood, in memory of the Rev. John Deck .....	11	12	0
In memory of Avison Terry, Esq., late of Hull, by his family and relations .....	100	0	0
In memory of little C.M.S. and her Grandfather .....	50	0	0
In memory of the late Mrs. Cobb .....	50	0	0
In memory of the Rev. Alfred Brown, 31 years Vicar of Calverley .....	100	0	0
In memory of the Rev. Thomas Scott, one of the founders and the first Secretary of the C.M.S., by some of his descendants .....	150	0	0
Lang, Mrs., in memory of her late husband, William Midwinter, Esq., of Cheltenham .....	100	0	0
Leamington Jubilee Fund, by Rev. G. F. Smith .....	100	0	0
Rochester, Lord Bishop of .....	10	0	0
Royston, Miss, Hampstead .....	5	0	0
White, N. C., Esq., Swanage .....	5	0	0

*Errata.*—In our April issue, under "C.M. House Fund," for "Gorell, R. A., Esq., Cottishall," read "Coltishall." In our last issue, under City of London, for "Christ's Hospital, 5l. 16s. 6s.," read "St. Bartholomew-the-Less;" and under "The Church Missionary House Fund," members of C.M.S. Lay Workers' Union, 32l. 13s. 6d., read F. W. Groves, Esq., 5l.; Henry Morris, Esq., 6l.; and G. Martin Tait, Esq., 5l.; and sums under 5l., 17l. 13s. 6d.; further details of which will be found on p. 445. N.B.—In acknowledging the 250l., under "The Church Missionary House Fund," "in memory of Lucy Ann Stanton" last month, the following words should have been printed:—"With earnest desire that no other inscription on the walls be admitted than 'To the Glory and for the Work of God.'"

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birchin Lane, London. Post Office Orders payable to the Lay Secretary, General George Hutchinson.

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*June 20th, 1885.*

# SUPPLEMENT

TO THE

# CHURCH MISSIONARY INTELLIGENCER

FOR JUNE & JULY, 1885,

CONTAINING

EXTRACTS FROM ANNUAL LETTERS OF THE MISSIONARIES  
FOR THE YEAR 1884-85.

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## NOTE.

Other Annual Letters appeared in a similar Supplement to the *Intelligencer* published in April last. Annual Letters from the Revs. J. B. Wood and James Johnson of the Yoruba Mission, and Archdeacon Henry Johnson of the Upper Niger, will appear in subsequent numbers of the *C.M. Intelligencer*.

## EXTRACTS FROM THE ANNUAL LETTERS.

## WEST AFRICA.

*From the Rev. S. Taylor (Native Missionary), Port Lokkoh.*

*Port Lokkoh, Nov. 26th, 1884.*

**T**HE work done may be brought under the following heads :—  
*Evangelistic.*—This branch of the work belongs specially to Mr. Alley. I have, however, had the privilege of taking part in it. During the first four months of the year I was able to visit in all forty-eight villages and preach to the people in their own tongue the wonderful works of God. There are many things to encourage us to persevere in this branch of the work. "My Word shall not return unto Me void," is God's promise, and that promise must be abundantly fulfilled. In many of the places visited I met with a hearty welcome, and inquiry was made of Mr. Alley. A chief, Pa Santigi by name, who lives in a village twelve miles from this place, and whom I visited on the 2nd of January of the present year, remarked, when he saw me, that he had dreamt only the previous night that Mr. Alley and I visited him. The journey undertaken in the month of April, soon after Mr. Alley's departure for England, was a very interesting one. I travelled towards Magbele, and reached a very large and important town in that direction, situated about thirty miles from Port Lokkoh. The name of the town is Rogbere. The chief of the place, by name Santigi Bokhari Kars, who has since died, received us gladly. There were many Sierra Leone emigrants met with in the town. I had the opportunity of preaching the Word to about 200 souls.

In the month of October last Mr. Davis was able to spend a week with Bey Shaka, King of Makomp, a town not very far off from us. The king received him hospitably, and was reported to have been deeply impressed with the preached Word. He was particularly fond of the "Song of Salvation" in Sankey's hymn-book, No. 258, and asked to have it sung for him repeatedly. The words were translated into Timneh, and the children taught to sing it in their own language: hence the impression it made on the king.

I may mention also a missionary journey undertaken on the 11th inst.

by the Rev. D. G. Williams and myself. Mr. Williams was then here on a visit, and embraced the opportunity of going out on a missionary expedition. Two boys from the Grammar School, who happened to be here then, two of our own schoolboys, Pa John Manka, a Native Christian, and a young man from Freetown, went with us. We visited a very influential chief, by name Korbamp. He is the king-maker, and lives in a village called Rofurga, about twelve miles from Port Lokkoh. We conducted a very hearty service at his place. It commenced with a hymn sung in Timneh; then prayer was offered by Manka. Mr. Williams addressed. He based his address on the Parables of the Lost Sheep and Lost Piece of Money, St. Luke xv. 3-10. Another hymn was sung, followed with an address by myself. I concluded with prayer. Over a hundred persons were present, who listened attentively to both addresses, heaving a sigh when any remark rather solemn was made. At the close of the address Korbamp rose up, expressed himself as being very grateful for our visit, and wished to know what particularly he must do to be saved. He was prepared to receive a Christian teacher in his place. He said that if they must rest on the Sabbath and keep it holy, they should have a teacher to stay with them and conduct service on that day. He knew that they need to be taught the right way. After some conversation the meeting closed. We hope that this chief may be led to know and believe in Him who died to save all from eternal death.

Wherever we go we meet with a hearty reception, the message is listened to attentively, and some derive profit from the hearing of the Word. Many are intellectually convinced of the truth of Christianity, but have not been able to act up to their convictions. Still, some good has been done. Many rest on the Sabbath. At Romadik the people continue to have their meetings on Sundays, and the neighbouring village I learnt are imitating the example of the people at Madik. Our duty clearly is to preach the Word and leave the

result to God. One drawback is that our visits to any place are seldom repeated, and it is only during the dry season that this work can be prosecuted. A long time must necessarily intervene before we repeat our visits. Any impression that might have been produced wears away on this account. One great need then is the appointment of Native evangelists, sons of the soil, to assist the missionary in this branch of the work, and, if possible, to reside at some convenient centre. Till this is done, this branch of the work cannot be sustained upon a regular system.

*Pastoral.*—This branch of the work belongs specially to me. The importance of ministering to professing Christians living in a heathen land, and exhorting them to endeavour to win over their neighbours by their life and conversation, cannot be over-estimated. Many of them, sad to say, lead careless and irregular lives; although they attend the means of grace, few give satisfaction. The goldsmith, who was the first who received baptism since the recommencement of the Mission in 1875, and whose baptism was noticed in the Society's Annual Report, is now one of our best members, and acts as churchwarden. For the benefit of the Sierra Leone emigrants we have early morning prayer on Sundays, and morning and evening services at 11 a.m. and 4.30 p.m. respectively. Week-day gatherings are on Wednesdays for confirmation candidates, and Fridays for communicants. On the second Thursday in every month a missionary prayer-meeting is held. The attendance at this last was not good, so we decided to have it quarterly instead. There were many in the last meeting, and the offerings amounted to 1*l.* 4*s.* 1*d.* The meeting was addressed by Mr. Gibson, one of the leading traders of exemplary life, and myself.

Mr. Davis put forth, during the short time he was here, fresh efforts to benefit the traders. He conducted special services on saints' days, and arranged for a harvest-thanksgiving service, which was held on the 22nd of last month. Both Christians and heathen were deeply interested in this service. The little church was decorated for the occasion with flowers, stalk of rice, guinea-corn, and oranges. The service commenced at 11 a.m. and was very well attended. The king and chiefs and many

of the people attended. I preached from Psalm l*xv.* 9-13. The offerings, including rice and some vegetables, amounted to 1*l.* 19*s.* 8*d.* After the service we had some refreshment in the mission-house, in which the king and his people joined. In the cool of the day the school-children, with Mr. Davis, Mr. Turner, and myself, went out and sang some suitable hymns for the king and chiefs, &c. All felt that the day was profitably spent.

The Rev. D. G. Williams spent two Sabbaths with us last month, preached in the morning service of both Sundays, and addressed the week-day classes and the Sunday-school. He administered Holy Communion to twelve.

Special sermons were preached and collections raised during the year in behalf of the C.M.S. Jews' Society, &c. Sum-total of receipts during the year was 21*l.* 8*s.* 8*d.*

For the benefit of the Natives we have service every Sunday morning at 11 a.m. Very few, however, attend. The Word of God has been preached plainly to them, and has not been spoken in vain. We have open-air service on the first Sunday in every month during the dry season. This service used to be well attended. We fully believe that the blessing of the Lord has rested on the labours of His servants, and souls will yet be gathered into His Church from the Timnehs and other tribes. The Redeemer will yet see of the travail of His soul and be satisfied.

*Educational work—Day-school and Sunday-school.*—The day-school is in the charge of Mr. J. M. Turner; the number of names on the register is forty-seven, at an average attendance of twenty-nine. The subjects pursued during the year are,—Scripture: the Gospel of St. Mark in Timneh and of St. Matthew in English, and Judges and Ruth in the Old Testament; arithmetic, geography, grammar, dictation, reading, &c. The school was examined by Mr. Davis in the month of June last. The parents of the children were invited to witness the examination. The result was satisfactory. I examined them a fortnight ago in Scripture, reading, and arithmetic. All passed in Scripture. the greater part in reading, and almost all failed in arithmetic.

I superintend the Sunday-school in

the absence of Mr. Alley. The morning school that Mr. Alley used to conduct at 9 a.m. was dispensed with, as it used to be attended for the most part by the boys who were living with him. The afternoon Sunday-school continues to progress. It consists of four classes; the first is composed of infants, who are taught Scripture texts; the second and third are composed of those children who can read the Scriptures; the last is composed of adults. This and the two other classes go through a course of lessons during the year. The Revs. N.

S. Davis and D. G. Williams visited the school at different times, and gave short and suitable addresses to the scholars. The sum of 11s. 8 $\frac{1}{2}$ d. was raised in the Sunday-school in behalf of the Society.

On the whole, then, we believe that the work of God is progressing in spite of human infirmities and other obstacles, and that before long the glorious light of the Gospel will penetrate into those countries where heathenism and superstition prevail. Thus may Christ's

Kingdom stretch from shore to shore,  
Till suns shall rise and set no more.

### YORUBA.

*From the Rev. C. H. V. Gollmer, Training Institution, Lagos.*

*Lagos, March 19th, 1885.*

*The Training Institution.*—The 1st class has consisted of four, and the 2nd class of five pupils. I impressed upon the students the importance (a) of having their Bibles as their constant companions throughout the year; (b) of living one day at a time; (c) and of endeavouring to look more at the primary cause, instead of too much at secondary causes.

I devoted most of my time to the 1st class; there were only four in the class, and I was much impressed with the quiet and earnest spirit with which they set about their work, giving much promise for the future.

On Sunday afternoon, from 4 to 5, we used to have a Bible-reading together, for the special study of God's Word, which we found very helpful. I also encouraged them in Bible marking (which I have found a great help to myself): and such an interest did some of them take in it (the 2nd class also) that I have had them continually coming to me since (long after I left the Institution) for further help and instruction. We read a good portion of Paley's *Evidences* together, and commenced Barrett's *Handbook to the Greek Testament*. You will, I am sure, be amused and interested when I tell you there was quite a rush for Butler's *Analogy* a few months ago.

Every Friday evening we used to have the students into our sitting-room for a social gathering; they seemed to appreciate it much; we have happy reminiscences of these gatherings.

After the vacation in July, Mr. Harding ultimately relieved me of the work of the Institution.

*The Book-shop* still continues to hold a very important place in Lagos, in the circulation of good sound literature—particularly at Christmas time. The profits are, for the present, simply used to continue a good supply of books and materials needed; but money will be always forthcoming, when applied for, for the translation of books, &c.

*The Female Institution.*—On March 18th, Mr. and Mrs. Mann left for England.

On the 19th March we took up our residence in the Institution, as it was absolutely necessary for a lady to reside in the house at once, there being at least twelve boarders; at the same time I did not forget that my work was at the Training Institution.

The work of the Institution has gone on much the same throughout the year; a good sound and thorough English education has been the aim. Having had a good staff of teachers, we have been able to manage to keep things going, although, of course, I could well see the need of a closer superintendence by an experienced lady, and a few alterations and additions.

Since I have had the charge of the Institution and the church I have always taken the girls to the prayer-meetings and Bible Union meetings, and the special meetings we had in September, myself. Mr. Hood (our great friend and supporter in everything) accompanied us also. There has always been a Bible-class on Sunday afternoon. This Mr. Hood has been very kindly taking (as he used often to do in Mr. Mann's time, some years ago), and Mrs. Gollmer, being unwell so long, and I having so

much to do with the Training Institution and the church, it was a great help to me, although I always enjoyed the class with the girls. I have not touched upon the peculiar difficulties there are in dealing with Native girls of Africa, all I can say is, I am so thankful for the appointment of Mrs. Kerr.

*Christ Church.*—Mr. Harding has assisted, generally preaching once on the Sunday. The numbers have varied from 190 to 230 in the morning, and from 130 to 170 in the evening. The congregation consists chiefly of the higher-class Natives, and now many young people; the Europeans come also, but few regularly.

Mr. Hood has been my churchwarden and right-hand man in everything. I say mine, because he did not find time before to attend so many meetings, &c., fearing he could not be regular; but one day asking him to try and get to our Monday prayer-meeting, and then Wednesday Communicants' class, he decided, and ever since then he has been a regular attendant at all our meetings and classes.

On Monday it has always been the custom to hold a prayer-meeting in the Faji Day-school, but it used to be very poorly attended, and there was but little light. I made it congregational, particularly latterly; but it is attended by nearly all young members. The older members, many of them from whom one might expect more, give little support at our meetings. Once a month (the first Monday) we have an agents' prayer-meeting each month at a different station; this is most important, and a means of uniting us together, and I am thankful to say it has that tendency; it has always been my aim to seek, in every possible means in my power, to be on good terms with the Native ministers, and to work in harmony with the Native Church. Seeds of discord are so easily sown, and what can be done when the camp is divided? We have been praying for our Wesleyan brethren, who have had great difficulties, and I am thankful to say I believe harmony is restored. I find there is nothing like praying for others, to obtain a spirit of love towards them, and the spirit of unity.

On Tuesday there is no regular meeting, but once a month there has been a meeting of the Sunday-school teachers,

consisting of either a devotional meeting, a model lesson, an address, or business meeting, when the monthly meeting comes round (I mean agents' prayer-meeting) we have our congregational prayer-meeting on Tuesday.

Wednesday evening (7 to 8) has always been the time for our Communicants' Class. I usually took a subject, such as, "Forgiveness," "Sin," "God's Love," &c. When I could I got the members to choose beforehand what the subject should be, and then some of them prepared for the class; as many as seventy and more have attended this class; but latterly I thought it desirable to have a Female Communicants' Class from 5 to 6.

Thursday (7 to 8) has always been the evening for the class for candidates for confirmation. Mr. Luke, who is preparing for ordination, has taken this.

Friday is generally the evening for choir practice, under Mr. Coker.

Saturday is now (every fortnight) devoted to the Bible Union for Young People.

Sunday evening we have now also a special meeting (always well attended), immediately after the evening service. This is one of the outcomes of our September meetings.

The *Sunday-schools* have been as well attended as ever. I have tried to look in morning and afternoon for a short time, and to the end of the year no alteration was made.

The Sunday-school and Sunday services at the gaol have been continued, and are encouraging. The prisoners quite missed the services, when on two Sundays, through omission on my part to supply some one, they were not held.

Of God's gracious dealings with us, in September in particular, you have already been informed; how many of our young people were brought to a saving knowledge of the truth. Truly our hope is in the rising generation.

As the Bishop's representative for the time being on the Church Council and Committee, and as chairman of the Church Committee, I have had much intercourse with the ministers and lay representatives on the Committee; it is with thankfulness that I record the harmonious and happy spirit that has pervaded nearly all our meetings. Signs are not wanting to show that the Church is slowly advancing with vigorous and

healthy steps, and one of these signs is the interest taken by the Church in direct missionary work.

At the present moment the Lagos Church Missions Committee has over 300*l.* in hand, and they have decided to take up another station (Ishagga), employing a catechist there; and have also appointed an itinerating catechist to travel along the lagoons and preach the Gospel to the hundreds of heathen in

the villages outside of Lagos. Other work is also contemplated.

We concluded the year 1884 with a watch-night service, commencing at 11.30. The church was nearly full, many Europeans being present. We had a hymn, the Confession, the Thanksgiving, a short address on 2 Pet. iii., silent prayer, the Doxology to commence 1885. To God be all the praise!

## NORTH INDIA.

*From the Rev. A. Clifford, Krishnagar.*

*Krishnagar, Feb. 10th, 1885.*

During the last eight months, I have been paying special attention to the organization of our Church Committees. Formerly the members of these committees were the nominees of the missionary, and not being the representatives of the people, did not command their confidence. Under the system I have now introduced they are elected (by ballot) by the congregation, and are appointed at a public service in church, at which they promise before the whole congregation to undertake the various duties which belong to their office. Each committee has a secretary and treasurer of its own, the pastor or catechist of the place being chairman. The result, so far as our brief experience has gone, has been most satisfactory, and I am sanguine that these hitherto inactive and powerless bodies will become of practical service to the Church.

Another step in the direction of organization has been the grouping of villages (Christian and non-Christian) into districts, to be worked from centres by the pastors and other agents. Gradually the outlying Christian villages are being brought under fuller pastoral care, and the non-Christian villages more regularly visited for preaching. In most of our larger Christian villages a band of volunteer helpers now exists, who are glad to go with the pastor or catechist, and assist in evangelistic work, either by speaking or singing.

The Educational work of the district, as now organized, consists of—(i.) The Training School for Teachers, under Mr. Santer. This has been going on satisfactorily.

(ii.) "Parish Schools" (now ten in number) at our principal Christian villages. These are managed by the local church committees, and are supported

by the children's fees (still very small), Government grants-in-aid, and the Society's grant. We give the managers of these schools as much liberty as possible, only prescribing the course of religious instruction, and retaining a veto on the appointment of teachers, the Society's grant being dependent upon the condition of the school. The Society's sanction has just been obtained for putting schools of this class under the Church Council.

(iii.) "Independent Schools." These are schools started by Christians in heathen villages as enterprises of their own. We give them small grants-in-aid if the results of inspection show that satisfactory religious teaching is given. In these schools we do not examine in secular subjects, leaving that to the Government inspectors.

(iv.) "Evangelistic Schools" in heathen villages, where the Society is responsible for the payment of the whole of the salary of the teachers, who are always passed students of our Training Institution. The number of schools of this class has of late years considerably decreased in the Krishnagar Mission, and probably their place will be ultimately taken by the "independent schools" above alluded to.

On the whole the plan of helping schools by grants-in-aid, and leaving their management to a great extent in the hands of the people, seems to work well. The number of Christian children (especially girls) has considerably increased since the new plan has been introduced, and though mistakes of judgment are occasionally made by the local managers, one feels the education in the art of government, and the sense of responsibility which is evoked, are cheaply purchased by a few blunders.

The Roman Catholics have been

troublesome during the past twelve months. The villagers of Pakura (whose secession I mentioned, I think, in my last Annual Letter) still continue obdurate, and the Romanists having established themselves there, there was no opportunity to proselytize in the neighbouring villages. At Nutongram they made several perverts, and have actually built a rival church there. Within the last six weeks, however, all the perverts of that place, with the exception of one family, have returned to us, and the Romanists' church is left denuded of its congregation. Their tactics are so mean that they bring themselves into contempt even in the estimation of the people who are weak enough to yield to their seductions, and one need not, I believe, have any fear of their drawing away any but a few of the "black sheep" of our flock. Meanwhile, however, their presence among us is a serious hindrance to the effectual carrying out of discipline.

The long-talked-of "Widows' Training Class" seems now to be nearing realization. Mrs. Parsons, who is to superintend it, is now resident at Chapra, and the houses in which the widows are to live are just completed. We have provided accommodation for eight women to begin with. We are sadly deficient at present in machinery for influencing both Christian and non-Christian women, and I see no means of providing machinery except through such a training class.

Another long-talked-of scheme seems also to be approaching consummation—the opening of a new Mission centre in the northern part of the district (within the limits of "Watson's Zemindar"). Through the Christian liberality of an anonymous donor we have the promise of funds for the purchase of land and the erection of Mission buildings. I trust that before the end of this year a beginning will have been made.

Itineration has been vigorously carried on during the present cold season by

three parties of missionaries, Mr. Williams, Mr. Hall, and Mr. Parsons, aided by some ladies of the Zenana Mission, and a good staff of Native assistants. It is exceedingly cheering to know that this branch of the work—so long in abeyance in this district—is again being pushed on, and that all our itinerators are encouraged with the way their message is received.

The Bishop of Calcutta made his triennial visitation of the district in November last. He has not yet sent me his report, but I hope to be able to send it to you shortly. He was, I believe, on the whole satisfied that progress had been made since his last visit. Four hundred candidates for confirmation, the greater number from the villages where churches have lately been erected, were presented to him. In some of these villages the whole Christian population was unconfirmed, the place never having been visited by a Bishop before. I find that out of the 400 confirmed 253 were persons over 20 years of age, and 52 over 40 years of age. This will show you that under our present system we are able to some extent to bring under instruction a considerable number of those who in times past have been neglected. During the tour, the Bishop dedicated the three churches (Ranabanda, Nutongram, and Baliura), which have been built during the last three years. The last-mentioned—Baliura church—was only just completed in time.

The important subject of the spiritual life of the people is one I have not attempted to report upon. I still feel deeply dissatisfied about the spiritual state of our people. Signs of good, it is true, appear here and there, but one hardly dares to dilate upon them, lest one should give an exaggerated impression. Thanks be to God that amid much that is depressing and humiliating, He does not leave Himself utterly without witness of the working of His Spirit of life and love.

*From the Rev. H. Stern, Gorakhpur.*

*Gorakhpur, March, 1885.*

I. *The Native Christian Congregations.*—These are four, i.e. Gorakhpur, Basharatpur, Sternpur, and Basti. The number of Native Christians is 808. There were 40 baptisms during the year, 10 marriages, and 35 burials. The number of communicants is above 300.

There are Church Committees in Gorakhpur and Basharatpur which meet occasionally; but the members of these committees hardly as yet understand, and much less practise, the duties which devolve on the members of a Church Committee, nor do they feel much real connection with the institu-



tion of the Native Church Council, which itself takes little notice of the individual churches. There is also a Committee of the Native Missionary Association which collects funds and maintains several teachers and preachers for evangelistic work. They held their anniversary in October last in Sternpur, and the report, which was then read by the secretary, is appended to this.

For the instruction of the catechists and readers, a weekly class was held, in which last year 1 Cor. was read and explained. The children are regularly catechized on Sunday afternoons with the help of my own catechism, and also hymns are learnt by heart and rehearsed. This catechetical service answers all the purposes of a Sunday-school, and takes the place of the second service.

II. Regarding the outward circumstances of the Native Christians in connection with this Mission, the greater portion are cultivators, some are teachers, catechists, and readers; a few others are in Government employ as writers and clerks; a few are domestics; some are artisans, such as weavers, carpenters, shoemakers, and carpet-makers. On the whole all are doing fairly well; but very few are without debts. This is a great evil; and it is in a great measure owing to their spending more on dress than is really necessary. There are several who have acquired property. As cultivators they depend chiefly on the seasons; and the last rice crops have been, to a great extent, a failure from want of seasonable rain. The winter crops are promising better.

With the last year the fifty years' lease of the Basharatpur grant has run out, and a fresh assessment has been made by the Local Government. The Government revenue due from Basharatpur has been nearly doubled; whereas we paid formerly to the Government Treasury nearly Rs. 500 per annum for ground-rent, we have now to pay nearly Rs. 1000, and this arrangement will last only four or five years; after which the surveyors will come, and the whole grant will be surveyed and assessed for another thirty years, and the amount of rent will be increased still more. All this necessitates the raising of the rents of the Basharatpur tenants, which naturally causes much dissatisfaction. On the whole the Christian cultivators pay less rent than their heathen neighbours,

and they have generally an idea that as the land was obtained from Government, principally for the benefit of Native Christian cultivators, they should not be assessed much more than the amount of the actual Government demand. But, of course, this is out of the question, as, besides the Government revenue, there are other and multifarious expenses for church and school, &c., which must be defrayed from the local income. Basharatpur is no expense to the Society, and pays its own way, excepting that it had and has occasionally a catechist or reader located there. The same applies to the new settlement at Sternpur. The latter place has had four houses more added, with a house for the residing catechist, so that there are now twenty-one houses besides the chapel and school-building. Two more wells have also been taken in hand. A weekly bazaar has also been opened close to the village, and on the side of the Government road. This bazaar or market answers both the purposes of enabling our people to obtain the necessities of life without going in to Gorakhpur, and also affords a convenient opportunity for preaching. Some two to three hundred people assemble there every Tuesday, when preaching is carried on zealously.

The whole area of the new grant will soon be occupied by Native Christian cultivators as they are gradually drafted off from the Orphanages. After all I find that agriculture is one of the best occupations for Native Christians; but at the beginning it is up-hill work, and there is often much discouragement and disappointment. I wish we had yet more land, and also a little capital to lay out chiefly on small loans to cultivators on small interest. A cultivator, who lives from hand to mouth, cannot go on without occasionally obtaining small loans to help him on in his difficulties. I have at present a whole box full of silver ornaments, which have been pawned for loans, and which are gradually being redeemed, and I take no interest. But it would be better if we had a small provident fund, from which loans could be obtained on very small interest.

III. There are three Orphanages in connection with this Mission—two, one for girls and one for boys, are in Gorakhpur; and one in Basharatpur for

boys only. The number of inmates is still high, 236. The Orphanage at Basharatpur, superintended by Samuel Swithoo, a catechist, is a nursery for agricultural purposes. The boys are made to look to the soil as the source for maintaining themselves. They have their own garden, and some sixteen bighas of land to cultivate themselves; and whenever they can be spared, they are let out to Native Christian cultivators in the way of coolies, and their earnings are credited to the school. They have two hours' school every day besides daily prayers.

The boys in the Gorakhpur Orphanage, superintended by G. Emmanuel, teacher, visit the Mission school daily, but are also trained in industrial occupations. To the shoe-making and blanket-weaving has been added bread-baking, which promises to turn out successful. Several boys are also trained for domestic service, such as bearers and bhidmutgars, also carpentering. Some of the more talented boys are allowed to prosecute their studies in the English school in hopes that they may turn out useful Mission agents.

The Girls' Orphanage in Gorakhpur, which is ably superintended by Mrs. Kundu, supplies useful wives to any one in need of this article. They are well taught in all the arts of cooking and sewing, knitting and grinding, reading and writing.

IV. The schools are in a flourishing condition so far as the increased numbers would make one believe. . . .

In the new village, Sternpur, there is a school for heathen children, who come from the surrounding villages, there being as yet no children fit for school among the Christians. This school, which is taught by Benjamin Obadiah, who is the catechist of the place, together with two other schools for the non-Christian tenants of Basharatpur, are in connection with the Native Christian Missionary Association, and also receive a small Government grant-in-aid.

The Anglo-Vernacular Missionary School at Basti out-station is also in a prosperous condition, and has greatly increased in numbers, and is under the head-master, Hari Mohun Banerjee. This school teaches up to the middle-class standard. But the people of Basti are desirous that this school should be

raised to a high school, to afford instruction up to the entrance course. For this purpose the respectable members of society and officials held a meeting to raise funds for the purpose, and as much as Rs. 5000 have been promised. It is intended to establish a fund, from the interest of which the Mission school is to receive a certain amount of support, provided the Government and the C.M.S. Committee will likewise increase their grants so as to make it possible to raise the school to the standard of a high school. The Native gentlemen in Basti are thus ready to help; and Government, to whom application has been made, has promised to respond to their general desire. It remains for the C.M.S. also to be willing to assist with increased funds so as to ensure success. All this spontaneous action on the part of the Natives in Basti is most gratifying, and shows that the Mission school is very popular. The religious instruction in this school is given by catechists who are on the William Jones Fund. It is sincerely wished that the Basti Mission be again taken into direct connection with the C.M. Society.

V. The Evangelistic work in connection with this Mission is carried on along with the other work; but no one of the agents is quite free so as to be able to devote himself entirely to this kind of direct missionary work. The Gospel was preached more or less regularly in the bazaars and streets of this city, and extensive tours were made into the district, and hundreds of tracts and portions of the Scriptures were distributed. In Gorakhpur, Basharatpur, Sternpur, Basti, and in all their neighbouring villages, the Gospel was proclaimed, and the universal impression of all the preachers is that, in respect of the mere hearing and listening to the message, there is now a great improvement for the better when compared with former years.

On Christmas Day two young men were admitted into the Church by baptism—one is of the Kahár or Bearer caste, and had been made a Mussulman in Fyzabad. He is a native of Gorakhpur, where his father is still living. Beyond the usual Kalima of the Mussulman—that there is but one God, and Mohammed is His prophet—he knew absolutely nothing of Mohammedanism.

Being dissatisfied with his present position, he desired to join the ranks of the Christians, and after due instruction he was baptized. He earns his living as a domestic servant.

The other young man was of the Kewat or Fisherman caste, and is a remnant of the famine of 1878, when, with his poor mother, he left house and home in search of bread. Since the mother died, a short time ago, he made his living by domestic service. After due preparation he also was baptized on Christmas Day. He now earns his living as a water-carrier.

On the occasion of these baptisms, which were performed during the afternoon services on Christmas Day, the church was crowded with non-Christians, who listened with the utmost attention and quietness. After the baptism of the candidates, who had each recited the Ten Commandments and the Creed, and who had been specially addressed, the opportunity was seized, and the non-Christian attendants received two stirring addresses from the catechists. The whole ceremony was very impressive, and it gave

those 300 heathen and Mohammedans an opportunity of seeing what the office of baptism really is, as there are strange notions abroad about some curious customs which candidates for baptism are said to have to observe. The church's Christmas decorations were done by some members of the English congregation, and the attraction was enhanced on this occasion by the beauty of a new stained-glass chancel window, the gift to the church of Mr. Campin, an indigo planter and member of the English congregation, who has on several occasions made gifts to the church, as, in the previous year, presenting new kerosine hanging lamps and a beautiful chandelier. All these, of course, acted as an attraction to many outsiders to see the church in its beauty on Christmas Day, on which day generally ever since I have been here, one of the services has been largely attended by non-Christians, who, according to their peculiar notions, think that thereby they do honour to our great day and to Christ, whom they secretly believe to be the true incarnation.

*From the Rev. F. E. Walton, Faizabad.*

*Faizabad, Jan. 13th, 1885.*

In the days of the Nawabs, Faizabad was for many years the capital of Oudh, and is still on some accounts thought to be superior to Lucknow. It is the only town of importance in Oudh on the Nepaul border. Its climate is as good as any in this part of the country. It has a beautiful river flowing through the station, which becomes almost an inland sea in the rains, at which season also the eternal snows on the Nepaul Hills are frequently visible. Faizabad is also famous for its lovely avenues of fine tamarind-trees planted in the civil lines.

As a missionary station I really think there are very few places to surpass it. It is itself a large city, with about 70,000 inhabitants. And Ajudhya, the famous sacred city of the Hindus, owing to its being supposed to be the birthplace of Ram, with its 12,000 inhabitants, is only five miles distant. Besides which, there are most important out-stations, such as Sultanpoor, a pretty little civil station on the banks of the River Ghoomtee, with 10,000 souls; and Partabgarh, another civil station, with about the same number of inhabitants.

Hence it will not be a matter of surprise that we are very thankful that the Society sent us to take charge here at the beginning of the year under review.

If it please God to give us health we shall meet with much blessing here, I am sure. There has been advance all along the line during the past year. The congregation has increased 33 per cent. Last year the average attendance was 35—this year it is 44; and the income from all sources rose from Rs. 1900 in 1883 to Rs. 3000 in 1884. We have re-occupied one of the out-stations given up five years ago, and another is regularly visited from headquarters. But one of the best things the Lord has enabled us to do has been to start a branch of the Church of England Temperance Society for our people here. It is a total abstinence branch, too. At our first meeting we enrolled twenty members, and we now have thirty-nine names on the register. A thorough interest is taken in this, and some of the members have expressed their gratitude for the help and blessing it has been already to their families.

In October last I had the joy of bap-

tizing a very respectable Hindu named Nischint Sing, of a good Brahman caste. This man learned something of Christianity when engaged as a clerk in Calcutta, and has since been an inquirer for some years. Our devoted and able catechist, Jackson, has specially been the means of bringing him out. When I heard of him I looked him up, and further instructed him, and was glad to find he had read much of the Bible quietly and secretly at his own house. At the time of his baptism he repeated clearly before the congregation the Apostles' Creed. He went back to labour on his fields, which is better than throwing one's self on the Mission, as some do after baptism. We have since heard from him that he reads the Bible to his friends, and that two of his friends are inquirers and wish to be baptized. We constantly pray that the work of grace may go on in his heart.

*Partabgarh.*—We have three Christian families here. The new Deputy

Commissioner (Mr. Dyson) and his wife have most kindly promised to pay the salary of a teacher if I will start a girls' school at Partabgarh. This school will (D.V.) be opened in a day or two. The English residents take a hearty interest in our work here.

*Sultanpoor.*—Do please give us a catechist for this most desirable place. There are many educated men here engaged in the courts. They have elected me a member of their institute, where I have opportunities to bring Christian truth before them.

*Ajudhya.*—James Jackson is labouring on here most faithfully. He is a perfect treasure when accompanying me on preaching-tours among the villages. We have just completed a five weeks' tour, when 3000 souls heard well the blessed Gospel. Jackson's wife carries on very successfully a large girls' school for the Indian Female Normal School Society.

*From the Rev. G. E. A. Pargiter, St. John's College, Agra.*

*Agra, March 5th, 1885.*

I have much pleasure in sending you some account of our work in St. John's College. Early in February last, I took over charge from Mr. Bell, who was suddenly called home on account of illness in his family. Our staff then consisted of the Rev. H. Lewis as Professor of English, Mr. A. H. Wright as head-master, and myself as Principal. Our Native staff comprised an M.A. of Calcutta, who was Professor of Physics and Mathematics in the College department; a B.A. of Calcutta, teaching mathematics in the school; Mr. Thomas, a Native Christian, F.A. of Calcutta; the master and lecturer so kindly supported by Haileybury College; and other teachers, of both English and the various vernaculars, Hindi, Urdu, Persian, and Sanscrit. Out of these teachers some eight are Native Christians. It is a great help in carrying on the work of a Missionary College to have the support of so many Native Christian brethren.

My own share in the actual teaching of the College has been to take the first year F.A. Class in history and English literature; and the two F.A. Classes, and the Entrance Class in Scripture. Mr. Lewis has taken the second year F.A. Class in history, logic, and literature, and the Sixth School Class in Scripture.

Mr. Wright has taken the Entrance Class in literature and grammar, and the Fourth Class in Scripture.

In addition to this actual teaching, there is a certain amount of official business and superintendence which we shared among ourselves. Into the work of the Native staff I need not enter.

The general work of the school and College has gone on as usual during the year. As you know, we prepare boys for the Government Middle-Class Examinations, the Matriculation Examination of the Calcutta University, and the F.A. Examination of the same University. Our work for all these examinations has not been tested yet, as they have been altered from November to April. We are now soon expecting to send our students in, but the results will not be known before July.

Our school department is a very flourishing one, and numbers over four hundred and fifty boys; but our College department is very small and weak indeed. We began the year with five students in the second year F.A. Class, and seven in the first year; but these numbers fell off after a few months, leaving us with four students in each class, or eight in all, which is indeed a very small number. We are fortunate,

however, in having two out of these eight as Christians—one a son of a catechist, and the other a convert from Hinduism. The College department, to make it a success, needs more funds in the way of scholarships to attract students, and also needs apparatus for teaching physics. If any friends could send us telescopes, microscopes, electrical apparatus, and other necessary scientific instruments, they would be giving an immense help to our College. In order to gain an influence over higher education, one must make the education good, or else students will not come, and we are left without material to train in Christian principles.

The Scripture teaching has been carried on carefully. In the very junior classes Barth's Scripture Stories are taught, together with the Ten Commandments and the Lord's Prayer so that every boy can say by heart these elements of obedience and prayer. This we find a great gain, for their minds insensibly become accustomed to these high principles of morality and worship as they pass through the school, and their whole tone is raised. We find one drawback in the Scripture teaching of our Native Christian masters. They are apt to teach too much merely by rote, it being very common to find a boy who can say lessons by heart, but who understands nothing of their meaning. For instance, I one day asked a boy to say the second commandment, he repeated the words perfectly, but when I asked him to tell me what the commandment forbade he could not tell me, and out of the whole class of about forty boys only one knew, and he was a Mohammedan. It is only by constantly examining and by careful supervision that one can get the Scriptures taught practically.

In the higher school and in the College classes, the text of the Bible is read and explained, and as far as possible lessons are drawn suitable for the boys. Christianity here is contrasted both with Hinduism and Mohammedanism, and an effort is made to show not only the moral and spiritual superiority of Christianity, but also its more complete agreement with the teachings of the material world. In all these ways we try to train the minds of the lads for the reception of Christ as the Saviour of their souls, and as their Guide among the pollutions of the heathen world.

The question may be asked, What is the effect of this teaching upon the lads generally, and how far are they influenced for the better in their after-life?

In reply I would say that there is a great effect produced, and that the after-life of a great majority of the boys who have passed through institutions such as St. John's compares very favourably by the side of those educated in the Government secular colleges, and in the schools now being carried on under the Local Government scheme. The tone of our boys is in many respects higher than that of the others mentioned. They are humbler, more truthful and conscientious, and in their general bearing show that they are familiar with high and noble conceptions. They live in a different moral atmosphere to that of the mass of their countrymen, and do not display that general indifference to all religious questions, which so often characterizes the educated Babu. They are often the most attentive listeners that the evangelistic clergyman had around him when preaching in the bazaars, and often in the villages when itinerating, one here and one there welcome the missionary as a friend. Some of them embrace Christianity in after-life, and as Christians take a higher position than those converted immediately from heathen ignorance and superstition.

At present there are some boys in our higher classes of whom we can safely affirm that, if their relations made no objections, and placed no difficulties in their way, they would join the Christian Church at once. Some of these lads, though nominally Hindus, yet regularly attend the English service, which I take in the Civil Lines Church on Sunday evenings. But they do not confess Christ openly. At present they find the opposition of friends and society too strong for them to brave. We can only pray that God would so fill them with faith and love that they may not be ashamed to confess the faith of Christ crucified, and manfully to fight against sin, the world, and the devil who reigns supreme in this large city.

I had hoped that I was to have the joy of baptizing one lad. Rampershad was educated in the Meerut Mission school, and came here to join our College class in March last. He was a lad of average ability, and knew something of

the Bible. I read St. Matthew's Gospel and part of the Acts of the Apostles with the class of which he was a member, and found him attentive. I found also that he used every evening for some little time to read the New Testament with Harsaran Dass, a Christian fellow-student, and a convert from Hinduism. After some time he came to me, and said that he believed in Christ as his Saviour, and wanted to become a Christian. I was very glad to hear him say so, and promised to baptize him after further instruction. A few days afterwards he came to me and said that his parents were too poor to support him, and that they had obtained a post for him in Meerut, which he must accept. Thinking this merely a ruse on the parents' part to withdraw the lad from Christian influence, I asked him whether he would be baptized before starting. This he declined to do, thinking that it would be better for him to get his post, and then confess his faith. This being his wish, I let him go, beseeching him to seek the aid of the Lord Jesus in daily prayer. He went, but up to this date he remains a nominal heathen, though writing that his convictions remain unchanged. No doubt all the power of home influence has been brought to bear upon him. One cannot help yearning over cases like these, and sympathizing with the position in which so many Indian young men find themselves. There are many such secret believers, timid and weak, and while we mourn over their want of courage, we cannot but feel that they are still lights shining in a dark place, and helping forward the breaking of that glorious day of full spiritual light and liberty.

Some of our students have joined the Arya Somaj, a branch of which exists in Agra. This school discard all later accretions, and go back to the Vedas as the only true source of religious faith. They give up idolatry and polytheism, and pin their faith to the "monotheism of the Vedas." So far they are a distinct advance upon the popular superstition, and occupy very much the same position in India towards Hindus as Protestants with the Bible in their hands do in Europe to Romanists.

Our students who have joined this school of thought know more of the Bible than they do of the Vedas, and so

their conceptions of God are mainly those of Revelation. As a result of this they are likely to raise the conceptions of those members who are ignorant of the Bible, and also to evolve more spiritual truth from the Vedas than could be discovered by their less enlightened countrymen. The members preach publicly in the bazaars and streets against the prevailing corruptions, and try to lead back the people to their primitive faith. In this work they meet with much opposition, for all the vested interests are naturally against them—but still they persevere. We cordially welcome their action as tending to pull down Hinduism, hoping that, as they grow in spiritual knowledge, they may be led further on to see and accept Jesus as their Saviour and Lord.

There are in Agra many English-speaking Native gentlemen. For these several lectures have been given by Mr. Lewis in the College hall, which were fairly attended and attentively listened to. This branch of work I hope to extend as I get more accustomed to the people and their tone of thought. I have called from time to time upon these men at their houses, and had interesting conversations with them. They are always glad of a visit, and listen very well to whatever is said. Their position is a sad one. English ideas and culture have made them profoundly dissatisfied with their religion and social customs, and yet they fear to break away and join the Christian community. This community is too small at present in North India to visibly impress such people with Christianized Indian thought and customs; but as Christianity grows and influences a larger circle of Native society, many of these men will, I doubt not, be attracted, and find in the Native Church that haven of rest which they are longing for.

During the past year we have, as a College, began bazaar-preaching. I thought that some direct evangelistic work by our Christian masters and senior Christian boys would be an antidote to that deadness which the monotony of daily teaching is apt to induce. We went out once a week on Monday evenings, some sixteen strong, and standing all together, conducted our service. We sang bhajans or Native hymns and

tunes, in order to collect an audience, and then gave an address of ten minutes' duration. Between each address we had a hymn, and at the close we invited those who wished to know more to come to the College for further instruction. All the preaching was done by the Native masters. Mr. Lewis and I went to encourage and lead them—but had we wished we could not have preached, as our knowledge of the language was too limited. These services did us good, and it will give people the impression that St. John's is an aggressive institution.

In November last we were honoured by a visit from the Marquis of Ripon, Viceroy of India. He visited us during his stay of a few days here. The College hall was tastefully decorated by the masters and senior boys—the whole school was massed together in the body of the hall—a platform was made ready for the Viceroy, and distinguished visitors sat on each side of the platform. At 12.30 the Viceroy arrived, and was received by the whole of the College staff, and conducted to his chair on the platform. When he was seated I read the address, which briefly referred to St. John's as a Missionary College, to the work of the Viceroy in furthering education, and finished by hoping that he might be safely brought to England,

and while there still help forward the cause of India. To this address he replied by stating the policy of Government towards education, and said that he knew Mission Colleges had done much for the cause of education. When he had finished the boys gave him hearty cheers and threw flowers at him. He then inspected the College buildings, and drove away with his escort.

We were very glad he visited the College, as it shows the Natives that our work is appreciated by Government. I may close this short account by saying that Mr. Wright has been transferred to Benares, and Mr. Lewis to Secundra. I am now in sole charge of the College, and also the Christian Boys' Boarding House, so that there is a good deal of work to do just now.

Mr. Bowlby has lately arrived from England to join me in the work here, but at present reading for priest's orders and learning the vernacular take up all his time and energies. He does, however, take one Scripture class in the school daily. When he knows something of the language I shall have more time to devote to trying to reach the educated men here who know English.

Pray for us, that God's blessing may rest upon us and our work for Him, that so His name may be glorified.

#### PANJAB.

*From the Rev. F. A. P. Shirreff, Lahore Divinity School.*

*Feb. 12th, 1885.*

I took over charge of the Divinity School from Mr. Weitbrecht on the 1st January, 1884. Shortly before this, on my arrival in India, I had been met with the announcement of the proposed transfer of Mr. Weitbrecht to Batala, and, as the time for which Mr. Merk was appointed to help in the Divinity School had expired, I had to look about for a colleague. My thoughts naturally turned to Mr. Lewis, and, to my great delight, after we had consulted a few of the senior missionaries on the subject, he agreed to come to Lahore if the Corresponding Committee would sanction the arrangement. This they did, but with the express stipulation that Lewis's appointment must be considered only temporary, and they urged the Parent Committee to send out a specially chosen man for the post of assistant in the Divinity School. Accordingly, efforts have been made to provide

a second missionary for Lahore, and the result has been the appointment of the Rev. W. St. Clair Tisdall, whom (together with his family) we had the pleasure of welcoming at Lahore last December.

Mr. and Mrs. Lewis's help has been invaluable both in the Divinity School and in the parish, and they have also paid two visits to their old Mission at Dera Ghazi Khan; one at Easter and the other during two months of the long vacation.

Mr. Weitbrecht, before he left, lectured on the Epistles of St. Paul's first captivity, the Psalms, and the doctrine of Inspiration. Mr. Lewis carried on the first of these subjects from the point at which Mr. Weitbrecht left off, and I continued the exposition of the Psalms, taking the third book and the beginning of the fourth. My other subjects have been Old Testament History (with the help of Geikie's *Hours with the Bible*,

&c.), the Prayer Book (in the explanation of which I chiefly made use of Bishop Barry's Teacher's Prayer-book, the Thirty-nine Articles (with the help of Boulton and Norris), part of the Fifth Book of Hooker's *Ecclesiastical Polity* and Church History during the age of the Apologists. This last subject was continued by Mr. Lewis, and carried on to the Nicene period. Dina Nath has taught elementary Hebrew and Greek, and expounded part of Genesis and the Gospel according to St. Luke. I also taught Hebrew Grammar to one student, Mulaim-ud-din, who is a candidate for ordination.

Amongst occupations not strictly connected with the Divinity School, I may mention that we had charge of the railway church and parish during the two and a half months' absence of the chaplain in the hot weather. I have also been secretary of the Missionary Conference—an office which involves a good deal of correspondence, attendance at sub-committees, &c. The examination of candidates for the office of catechists, and of catechists who wish to be promoted to higher grades, is now specially entrusted to the Divinity School professors, assisted by Mr. Wade, Mr. Rodgers, of the Christian Vernacular Education Society, and Maulawy Imad-ud-din. Lewis, Dina Nath, and I have each paid a visit to Montgomery, a station about 100 miles from Lahore, where an earnest police-officer has instituted vernacular services, which are attended by as many Hindus and Mohammedans as the little church can hold, in addition to the few Christians present. I have, as usual, preached occasionally at the English Churches, lectured to the Young Men's Christian Association and to the English-speaking Natives at the Rang Mahall, and done other odds and ends of work which naturally fall to the lot of a missionary stationed at Lahore, amongst which I may mention the joint editorship with Mr. Forman (of the American Presbyterian Mission) of a series of monthly tracts in Urdu for gratuitous circulation at the expense of the Panjab Religious Book Society. A good deal of my time is given to the study of Arabic, and I have now read most of the Quran in the original two or three times.

The following students left us at the close of the last session, in July, 1884 :—

(1) Ghulam Qahir Shah had studied under Mr. (now Bishop) French and Mr. Hooper, but had been obliged to leave, owing to the weakness of his eyes, before his course was complete. He has now had a second course of study under Mr. Weitbrecht and myself, and is at present stationed at Shahpur, where he works as a catechist.

(2) Fazl-ud-din, a Kashmiri, went to Amritsar, when he left us, and married again. His former wife died whilst I was in England. He is a fluent and earnest preacher. Probably he will join the Kashmir Mission of the C.M.S. this year.

(3) Ibrahim has a post in connection with the S.P.G. at Delhi. He had been sent to us by the missionaries there.

(4) Mulaim-ud-din returned to Dera Ismail Khan, but it is arranged that he should return to us for at least three months before the Trinity ordination.

The only new student admitted this session is Jaswant Singh, a convert of Mr. Bateman's, who, after a course of study at the Christian Vernacular Education Society's Normal School at Amritsar, had been master of the Mission school at Simla, and afterwards catechist at Kotgarh.

We have had about a score of applications from other men, but were obliged to decline them on the ground of unfitness. There are thus several scholarships unoccupied. One of these I have allotted to the partial support at Batala of a boy named Jeremiah, a Goorkha, whom a missionary of the S.P.G. wished to send to the Divinity School, but, as he was young and imperfectly instructed, it was arranged that he should study for a time in the boarding-school under Mr. Weitbrecht, and that, after he had made some further progress, it should be considered whether he ought to be trained for spiritual work or not. He was confirmed, and received his first communion on the occasion of the Bishop's recent visit to Batala, and Miss Tucker has just given me an excellent account of his general conduct.

If those kind friends who contribute to us have no objection, I should like to deal with other scholarships, whenever occasion arises, as I have done with this one which helps to support Jeremiah. Candidates for spiritual work will be all the better for a course of study, either at Batala or at Mr. Rodgers's Christian



Vernacular Education Society's Normal School, before coming to Lahore for special instruction in theology. I may mention that the Bishop, whom we had the great happiness of welcoming on his return last October, would quite approve of such an application of our funds as that which I have suggested. We hope to spend a considerable part of the cold weather in the district, and for this purpose it is necessary that we should have tents and a little camp furniture, and that we should hire camels to carry them. In past years we have

gone into the district for only about a fortnight, during which we have left our books behind us, and have found shelter in serais, schools, &c. But this time we hope to stay out for a longer period, and to combine study with preaching, thus carrying out one of the suggestions contained in the Parent Committee's letter on the training of Native agents. We now have the great privilege of being with Mr. Bateman, than whom the students could not have a better leader in evangelistic work.

*From the Rev. H. U. Weitbrecht, Batala.*

*Batala, March, 1885.*

On January 1st, 1884, I made over charge of St. John's Divinity School to the Rev. F. A. P. Shirreff, shortly after having myself taken over the Batala Mission from Mr. Baring. After taking leave of our friends in Lahore we had the pleasure of paying a visit to Clarkabad, and were much delighted and encouraged by seeing the progress which the place had made through the efforts, under God's blessing, of Mr. and Mrs. Beutel. Compared with what it was when I visited it seven years previously, the place is quite a garden. I took Sunday services in the nice little church that stands out conspicuously with its white spire (the one Western feature in its otherwise Oriental architecture), and never have I been more pleased with the intelligence displayed by such a congregation. The knowledge of the Bible shown, not only by the orphan boys, but also by some of the cultivators, was very encouraging. I gave a catechetical sermon, and not a single question remained unanswered. Our interest in the place is all the greater now that one of our Batala zamindars has migrated there.

On the 27th of March we arrived at Batala to begin our work. The surroundings are very different from those of Lahore. We are a little Mission colony, some distance from the Native town, of 25,000 inhabitants. The central point is the large mansion, built forty or more years ago by Maharajah Sher Singh, in which the boarding-school is now located, and in which we also live on the upper floor, with Miss Tucker. Close by, on the other side of a pond facing the palace, is a catechist's house; further off, across the road, the

head-master's dwelling; beyond it again a house intended by Mr. Baring as a boarding-house for little boys, and, furthest of all, is the Zenana mission-house, inhabited by the two German missionaries, Miss Hoernle and Miss Krapf, who joined the Mission at the end of 1883. We have thus three children of old C.M.S. missionaries, all of them Germans, working together in Batala. Besides Miss Tucker, whom you well know, the other workers at Batala are as follows: In the school we have Babu J. C. Singh, the head-master, who has not only filled his own office well, but so won the respect and confidence of the Native community, that he was elected Vice-President of the Municipal Committee. He is a helper and counsellor in many ways besides. Next there is a Christian mauvi, Qudratullah, at present the only one of our community who both belongs to Batala and lives in the city, though several Christians have come out of it. The third of the Christian teachers is Nihal Chand, styled patron of the school because his chief work—albeit he is a man—is that of a matron for the smaller boys. He also does a little teaching, besides his work of domestic arrangements. Our other two teachers are certificated masters from the Christian Vernacular Education Society's Normal School at Amritsar, recommended by Mr. Rodgers; one a Mohammedan, the other a Hindu. Our school cook and messenger are also Christians.

Our Native assistant pastor is a deacon, the Rev. Nobin Chandar Das, like many others, our head-master included, a native of Bengal. He also holds the office of head-master in the mission-school in the city, an under-

taking of Miss Tucker's, for which she has made herself responsible. It contains at present some eighty boys, and is making steady progress.

The other spiritual agents are Fath Muhammad, Narayan Prashad, Joseph Ram Sahai, and Amba. F. M. is my special evangelistic assistant, and lives in Batala. He is a former student of St. John's Divinity School. Narayan Prashad is catechist at the town of Fathgarh, on the western edge of our district. Amba belongs to Dera Nanak, a great Sikh centre to the north, and Ram Sahai to Sri Govindpur, on the River Bias, to the east.

I ought here to mention that the Batala Tahsil, which is assigned to this Mission, is a tract of country some thirty-five miles long by ten to twenty-five broad, stretching from S.E. to N.W., between the rivers Bias and Ravi. It contains a population of some 250,000, almost entirely rural. Batala, with 25,000 inhabitants, and Sri Govindpur, Fathgarh, and Dera Nanak, with some 5000 to 6000 apiece, are the only towns of any importance in the tahsil.

The progress of the boarding-school during the past year has been, on the whole, encouraging. The number of boys has risen from twenty-six to forty-one, and the tone of the school has, I believe, improved, both physically and morally, and intellectually. Since returning from the summer vacation, there has been a marked improvement in the health of the boys, and at Amritsar in December last our cricket team sustained a very honourable defeat at the hands of the Amritsar Government School eleven, a far older set of players. Lately a number of our boys have joined the Children's Scripture and Prayer Union, the notion having been started by one of themselves, into whose hands a paper of the Union had fallen. I believe that most of those who have taken cards of membership regularly read the short portions appointed in the almanack of the union, and I trace the improvement of tone in the school partly to this.

Of new converts our school has received three in the course of the year. One of these proved a thoroughly worthless lad, who ran away. Two others are doing very well. The lad who ran away, B., aged about nineteen, was saved from drowning on the 1st August

last by one of our younger boys named C. There is a large tank near the school, on which the Municipal Committee keeps a boat. The floods being out, some of the boys, with two teachers, had obtained leave to go out for a row over the country; and the two lads whom I have mentioned both swam out into the tank together to fetch the boat, which had drifted from the shore. About 100 yards out B. lost breath and presence of mind, and began to sink. A boy on the shore called out to C., who then swam up to his companion, and repeatedly diving under him from behind, managed to give him opportunities to breathe and to push him towards shore, while keeping out of his reach. This he continued to do till, after diving thus some forty or fifty times, he was joined by an older lad, our head-master's eldest son, and the two together brought B. safe to shore. Only a few days previously C. had rescued another lad from danger, though only a short distance from shore. I applied for, and obtained the medal of the Royal Humane Society for C. He remains quiet and modest as ever, despite all the commendations and rewards bestowed. We were all the more thankful for the escape of our boys, seeing that the present year opened with an accident in the same tank, in which two out of a party of Hindu holiday-makers were drowned.

The direct missionary work in this tahsil may be divided into that of schools, preaching, and book circulation, all of which, like the boarding-school, I found most admirably organized by Mr. Baring. In Batala city there is, as I have already mentioned, a rising mission-school, with now some eighty boys on the rolls. At Fathgarh we have an upper primary school of about the same size, made over some time ago to Mr. Baring by the Government, now under a Christian master, Munshi Umrud Dhu. Besides this, we have seven village schools (lower primary) in different parts of the tahsil. These are all taught by Hindus or Mohammedans, the religious instruction being supervised by the nearest catechist. Each half-year all the boys come into Batala for examination, only those being allowed to go in for the secular subjects who have passed in religious knowledge. The best school carries off a flag and

keeps it for the next half-year, and the first boy of all receives a small scholarship at the city mission-school. These schools are much appreciated by the villagers, who provide the houses, mats, &c., and buy their own books, besides paying more or less in fees to the teachers, who receive only five or six rupees apiece from the Mission. There is no doubt, too, that they do much to spread a knowledge of elementary Christian truth and morals.

At each of these schools there is a book-box, from which books are borrowed by those who can read, and it is part of the teacher's duty to promote the circulation of these books. The same arrangement is made at each of the out-stations, and I find that at Sri Govindpur especially many books are borrowed. Here in Batala, besides the school library, there is a reading-room, with newspapers and lending library, at one corner of the church compound, where people come daily both to read and also to converse on religious subjects with the Christian librarian, Bishan Das. Besides this, sales to a certain extent are effected by the catechists while travelling.

The preaching work is carried on by myself and the other agents at our various places of residence regularly and in the villages as opportunity offers. I have visited all the out-stations three times during the past year, and have made two preaching-tours in different directions. Unfortunately, when there is only one missionary in a station such expeditions are constantly liable to be cut short by the necessities of work at headquarters. This is all the more to be regretted, as there are great opportunities now opening up which ought to be taken. Throughout the villages the general spirit of friendliness is much stronger than it was even seven years ago, when I travelled through these parts with Mr. Bateman, and among the low castes especially there is a strong inclination towards a favourable reception of the Gospel message. The fact is that the movement which has already manifested itself beyond the Ravi, in the Sialkot District, and resulted in the baptism of many hundreds of the sweeper caste, has already extended to the north of us around Gurdaspur, and is now spreading in this direction. The sweepers of Fathgarh

have long and earnestly petitioned us to establish a school there and teach the elders too, and I have been enabled to do this since the new year opened; and in other places there is much readiness. The first baptism from this class in our tahsil was administered by Mr. Baring to an old man named Kauda, living at the large village of Bham, to the east of this. He is a kind of head-man among his people, and signs are not wanting that his example has had some effect. In August last I baptized a second person of this caste, a young lad living with our Christian faqir, Banda Shah, at his takya between this and Sri Govindpur.

There are, moreover, inquirers among others than sweepers. One man, a cultivator by caste, came to me from a neighbouring village. He had borrowed and read the New Testament from our library, but wanted the Old Testament too. I lent him a copy, and a few days afterwards he came to me again with a list of questions that he had made out, having read as far as the Book of Numbers. I was struck by finding that he had in every case pitched upon the real difficulties, not on supposititious ones such as Mohammedans generally bring forward. I have seen him several times since. He is now reading at one of the Batala mosques, having discovered, he says, while reading Christian books that he knew very little of his own religion. Another man, likewise a Mohammedan and lambardar of a large village near the Bias, told me plainly that he knew the Gospel was true. But what, he said, should I do if I became a Christian? People salam to me now all over the village; then they would be for driving me out and spitting on me. In another place I met a faqir, who told us he was a disciple of Jamal Shah, the Christian guru of Banda Shah, whom I have already mentioned. Those who have read Mr. Bateman's reports will remember that this dear old man died in the faith of Christ, at his takya or hermitage, some years ago. His former disciple repeated to us the Creed, the Lord's Prayer, and the Ten Commandments partially; but he had quite fallen away from any spiritual appreciation of them, as far as we could see. These and many other cases need careful individual attention; so do the boys of our mission-school in this place, some

of whom give us much encouragement. But it is impossible to give this in one's double capacity.

Besides the sweeper lad already mentioned, two other boys have been baptized belonging to the boarding-school, both of Afghan parentage, and two women; one the wife of a policeman, who was already a Christian, the other a widow living in the city, a fruit of the zenana work. These have all, I am thankful to say, done well thus far.

In Batala itself the congregation has made some progress, I hope, during the past year. I have tried to promote spiritual life and thoughtfulness among the agents by holding a monthly meeting specially for them, when those from the out-stations come in for Holy Communion. At first my plan was to have reports given of special matters calling for prayer, and after prayers had been offered a paper was read on some subject of general interest, such as "Infant Baptism," "Sanctification," "Christian Fiqirism," "Inspiration," &c. Of late, however, the feeling seems to have been that it was most profitable to have a special service for all communicants as a preparation for receiving the Sacrament on the Sunday. The grace of Christian liberality is certainly capable of improvement among us. But, as a matter of fact, our congregation consists chiefly of the school and those who have been gathered together here in connection with it, and such conditions are not the most favourable for promoting self-sacrifice. The Christians who have come out of Batala have mostly moved away from the place, and are filling positions elsewhere. For men of education we have, unfortunately, very few openings here, the seat of the district court being at the little village of Gurdaspur, twenty-one miles off.

By a curious coincidence, this tahsil has lost through death during the past year its three most prominent Native gentlemen—Rae Bhag Singh, honorary magistrate of this place and President of the Municipal Committee, Rajah Sir Sahib Dayal of Kishankot, an old and valued friend of the Government, and Diwan Naranyan Das, of Fathgarh, half-brother of Diwan Sahib Dayal, one of our Amritsar catechists. It seemed probable for a time that we should have our friend Sahab Dayal stationed at Fathgarh, as guardian of the estate of

his half-brother, but the Deputy Commissioner's appointment of him was overruled and another man put in. On the death of Rae Bhag Singh I was requested by the tahsildar and several members of the Municipal Committee to allow myself to be nominated as a member, with a view to election as president. After advising with friends, I accepted the nomination and have been elected as president since new year. This office, of course, brings me frequently into contact with the Native gentlemen of the city, and affords opportunities for seeing much of the working of things which I should not otherwise be acquainted with. Another matter which has taken up some attention has been a Society for the Prevention of Cruelty to Animals, founded by Mr. Baring, with the assistance of Colonel Harcourt, our deputy commissioner. This has found a good deal of support locally, and several hundred rupees have been subscribed by people of all creeds; besides which the Rajah of Faridkot sent a donation of four hundred. By means of this help we have been able to circulate a good deal of literature on the subject and to do something towards punishing miscreants, besides purchasing some land and erecting on it a refuge for worn-out beasts, who are generally left by their owners to perish miserably. The efforts made have, I believe, had a favourable effect in showing that Christians are most alive to what the Hindus consider a special virtue of their own religion.

My university work has naturally been much less since coming here, though I have gone in regularly to Lahore to attend monthly meetings of the senate. Not much progress has been made during the past year in developing any of the new plans made by Government since the Education Commission published its report, and at present the work of our university is hampered by dissensions regarding the position and management of Oriental College in Lahore, which one party regards as an incubus and the other as the most essential feature of the university. Meanwhile I do not think that the interests of missionary education have been suffering.

One more matter I ought to touch upon. That is the work of church building, which was bequeathed to me

by Mr. Baring. He had secured a most admirable site close to the chief gate of the city, on the road to the railway, which now runs past Batala and brings us into closer connection with the outer world than we have ever known before. I have had a good deal of trouble with plans which had to be altered, and the

actual building on foundations laid by Mr. Baring has only just commenced. The plans are simple, but Oriental in character. We may expect to have a considerable number of outside hearers in our present situation as well as our own people, and I am building with a view to both.

*From the Rev. W. Jukes, Peshawar.*

*Peshawar, Jan. 26th, 1885.*

The work in all its branches has been steadily carried on, as well as possible under the great disadvantages of my having been virtually alone the greater part of the year. It has been as much as I could do to keep the whole machinery in motion, oiling the various points as occasion required. The two earlier months in the year were much broken into, on account of my wife's feeble state of health, owing to constant attacks of Peshawar fever, but a timely visit home has, I trust, restored her to her usual health and vigour.

*The Church.*—We cannot thank God sufficiently for the house of prayer He has enabled us to build to His honour and glory in the midst of this bigoted Afghan city, filled with mosques and temples. We hardly dared to hope that it would have escaped the violence, or at least the insult of the populace, but now a whole year has elapsed since its erection, and never once do I remember anything of an unseemly nature ever having happened to it, and this is the more remarkable, as so many mosques have been built and restored on all sides of the church, as if in protest to its erection. Not only have they not shown it any dishonour, but, on the contrary, Muhammadans, Hindus, and Sikhs, of all classes of the population come in and witness for themselves the Christian's worship of the true God, and much good seed has already been sown which will come to life hereafter. It is quite impossible to gauge the effects of our services on their minds, but from the fact that some are constantly seen regularly attending the services and listening most earnestly to the words spoken, there is much to be thankful for, for we never experienced it before in our little schoolroom-chapel. The bright, cheerful services, with plenty of singing; the plain manifestation of Gospel truths from the pulpit; the adornment of the

walls inside and out with texts, according to Moslem usage,—are all calculated to attract the eyes and ears of those who are deadened by the lifeless and heartless prayers of Islam on the one hand, and the dirty, degrading worship of the Hindu Pantheon on the other. God grant that the Gospel may be ever faithfully preached to the noble Afghans, and many spiritual stones from amongst them be cut, squared, and then fit for the heavenly temple above!

I regret to say that we still have a debt of 300*l.* to pay on it, the heavy interest on which severely cripples the resources of our local Mission. Will none of our C.M.S. friends give this small sum, and save us from all further anxiety on the subject?

In October last we were honoured with a visit from their Royal Highnesses the Duke and Duchess of Connaught, who evinced the keenest interest in both the church and school.

*School.*—To Mr. Datta, our Bengali head-master, and his staff of Christian, Muhammadan, and Hindu masters, is due to a very great extent the excellent state of the school. We have much encouragement in the great interest that is always displayed in the scriptural instruction, which is given on the voluntary principle, both in attending the classes and in learning the verses given to the scholars to commit to memory.

*The Hostel.*—One of the most important parts of our educational system is the boarding-school for Afghan students in my compound. One of these lads, the most bigoted of the lot, and looked up to as the leader of the rest in matters of religion, as being a very pious and consistent Muslim, has been gradually led to embrace the truth; and after several years of study of all the Muhammadan religious books, to give him greater satisfaction, he has been irresistibly compelled to reject them all. He was baptized by our Native pastor last hot weather. Whilst we were

waiting for him in our new church, he was waylaid by many of his old school-fellows, who did their best to dissuade him from the fatal step; but he had counted the cost, and before a large number of Muhammadans he boldly confessed his belief in Christ as the only Saviour of man. This was the first adult baptism in our new church. He was much encouraged about that time, in the study of his Bible, by Mrs. Consterdine, the chaplain's wife, and Miss Mitcheson, who were staying with me for a short time in our little cottage in the Himalayas, whither I had taken him to keep him away from Muhammadan influence, and to instruct him more deeply in Christian truths. He has since then been much tried and persecuted, there being no one to sympathize with him in the village, where he is engaged in the Land Revenue Survey. Frequent visits to Peshawar have, however, much strengthened him.

*The Hujrah.*—This important branch of our work has been going on as usual, large numbers continue to come in and see us, but our work in every branch is so heavy that it is quite impossible to see even the half who come and stay

with us. It is one of the most important and practical parts of all our Mission work, if only we had the time it requires to make it a great success. We want more men to do well all we attempt to do.

In May last we sustained a sad, sad loss in our Mission party, by the removal from our midst of Miss Annie Forde Norman (of the C.E.Z.M.S.), third daughter of General Sir Henry Norman, Governor of Jamaica. I don't think I have ever seen any one more earnest, more self-denying, or one so unconsciously of all the good she was doing. She had immense influence wherever she went, whether amongst Europeans or Natives, and endeared herself to all by her bright, cheerful manner and earnest consistency. She entered her happy home on Ascension Day.

I cannot close this letter without referring to my Native brother in holy orders, the Rev. Imam Shah, the pastor of All Saints' Church. He continues to command the respect of all who know him, for his quiet and earnest constancy. His wife also is an example to all the other Christian women.

*From the Rev. J. H. Knowles, Kashmir.*

*February 24th, 1885.*

Snow, snow, snow, nothing but snow for the last two months, has compelled every man (including even the post-runner), beast, and thing to retire within their homes and sleep the long cold days away. For the nonce we might be living in some N.-W. American station. However, I must try to remove my thoughts from the present intense cold, and concentrate them upon the work of the Kashmir Mission during the last year, of which this letter presumes to be a kind of review.

It is the same old story; the experience, more or less, of every child of God, whether at home or abroad. Our Heavenly Father has been with us every day and every hour of the past year. We have felt Him nigh to comfort us in times of trouble, to support us in hours of sickness, to sanctify our joys and multiply our blessings, and to continually stir up within us a spirit of contentment and thankfulness, to the praise and glory of His name. "Bless the Lord, O my soul, and forget not all His benefits."

The work of the Kashmir Mission comprises the following agencies, besides the great medical work of my colleague, Dr. Neve:—

(i.) Preachings in the Mission church, in the hospital, and to congregations of beggars, and the daily service for Christians only.

(ii.) Reading and expounding the Scriptures in the hospital wards.

(iii.) The Mission school.

(iv.) The book-shop in Srinagar city.

(v.) Itinerating with the medicine-box and Christian books for about three months in the year.

(i.) To begin, then, with "preaching in the Mission church." This has been carried on regularly at the ordinary Sunday and week-day services. Once in the week the service has been conducted wholly in the Kashmiri language, and twice in Hindustani. The Christians are generally present, and we have reasons for knowing that the Word was not spoken in vain to them. But the bulk of the congregation are the hospital assistants and patients, who attend as they are able; and concerning these,

also, we have testimony that the "good seed" has not been sown by the wayside and forgotten as soon as heard. "That was a good word, Sahib, which you spoke concerning the love of God," said one. "True, true," remarked a Sikh to us one morning; "we must, by divine grace, lay aside those great weights of pride, envy, lying, adultery, &c., if we would climb the mount of salvation and see God." "Your honour," said a pundit, "what a heaven this world would be if we people would only bridle our tongues as you told us!"

We have to speak very simply, and to bring in ordinary affairs of every-day life to illustrate our sermons, if we would have these poor ignorant Kashmiris to comprehend our meaning. For instance, suppose a patient dies, we at once take the opportunity of especially urging the people to embrace Christ, Who has power to restore dead souls so that they will never die again. Or perhaps the sun breaks forth from his prison-house after many days of gloom, and everybody leaves the house and the fire-place to bask in the sunshine, and looks so happy and so glad. Then we tell of Him, the Sun of Righteousness, rising with healing on His wings, and entreat the congregation to come forth from the huts of sin and wickedness, and delight themselves in the sunshine of the Redeemer's love. Or the snow falls thickly and dazzles us with its glorious brightness as it sparkles in the morning sunshine, while the thoroughfares are slippery, and one is obliged to walk very carefully, that he may not fall. At such a time we select two Scripture texts from the divine treasury, one for the Christians and another for the Mohammedans and heathen, viz. "Come now, and let us reason together, saith the Lord. Though your sins, &c.," and "Hold up my goings in Thy paths, that my footsteps slip not." In this way the attention of the people is easily grasped, the sermon is generally understood, and we go away feeling that we have said something not only comprehended by the congregation, but something, also, to be blessed by the Giver of all blessing in His own good time and way.

The preaching to the out-patients is regularly carried on during the four days out of the week. The preachers are Dr. Neve, Mr. Thomas, and Sayadullah. Since last October the increased

distance and work of our new school has obliged me to resign my share in this important work. At these out-patient services it is not at all an uncommon thing for a man to shout out his approval of some passage in the middle of an address, or for others to be convinced, even to tears, of the truth of what is proclaimed. But as yet, owing to the transitory and public nature of this branch of the work, none have expressed themselves as wishing to know more, or come to us afterwards, except for medicine and medical advice. Nevertheless, God knows our needs, and His blessing shall yet markedly attend these efforts to tell out the glories of His name.

"The beggars' address," twice a week half the year, and once a week the remaining half-year, has been taken conjointly by Sayadullah and myself in the Kashmiri language, and, as will be supposed, was very largely attended. Hundreds and hundreds of the poorest and offscourings of the people have thus heard the good news. "To the poor the Gospel is preached" and relief afforded, and although we cannot tell of any baptisms from amongst them during the past year, yet we have the satisfaction of knowing that inasmuch as this has been done unto some of the least of His brethren, it has been done unto Christ.

There is a short daily service in the church, conducted by Dr. Neve, for the Christians only, but frequently one and another of the other hospital assistants appear, showing that they have something more than a mere superficial sympathy with us and our work.

(ii.) Reading and teaching the Scriptures in the hospital wards has been prosecuted more regularly than in previous years, as we have succeeded in getting an earnest and intelligent Christian woman to learn Kashmiri sufficiently to read the Bible in this language and to simply expound what she reads. She tells me that she is often encouraged in her little work by the great attention of her listeners, and their remembrance of the texts which she teaches them. This woman visits the female wards, while I visit the male patients. We are very glad to be able to perform this visitation work more thoroughly, and here thank the "British and Foreign Bible Society" for their

liberal grant of 10*l.* per annum towards this object.

(iii.) During the past year the "Mission school" has been terribly opposed by the Government of this country. The reason of the increased opposition was our renting a large house by the city, and transferring our school there. H.H. the Maharajah will not permit any person to rent a room or possess a stick in the valley (the bricks for one's grave even are provided gratis); but this house, we discovered, belonged to a Panjabi lady living in Lahore, and so, to a certain extent, was outside his Highness's rule. . . .

(iv.) The book-shop is quite a new branch of the work in Kashmir. It arose out of our failing to start a colporteur in the city. Last August, Dr. Neve discovered a suitable shop in the bazaar, and got a Kashmiri lad to rent it and stock it with the Kashmiri Scriptures and some good, sound literature obtained from the "Religious Book Dépôt" in Lahore. With the exception of prohibiting some of the books, &c., this work has been left quite undisturbed. Of course, we do not expect to do much as long as the present opposition reigns; still, several pounds' worth of books have been sold; and if, in the course of a year or so, only one conversion results, or even if God be pleased to make this only a preparatory means for the after-conversion of the Kashmiri, we will rejoice, trusting in Him who has the hearts of all men in His keeping, and turneth them whither He will.

(v.) Itinerating has formed a very important link in the chain of Mission work in the "Happy Valley" during the year that has passed. My colleague's long and happy journey to Leh has been already noticed in the Society's publications. We sadly need another medical missionary, and, for the matter of that, another clerical missionary also, that this work might be followed up at will. Our Saviour Christ, the apostle St. Paul, and nearly all the great missionaries of later times, were pre-eminently itinerating missionaries; and we do believe—and the belief presses itself upon us more and more—that if we are to have a larger number of conversions in Kashmir or in any other country, we C.M.S. missionaries must itinerate more regularly and thoroughly than present opportunities will allow.

During the whole month of August last we had a glorious time in the district. There were my wife and I, the pundit, and hospital assistant with the medicines. Half the time we spent in the boats, going up and down the river; and the other half in tents, when we visited those towns and villages not to be reached by the boats. Our plan was to arrive at a place about four o'clock in the afternoon, and then, after some slight refreshment and rest, to send round notice that the medicine-box sahib had come, and would be glad to see the sick and diseased, or any and every one, at a certain hour on the following morning. It is astonishing how fast news travels in this roadless and railwayless country. By half-past seven the next morning I have often found some who have travelled seven, nine, ten miles, or more, and sometimes dragging after them a diseased ankle, or carrying a sick wife or mother on their backs, or bearing upon a roughly-made bedstead a dying child—a sadly interesting sight, to which one soon gets accustomed in working in the Kashmir Mission. The crowd assembled, chairs arranged for the preacher, the medicine-box displayed to view before the open-mouthed and wide-eyed assembly, the service begins. Generally, a hymn is first sung, that the stragglers may be attracted, and then a passage is read from God's Word, which we sometimes expound or not, as the case may be. Then, while the medicines are being distributed, occasion is sometimes given to say something in conversation also. Dear friends, our hearts long to prosecute this grand work more thoroughly than we are now doing! Please notice that during this one month just *eight hundred* cases were treated, over *fifty* minor operations were performed, and about *two thousand* people (villagers) were told the way of life and happiness.

There have been three baptisms in connection with this Mission during the past year—an old woman, a little girl about twelve years of age, and a young man, all Mussulmans. (An account of these conversions will be found in the *Gleaner* of last December.) These, so far, have given us cause for encouragement; and we pray and trust that they will go on increasing in the knowledge and love of God. New converts, at first, are always more or less an anxiety, as



it is not possible to gauge how far they will be able to bear the test of persecution, of estrangement from their brethren, families, and friends, and how quickly the erroneous, superstitious ideas, in which they may be said to have lived and moved and had their being, will pass away before the light of the knowledge of the glory of God in the face of Jesus Christ.

At present, we have five inquirers—

#### SINDH.

*From the Rev. J. J. Bambridge, Karachi.*

*Karachi, February 9th, 1885.*

*Native Congregation.*—It is a matter for much thankfulness that the Native congregation of Karachi has at last its own Native pastor. This being the case, our Native Church should now seek to lay its foundations deep and strong in the all-important matters of "self-government, self-extension, and self-support." During the year the Rev. B. N. Ghose has been mainly responsible for this branch of our work, my own opinion being that if we wish to see real and solid progress in our Native Church congregations, the Native pastor must ever take precedence of the English missionary. With this end in view, I have always endeavoured to allow Mr. Ghose full scope for his energies, trying never to do myself what I believe he or his people should do. This though I confess has not always been easy, as for so many years past not a few of our people have become so accustomed to lean upon the European missionary as their chief stay and support, that they have almost come to look upon him as the one appointed channel for supplying, not only their spiritual, but oftentimes their temporal necessities. This, however, we hope is now a thing of the past, and in adding Karachi to the list of Native pastorates I am sure a step has been taken in the right direction, and that it will not be the fault of our Native Christians if, in course of time, they do not love and respect their own Native pastor, even more than any European missionary who has ever ministered to them, but who, even at the very nearest, must yet be very far from being able to enter thoroughly into their inmost thoughts and feelings. During the year our Mission work has been so arranged that Mr. Ghose has been free to give nearly his whole time and attention to his flock.

one a Sikh, a soldier in H.H. the Maharajah's army, and the other four a family of villagers, connections of our old Christian, perhaps the oldest Native Christian in the field, Zadir Baksh, whom current report makes out to be 104 years of age. These are all being instructed, and we hope to be able to record their baptisms within the present year.

*Native Church Committee.*—The members of this committee have been the same as last year. The committee has proved itself useful, and, as its chairman, I have much pleasure in placing on record the help our Native brethren have given to their Church by accepting an office the duties of which demand much Christian forbearance and at times the exercise of some little moral courage. During the year an important step has been taken in the development of Native Church organization by the formation of a Native Church Council for Sindh similar to that of the Panjab and other C.M.S. provinces. The proposal was sent by our Sindh Conference to the Home Committee, who sanctioned it, appointing our senior missionary in Sindh, the Rev. G. Shirt, President of the Council. The council consists of all C.M.S. missionaries in Sindh, and the Native Church Committees of Karachi and Hyderabad, the members of which are elected by the votes of the communicants of each congregation. The council, owing to the absence of the Rev. Mr. Shirt on furlough, is as yet in its infancy, but when in proper working order should prove itself of much real value. Its chief function will be to encourage and help forward self-support and evangelistic effort in the Native Church.

*Evangelistic Work.*—The importance of this branch of our work is beyond all question, and I am thankful to say that during the year it has been carried on with a good deal of vigour, and not altogether without encouraging results. We have now four stations where the voice of the preacher is almost daily heard. We have also attended the large melas (fairs) in and near Karachi. One interesting feature in this branch of our work is the increase of interest shown in it by our Native

Christians, some of whom have of their own accord gladly given us what help they could. During the year we have had a good number of inquirers, and among them some very interesting cases; but only two adults have been added to the Church by holy baptism, one of whom is a Mohammedan and the other a Hindu. Several catechumens, of whom I hope well, are under instruction. May the coming year see both them and others true and living members of the Church of Christ!

*English Lectures, &c.*—As in previous years, I have carried on my labours among the English-speaking Native gentlemen of Karachi. This work in a growing station like Karachi, with its increasingly large English-speaking Native population, seems to me worthy of more attention than has heretofore been bestowed upon it. In Karachi there are numbers of young men employed in Government and other offices, among whom are many who have received their education in our Mission schools. This large and important class is practically outside the limits of our ordinary evangelistic efforts. Such men do not care to listen to our vernacular bazaar-preaching, and to find time and opportunity for visiting them regularly in their own houses is almost impossible. The question as to "How the European missionary can most effectually reach the upper educated classes" has of late greatly exercised my mind, but as yet I confess I have been unable to find any better solution of the difficulty than my weekly Bible-class and monthly lectures, supplemented so far as time will allow, by the cultivation of personal and friendly intercourse. At my Bible-class I have given a series of expositions on the "Parables of the New Testament," the eastern imagery of which suited my audience exceedingly well. The monthly lectures, at the special request of those attending them, have been mainly descriptive of the various phases of the "Hindu religion." Several of my friends occasionally attend the Sunday evening English service, at which a certain number of seats are reserved for English-speaking Native gentlemen.

*Village and District Mission.*—This new branch of our evangelistic work is now assuming more definite proportions. The first station we have opened is in Runchore Lines village, where at last a

suitable plot of land has been purchased, and where the building of a boys' school and catechist's house will be begun almost immediately. There are still five stations which we hope to occupy when we get the men and the money to work them. May the "Lord of the harvest" send us both in His own good time!

*Vernacular Sunday-school.*—This school for Hindu and Mohammedan boys is held on Sunday afternoons in our Boys' Vernacular Day-school. It belongs to our Village and District Mission (city division), and was started just a year ago. The average attendance has been seventy-three, which is very encouraging, as we do not admit any boy who cannot read one of the three languages—Sindhi, Gujerathi, and Urdu—in which the work of the school is carried on. Our mode of teaching is as follows:—For each Sunday a suitable text is selected and printed on small illuminated cards, one of which is given to each scholar, who commits it to memory and then repeats it to his teacher. After this each teacher first explains the general meaning of the verse to his class, and then seeks to press home its divine truth upon the hearts of his boys. After prayer the boys are dismissed, each one taking away his pretty card with him to become, may we not hope, a little messenger of light or a tiny grain of good seed in many a home and heart in Karachi. After school we hold a teachers' prayer-meeting. An English gentleman very kindly superintends the school, and our Native Christians are the teachers.

*Divinity Class.*—This class has now been in existence rather more than a year, and has fully answered my expectations as to its being helpful to those who wish to help themselves. It means a good deal of hard, continuous work for me, but I am quite convinced it is time and labour well spent. At the close of the year I had three students (agents) under instruction, each one in a different grade, two of whom passed their examinations (last November) in the various subjects required by the C.M.S. Committee for catechists and readers in the Panjab and Sindh. May each one of our agents be filled with a true missionary spirit, a glowing love for the Saviour, and an earnest desire for His glory in the salvation of souls, for whom He died!

*Church Missionary Union.*— This Association has just completed the first year of its existence, and has proved itself of much practical value. An interest in the cause of Missions is one of the best tests of spiritual life, both in individuals and congregations, and I am quite sure that in a large station like Karachi there is ample room for the thorough and efficient working of such a union as ours. On the Day of Intercession for Foreign Missions a special service was held at Trinity Church. During the year nine meetings have been held. Arrangements have been made, in connection with the Karachi Religious Book Society, for disseminating the C.M.S. publications among members of the Union and other friends.

*Sunday Evening English Service.*— During the past year our congregations have been larger and our collections and subscriptions better than I have ever known them during the seven years I have been in Karachi. I will

mention but one instance of the willingness of our European friends to help us. At the beginning of the year we asked for Rs. 1000 for a "New Organ, Hymn-book, and Garden Fund," and in less than ten days more than the amount required was given or promised.

*Conclusion.*— We, as missionaries, seem as yet far removed from a decisive victory over the false religions which surround us, but we know we are in the path of duty, though we feel our shortcomings in faith and faithfulness very often stand in the way of greater success and hinder God from pouring out His full blessing. Yet, after all, He is with us, and, weak as we are, will go on keeping and blessing us in the foundation work we humbly trust we are laying for those who may follow us, till at last the time shall come, and may God hasten it, when even this spiritually barren wilderness of Sindh shall be full of the "knowledge of the Lord" and her sons and daughters living stones in the temple of our God!

#### WESTERN INDIA.

*From the Rev. F. G. Macartney, Nasik.*

The largest institution in our Christian village is the orphanage and boarding-school, which is open to *bond fide* orphans of every class and creed from any district. A monthly average of seventy children, with ages varying from one year to twenty years, have been fed, clothed, and taught, with the aim of making them respectable members of society. The threefold object we ever keep in view in all our arrangements is to train up industrious, loyal, and godly Christian boys and girls. They learn according to the Government standards; they do all their own household work, such as cleaning, cooking, making clothes, &c., and, in addition, light work on the Orphanage Farm. Nearly one-third are boarders, chiefly the children of poor Native Christian people, who avail themselves of the benefits of the Institution by paying a monthly fee, which, in the majority of cases, covers the cost of food and clothing.

The Farm, in connection with the Orphanage, has yielded a profit of Rs. 236:0:6, or 28 per cent. on the year's outlay.

The Poor Asylum is quite a local institution, and consists of a building

capable of holding twenty inmates. Sixteen rooms are occupied at the present time by aged and infirm people, who are fit objects of Christian commiseration and charity. The list of inmates includes three blind, three paralytic, one epileptic, and a leper. These have been supplied with the necessaries of life, and medical comforts by the kindness of Christian residents in the station, nearly all of whom give a monthly contribution for the benefit of these afflicted people.

Our schools are of two kinds—Christian schools for the benefit of the children of Native Christians, and non-Christian schools attended by Hindu and Mohammedan children, in all of which the Scriptures are read and explained. With two exceptions all are registered for Government inspection. In connection with our Sharanpur Schools we have a Normal Class, the members of which receive a scholarship from the Church Missionary Society, while preparing for schoolmasters and evangelistic work. One qualified as a Scripture-reader, and five as teachers during the year; the latter, however, being still young, will have another year's training before entering upon

their work. There are now twelve young men in the class, and we trust and pray that they may prove worthy of the care and attention bestowed upon them.

The want of an Industrial School has, for some time past, been felt in our Mission; it is so difficult to know what to do with our grown-up boys when they have finished their schooling. We hope this year to make a small beginning, and apprentice some of the lads to handicrafts, by means of which they will be able to earn a living as artisans hereafter. We have at the present time five boys' and four girls' schools in connection with the Mission, with a roll of 340 children.

The Native Church cannot boast of any large accession to its ranks. One adult and fifteen children were baptized during the year. The total number of Native Christians in connection with the Mission is now 360. Of those removed by death one merits a few words "in memoriam." Vishwas Burday was one of the more prominent of the Native agents, being one of the few Brahmans who have joined the Church of Christ in Western India. He was baptized about twelve years ago by the Rev. W. A. Roberts at Malagaon, where he was engaged as a clerk in the Berar Survey Office. Like most of his class he was a thoughtful, studious man, and, although very weak in body, especially during the latter part of his life, he has done good work for the Master, in whose presence we believe he now rests from his labours. He was never able to do any rough itinerating work, but he found his vocation, both at Malegaon and Nasik, in bazaar-preaching, and visiting the homes of his fellow-countrymen. We have been frequently struck with the marked attention the Hindus paid to his addresses at our preaching-place by the river-side. Though he had a weak voice and hesitating manner, his matter was generally worth listening to. We well remember the last address we heard from him in Nasik, although we little thought at the time that we should not again hear his voice proclaiming the good tidings. He took for his text three Sanscrit words, "samepita," "say-ujata," "swaraputa," theological terms expressing nearness, oneness, and likeness to the Deity; and he showed how Christianity answered the questions

which the words suggest, and how, by means of the great Mediator, true union with God can be obtained. One thing the Hindus objected to very much was his white turban. On several occasions angry feelings were aroused because Vishwas appeared, and preached wearing the distinctive head-dress of the Brahmans. Even to the last he had to suffer for righteousness' sake; in the hot season, at the Ramnavami festival, he was severely assaulted one evening, his clothes torn, his turban carried away, and his money stolen. We are, indeed, sorry to lose him from our little band, and trust that God will raise up others such as he, with a more robust constitution, to withstand the wear and tear of such a life as those are expected to lead who take a prominent part in the work of a militant missionary Church.

The Native Church is not without its features of encouragement. Our little community has collected nearly Rs. 200 during the year, an increase of 25 per cent. on the previous twelve months. The members of the church are all poor, and therefore cannot give much; we believe, however, that they are realizing the fact that they must aim at nothing less than independence, and the more they can be interested in their own church affairs the more they will be willing to give, according to their means, for the support of their pastors and teachers. Several of them, too, are doing good work, for which they do not receive any remuneration. Voluntary helpers teach the singing-class, make arrangements for our devotional meetings, drill the boys, and conduct the Sunday-school. All the younger members of the community seem eager to learn, and every child in the village attends school, who is sufficiently old enough to do so.

As indicating the conduct of the people we may mention that only two serious cases, calling for the exercise of discipline, were brought before the Church Committee in the year. Perfection we have never claimed for Native converts or their descendants; but as it is still the fashion in some quarters to sneer at Native Christians it may be well to put the query, whether any other community of the same size could show a cleaner bill of health. We are sceptical enough to doubt it. Many of

them are adorning their Christian profession by leading useful and godly lives; and the Mission agents are such as the Church Missionary Society need not be ashamed of, whose motto has always been "spiritual men for spiritual work."

Aggressive evangelistic work must always take a prominent place in the work of the Mission, and this has not been neglected. In Nasik the Gospel has been faithfully preached by the river-side twice a week when the weather has permitted it; and the workers at Deolali, Igatpuri, and Suniar, have remained, and laboured at their posts throughout the year. The occurrence of the great Sinhvast Festival has given us special opportunities for pressing the claims of Christianity upon the attention of a large number of the pilgrims, who have been pouring into the place since September last. This great religious gathering takes place once in every twelve years, and lasts for twelve months. Visitors from all parts of India flock to

Trimbak, a small town, twenty miles from Nasik, at the source of the Godaveri, there to bathe in its sacred waters. The river is fabled to have descended from heaven, with all its purifying qualities, at the bidding of Mahadeo, who, in this manner, rewarded the penance of the famous sage Gautama; as this took place when Jupiter, the preceptor of the gods, was in the constellation, Leo, the festival established to commemorate the event, was called "Sinhvast," i.e. situate in the lion. The devout Hindu believes that as long as Jupiter remains in the same zodiacal sign all the holy streams in India reside in the Godaveri, making it, for the time being, the place *par excellence* to perform all kinds of religious ceremonies. It is said that this fair is so well known that the word Godaveri is ordinarily used in Gujerat for the numeral twelve. In 1872 nearly 300,000 people visited it, and as many are expected again this time.

*From the Rev. A. Manwaring, Malegām.*

*Malegaon, Jan. 8th, 1885.*

The most prominent event of the past year has been the death of our Native pastor on Oct. 22nd, and of his wife on Dec. 23rd. That the Rev. Shankar Balavant, after many months of suffering, should be called to his rest did not surprise us, but that, within two months, his wife, Parubai, after only five or six days of fever, should also be called away has filled our hearts with sadness. The orphan children have been obliged to leave Malegaon, thus depriving the girls' school of its teachers. Of the family of seven all united in October, two have been called to their rest, three are now in Bombay, one in Sholapur, and one in Bhandara—all scattered. And the gap that has been made in our little band of Native Christians will long be painfully evident to us. Both the Rev. Shankar Balavant and his wife were loved and respected by all the Christians here, among whom they had lived for the last twenty-five years. Of both it can be truly said, that they were good, straightforward, independent Christians. May God mercifully comfort and shield their children! Besides these, two other adults and four children have died during the year.

The event that has most cheered and

gladdened us is the baptism of the old inquirer named Shivaba, living near Yeola, of whom I spoke in my last year's report. I have been to see him in his village two or three times during the year, and in the course of his trade, which is that of buying cloth in the Malegaon bazaar, and selling it at Manmad and Yeola, he has several times come here. The old man promised to come for baptism on a certain Sunday in October. Sure enough he came, but on the evening of his arrival, two men from his village, his wife's relatives, came to reason with him. They wished him to persuade his wife either to be baptized with him, or at least, in the event of his becoming a Christian, to continue to live with him and cook his food. Their arguments, which were kept up through the whole night, prevailed; and the old man sadly left, declaring that before many days he would certainly come again. I sent word to him to come on Christmas Day, so that, in the presence of all who would come together at that time, he might make a public confession of Christ. On Christmas morning, about half an hour before the time of service, he arrived, saying, that he had left home (thirty-four miles away) with his son and

daughter, and two or three friends, they in a cart, he on his pony, and although they ought to have been here first, they had not yet come, and he would rather wait their arrival before being baptized. To make a long story short, he was baptized the day after Christmas Day, in a very solemn and joyful service, in the presence of his friends, and of some 80 or 100 Christians. After the baptism, he and his friends sat down to dinner with all the Christians, and stayed for the rest of our Christmas meetings and festivities. He is a man of much influence in his Mahar-Wada, being looked up to and respected as the father of the caste, and I have much hope that his relatives and some of his neighbours will follow his example, and turn to Jesus Christ for salvation.

A somewhat similar, though very dissimilar, case to this is that of the old guru of Ranala. In the last Annual Report, in briefly noticing Malegaon, it is said, "The old guru mentioned in the last three Annual Reports is not referred to by Mr. Manwaring this year." I said nothing of him, because there seemed to be nothing new to say, and because I had not personally seen him; but I mentioned in my letter, five or six families, who were living as Christians in Khandesh, who are his disciples, and of whom I am glad to say three have come to see me during the year. The old guru, whose name is Dasharathboa, now lives at Nundurbar, which is quite 100 miles from Malegaon. When it is realized what a journey of 100 miles by road (the last part a very bad road) implies, it will be understood how difficult it is for a missionary, single-handed, and having charge of a very large district, to find sufficient time for such a journey. I determined, however, in November to pay a hasty visit, with the object chiefly of seeing the guru's Christian son at Ranala, the old guru himself at Nundurbar, and his disciples at Chadvel-Korde, the three places being about fourteen or sixteen miles from each other. I will mention briefly my impressions of the three cases. At Ranala, the son of Dasharath, who was baptized Cornelius, came to see me soon after my arrival. He said that he had now no wish to go back to Hindnism, that he still trusts in Christ, and means to do so, and that he still lives as a Christian. He complains that his father, as soon as

caste difficulties arose after his baptism, instead of helping turned against him. The father and son are even now not on good terms, and the father refuses to live with the son. Of the father, I regret to say I think it quite possible that he forsook his son as soon as he saw him persecuted for confessing Christ in baptism. Throughout some days of most interesting conversation and intercourse with the old man, it struck me that fear of incurring scorn or disrespect, fear of being rejected by his caste-fellows after being almost worshipped among them, was the chief, if not the only, bar to his baptism. It is most difficult for us to realize the position in which he stands. To say that he is ashamed of Christ is not true. When I hinted as much, he said indignantly, "What! ashamed of Christ? after all these years, after travelling over all these districts, and for forty years preaching Jesus Christ as the only Saviour, and that long before any missionary came near; after crying daily wherever I go, Worship Jesus, Worship God! that I should be ashamed of Him. No! I am not ashamed." I must confess that as I looked at the old man my heart was filled with pity. To see him, with six or seven disciples around him, talking to the catechist and me, as we all sat together in my tent, was a sight not soon to be forgotten. To our urging, he would only cry, "No! I am too old now, I have no more strength left, I will cast myself down before Jesus, just as I am, but I can't bear any more trouble." One by one his disciples urged him, saying, "You go first, and we will all follow. If you hesitate, how can your disciples go forward. They will say, Surely something here is not right, our guru sees something that we can't. If you will only take a step forward we will all come. But for us to be baptized first, as you wish us to be, is like expecting young lambs to go across the stream before their mothers." Our pleadings and advice were all in vain. There seems to be very little hope that he will be baptized. Close upon eighty years old, the days of his pilgrimage must soon end; but he is a wonderful old man, and even now, at his great age, he gathers together a few Mahar boys and tries to teach them to read.

I have been very ably assisted in the duties connected with the congre-

gation at Malegaon by Mr. M. Goray, head-catechist, on whom the chief part of the Native pastor's duties have fallen.

Of Malegaon itself, and of the out-stations Dhulia and Chandwad, I have little to write. In all these places there is continual preaching and school-teaching.

At Manmad both the boys' and girls' schools are getting on well. The head-master, Mr. Warth, has carried on the work with great tact and energy.

Mandgaon is another station on the G. I. P. Railway, where the work has been very interesting during the past year. It seems to me a very suitable and promising place for Christian work. The railway employes have not only contributed towards the expenses of the Mission, but have also taken a personal interest in the work. One cannot but feel how vast an impetus would be given to missionary work, if all the Europeans, where Native Christians are living, would both set them a good example of Christian life and encourage them to earnest efforts for the extension of Christ's kingdom.

Two other stations remain to be noticed, Yeola and Buldana. Yeola is a very important town, and some of the leading Mohammedans seem to encourage inquiry as to the truth of the Koran or of the New Testament. The catechist thinks that on one occasion when he and the moulvie were discussing the merits of the two books, as many as 2000 were gathered together listening. May those thus seeking be led to a knowledge of the truth.

As to Buldana, I have been much encouraged during the two visits that I have been able to pay it. There is a goodly number of Christians, thirty-six adults and twenty-four children, of whom three adults have been baptized by me. One of these three is an ayah living in a Christian family there, the other two were inquirers since the time when our C.M.S missionary (Mr. David-

son) was living in Buldana. Thus one sows and another reaps. The congregation, though at first in an unsatisfactory state, is, I am thankful to say, improving. Out of these thirty-six adults only three are in the Mission employ. Most of the rest are very poor, but even these try to give a little. As soon as satisfactory arrangements are made about superintending Buldana, a branch Committee of the Native Church Council might be formed, and in several ways the work might be developed.

Our Native Church Committee continues to meet and to transact business. The subscriptions to its funds during 1884 were somewhat larger than those of 1883.

The Women's Working Party has, in the place of Rs. 30, raised Rs. 40 in the year under review. In the place of two earnest supporters, my wife will now, since Parubai's death, have only Mrs. Goray to assist her in managing and carrying on the class.

The Christmas Conference, like that held last year, was attended by over 100 Christians. The subjects read and discussed were—

1. "The faults of Native Christians," by Mr. Dhondu Manaji.
2. "How to deal with Inquirers," by Mr. Barnabas Gualhans.
3. "How to improve the State of our Schools," by Mr. Shantwan Suryawamsh.
4. "Native Christian Young Men," by Mr. David Lucas.

The papers were on the whole good, and the discussion interesting and useful. Besides these, we had a missionary meeting, and the usual Christmas festivities.

To us personally, and in our work, the year 1884 has been one of much blessing; there has always been fresh supplies of strength, according to our need, grace upon grace. May the seed sown be abundantly multiplied!

*From the Rev. Ruttonji Nowroji, Aurangabad.*

*Aurangabad, January 13th, 1885.*

I am thankful to be able to report that the year just ended has been a year of much prosperity to this Mission. I shall speak briefly of—

1. *Baptisms*—Fifty-two adults and thirty-four children, making eighty-six in all, have been baptized. Several of

these belong to a village which I used to visit years ago, on my way to Saigaon; but, meeting with no encouragement, I had avoided it, in order to visit other villages in the neighbourhood. But I was agreeably surprised when I found that several families were ready to come over to the Christian

Church; and, being convinced of their sincerity, I baptized them one morning in the last hot season.

After baptism I went to a neighbouring field to pass the remainder of the day under a tope of trees, there being no shady tree in their village. As a general rule I prefer baptizing a whole family, for I have found that when the husband is baptized the wife remains a heathen, and too often proves a thorn of bitter contention. She is not backward in carrying on idolatrous worship, and to have her children married with heathen ceremonies, in which her husband is forced to take part. In order to put a stop to this evil, I invariably defer baptism until both husband and wife and children, if any, are all willing to receive baptism together. I had declined that morning to baptize a woman whose husband had signified his intention of receiving baptism at a more convenient time, though he had given permission to his wife to receive it on that day. This woman followed us to our encampment, entreating me to baptize her. While I was hesitating, her husband was moved with her earnestness, and made up his mind to receive baptism without delay. I had to hold another service, when those who were halting between two opinions were encouraged by the example of the woman to cast in their lot with us. One of them was a religious Gosari, who broke off his sacred beads, and cast them off as an unclean thing, and received, along with the rest, the sacred ordinance. These newly baptized Christians bear a good character among the people of their village.

I have placed a teacher there, and I am glad to find that his teaching is bearing fruit. The women sing Christian hymns while grinding their corn, and it is so delightful to witness their joy in the Lord.

Of the newly baptized Christians of other villages I can speak in equal terms. One of them was sorely tried on the day of his baptism. He is a respectable cultivator, and the assessment of his land was to be paid on that very day. No sooner it was known in the village that he was baptized than his creditor refused to lend him money. It was a moment of trial. The heathen, who stood around him, derided him for having forsaken the religion of his

fathers, taking it for granted that he would bitterly repent for the step he had taken; but, to their astonishment, the man remained firm, inwardly praying for divine help, and not in vain. The enraged creditor, who had roughly expressed his determination to deal with him no longer, suddenly changed his mind, and paid the assessment without any demur. I could mention several such encouraging instances, to show that the humbler classes of converts have trials to bear equally with the converts of higher classes. Men who scoff at religion, or who think little or nothing of poor converts, would do well to witness some instances of real conversion; for then will they know that religion is a real thing, and conversion is a real change effected by the marvellous power of the Holy Spirit.

2. *The Saigon Church.*—Towards the close of the last hot season I was able, after considerable trouble and anxiety, to bring the building to its completion. It is a strong building, likely to last for some generations to come. But, though large as it is, I am sure it will be found too small in the course of a few years, for the congregation is rapidly increasing. It is in charge of our senior catechist, who is a right man in a right place. His teaching and influence have weight, both with Christians and heathen. In the last meeting of the Native Church Council it was resolved to request the Corresponding Committee, through the Missionary Conference, to recommend this worthy man for ordination. The Bishop of Madras has had this matter brought before him. His lordship has signified his willingness to ordain him; but the subjects to be got up for his examination are far beyond his powers. They are easy for an ordinarily educated man, but they are difficult for an elderly man who does not know English; and the books enumerated have not been translated into Marathi. It is admitted, on all hands, that an ordained minister should be a well-trained and a well-read man; but, if we expect of a village pastor as much as we expect of a city pastor, we certainly expect too much. Unless we are prepared to lower the standard of theological study, and are content with a fair knowledge of the Bible, with sufficient piety and attainments, I am afraid



we shall never have village pastors. Various interesting congregations have sprung up in several parts of my extensive district, where village pastors would be a most beneficial acquisition. Shall we not have such men as we have, or shall we be content to see them act as laymen? I do feel that the time has arrived when this question should be carefully and prayerfully considered. When Christian congregations advance in intelligence and Christian knowledge, we may proportionally raise the standard of the divinity course for future candidates for ordination; but, in the meantime, it is my humble opinion that the various congregations ought to have the ministration of ordained pastors.

3. *Preaching to the Heathen.*—In the camp our work has been very nearly the same as in years past. Daily from our hired room, and at the weekly market from under a tree, the Gospel has been preached, and tracts and leaflets, in various languages, have been widely distributed. For four years and more the people of the cavalry and artillery who have been recently transferred to other stations, have heard our preaching day by day. At first they were noisy and rude; but our meek patience, and a steady continuance in work had softened their feelings towards us. Many have gone away with serious impressions. Some have expressed their resolution to embrace Christianity as soon as favourable opportunities occurred; and all have gone with goodwill. Many earnest prayers have been offered in their behalf; and I earnestly hope that the good seed so perseveringly and prayerfully sown will spring up in due time.

During the past hot season we have had some active opposition from a young Mohammedan, a Native of the North-West Provinces. He was instrumental in stirring up a lot of Mohammedans against some of the Jalna preachers; and it was evident that he had intended to play a similar game here. At first he used to come to my house for discussion; then he began to attend our bazaar-preaching. Here he would insist upon discussion, reading our Scriptures or tracts, and making his own comments on them. When we found he was only hindering our work, and encouraging a spirit of cavilling among our hearers, we declined to dis-

cuss with him. He then set up an opposition preaching, but it was more scandalizing than preaching. Being a novelty he collected large crowds around him; and for a time we had but a poor audience. But we were not disheartened. We sought divine help, and worked on, taking no notice of the rival preacher. But those who had encouraged him were soon dissatisfied with him, when they perceived that his sole object was to cavil against Christianity, without preaching Mohammedanism. They dissuaded him from his purpose, intimating that, although I would take no notice of his strange proceedings, he was amenable to the British law for maliciously scandalizing the religion professed by the paramount power. This threat, coming from his co-religionists, has had the desired effect.

4. There is an awakening among all classes of the people. They are anxious to obtain and read our books. They are willing to hear us. They are conversing among themselves concerning our religion. And the same could be said of the people in the country. The humbler classes, especially the Mangs, are willing to come over to us in large numbers. Upwards of 100 families have given their names as candidates for baptism. Of these several are under instruction, and I hope, ere long, to baptize them. But I am greatly crippled for want of suitable workers, my present staff being too small for the work. While visiting the out-stations we have had delightful opportunities of preaching in several villages. I believe there never was a time when we had so many eager and thoughtful hearers as at present. Even the Mohammedans, who are proverbially hostile against Christianity, seem more willing to hear us than before. I believe the leaven of Christianity is successfully leavening the masses of the people. What we want is men, earnest and efficient men, to teach and spread the knowledge of the truth; and, above all, a Pentecostal outpouring of the Holy Spirit.

5. We have preached in the several religious fairs held throughout the district, of which the one at Paithan is the largest and the most interesting. The Rev. Mr. Sheshadri had also come with his preachers; and we had several pastors and preachers of the American Maratha Mission, who cordially co-

operated with us in the common cause. Large crowds of attentive hearers sat for hours together, listening to the sweet story of redeeming love. Many a man has earnestly appealed to us, saying, "Oh, do tell us whether your religion can save us! We want peace; can your Guru save us?" Others, when asked to go and worship in the shrine of Eknath, have told their friends, within our hearing, "Leave us alone. What can the tomb of a dead man do for us? We have nothing but dead silence in that shrine. None to speak to us: none to comfort us. Let us hear the Christian preachers. Their message speaks peace to our souls."

I long to place an efficient preacher at Paithan, which is a place of great importance. The chief Government official, a Mohammedan gentleman, who had received his education under Robert Noble, at Masulipatam, has offered his help to carry on our work. He has obtained copies of the New Testament, both in Persian and in English from me, and makes no secret of his pleasure in reading them.

I ought not to omit to mention some of the evils that exist in my congregation. I find that some of my people are strongly in favour of early marriages. The British Government have, with due consideration to the prevailing customs of the country, fixed the age of thirteen for the bride, and sixteen for the bridegroom of the Native Christian Church; but even this age does not suit their preconceived notions of the propriety of marriage.

Judging from an enlightened point of view, we cannot but find fault with them; but fault-finding does not always do good. With a tender feeling for their infirmities we have to teach them to honour the law of the land, and to depart from customs so prejudicial to their social well-being. I do not wish to be understood that we have attained to any perfection. On the contrary, I am deeply sensible of our manifold imperfections; and there have been cases now and again which have caused me sorrow and humiliation. But it is, however, nothing more than what we may expect among any people, and in any country. Due allowance must be made for their early impressions, and for their various disadvantages. There must needs be a difference between the Christianity of the West, which has been moulding and mellowing the life and character of its professors for generations past, and that of the East, where it has just begun to shine upon the chaotic confusion and moral degradation of the people sitting in darkness, and in the shadow of death. But, on the whole, I am cheered by the steady improvement I see in my people. They are advancing in Christian knowledge and growing in grace, and not a few take a lively interest in making Christ known to the heathen around them. The daily morning and evening prayers, the Sunday services, the missionary meetings, and the administration of the Holy Communion have all been duly appreciated by them.

#### SOUTH INDIA.

*From the Rev. J. Stone, Râghavapuram.*

*Râghavapuram, March 8th, 1885.*

As we look forward to go on furlough to England this year, it may be interesting to compare, in a few particulars, the Râghavapuram district as it is now with what it was in 1878, when we took charge of the work there, just after the famine. The following will show the progress made during that period:—

1878.—Baptized, 680; Adherents, 756. Collections for Native Church Fund, Rs. 62:10:8. Villages under the missionary, 51.

1884.—Baptized, 1115; Adherents, 1555. Collection for Native Church Fund, Rs. 734:8:9½. Villages under our Missionary, 74.

In 1878, moreover, there was only one catechist. Now there are one pastor, one catechist, and three sub-catechists.

*Events of interest during the past year.*—The first important event was the ordination of the Rev. Domatatti Stephen, which took place on St. Matthias' Day, by the Lord Bishop of Madras, in Masulipatam. He was put in charge of the pastorate of Râghavapuram, which includes the congregation in Râghavapuram itself, and the congregations in the villages round within a radius of about five miles. The number of adherents thus under him would number about 450. It is too early to express any opinion as to the future in-

fluence of such men in the Church, but one fact has come under my notice, and that is, that the collections in the Rāghavapuram pastorate for 1884 have far exceeded any raised in those congregations before. The next event of interest during the year was the opening of St. Mark the Evangelist's Church at Rāghavapuram, the Church in which the Rev. D. Stephen now ministers. Though service was held in it when the Telugu Provincial Council was first assembled at Rāghavapuram in September last, yet it was not publicly opened for divine service till March 5th, 1885. This was a day long to be remembered by all who were present at the opening. The day began with the administration of the Holy Communion in the new church, when no less than 140 gathered around the Lord's Table to commemorate their Saviour's dying love. At the afternoon service about 450 were present, when a most suitable and interesting sermon was preached by the Rev. M. Ratnam, from Masulipatam. The day ended by letting off a quantity of fireworks. I will not dwell more upon this subject now, as I hope ere long to give a more detailed account of the church, with a drawing, but I cannot leave this subject without recording what to me were most touching words. Old Venkayya, the first and oldest Christian in the district, on seeing me in the evening of the opening day, with tears of thankfulness in his eyes exclaimed, "It is enough; Lord, now lettest Thou Thy poor and unworthy servant depart in peace."

*Work in the Congregations.*—As will be seen from the following figures:—Number of Adherents: 1883, 1382; 1884, 1555. Native Church Collections: 1883, Rs. 677 : 1 : 2; 1884, Rs. 734 : 8 : 9½—there is an increase again under all heads. Of course the appointment of the Rev. D. Stephen has taken several of the larger congregations off my hands. Still I find it more almost than I can do to work this large district. Indeed, I regret to say that the church-building has hindered me from visiting the villages during the past year as often as I have been accustomed to do in previous years. In order to secure a more regular and systematic instruction of the Christians and catechumens, three sub-catechists were appointed at the beginning of 1884. They, as well

as a full catechist, have each under them a number of congregations for whose spiritual welfare they are responsible to the missionary. They are assisted by schoolmasters in this work. I am glad to be able to say that at the end of seven years' work in the Rāghavapuram district I can see a decided improvement in the spiritual condition of the Christians generally. I believe that many are growing in grace and in the knowledge of our Lord and Saviour Jesus Christ, and I can look back and thank God that many have been able to glorify Him in their deaths. To myself and Mrs. Stone, since the Christians have realized that we were leaving them this year, very much gratitude has been shown, and at a considerable sacrifice several tokens of their love have been given to us. The District Council met regularly during the year, and many of them did their best to discuss and settle the different points which came before them. This year a Church Committee will be appointed to manage the Church matters in the pastorate. Thus you see, though we are but very weak children in the matter of organization, we are trying to walk. God only knows when we shall "run away."

*Evangelistic Work.*—This has been carried on regularly during the last year by no less than nineteen evangelists, scattering the seed far and wide. At present the people are very ready to hear, and in many parts we have new villages ready to receive Christian teachers. You may be glad to hear that Matthew, of whom I wrote in several past reports, and who has been supported by St. Matthew's school-children, Stonehouse, has begun work as a schoolmaster, after two years' training in the Normal School. Last November I baptized no less than fifty-seven, young and old, of his tribe, whom I regard as the fruits of his preaching since he became a Christian. There are several interesting cases of caste people diligently reading the Word of Life; and whom I trust ere long may have the courage to confess Christ. Last May, Ramamma, a woman of Kamma caste, whom I mentioned in my last report, joined us. Her husband, who opposed her becoming a Christian, died about two years ago. Before, however, she was able to arrange to come out

entirely from heathenism, she was seized with a severe illness, which resulted in her not being able to stand upright again. She tried many Native doctors in vain. Of course her heathen friends and neighbours said she would never get well till she determined to renounce Christianity. They, moreover, asserted that the goddess had thus afflicted her because she had given up idolatry. None of their words, however, moved her, and at last, fearing she should die unbaptized, she got a number of men of the Washannan caste to take her to Râghavapuram, where she was received by the Rev. D. Stephen, the pastor, as I was not at home. Shortly after she came to us she got worse, and now she is obliged to keep her bed. Indeed, at one time we thought she would have died. However, she is still spared to us, and although afflicted, yet she rejoices in her Saviour, who has thus called her to a knowledge of Himself. As she is quite helpless, we are obliged to have a person to be always with her, the expense of which falls heavily on our Church Council Alms Fund.

*Jaggipett.*—Here the work has been carried on as usual by Kâliyâna Râmier Gam, who is an agent on the Walter Jones Fund. He preaches in the town, teaches the Bible in the boys' school, and takes preaching tours into the villages around. He seems to be gradually winning the people's confidence. Several very promising inquirers come to him for instruction. The small Anglo-Vernacular Boys' School goes on fairly, notwithstanding much opposition from a rival school. There are now fifty boys in the school. A small girls' school, consisting of Brahmin, Komati, and Sudra girls, is carried on by Mrs. Kôliyâna Râmier, in connection with the Church of England Zenana Society.

*Kammamett.*—This past year we have begun work in this town by placing there an evangelist, Mr. John Silas, who came to us from the Madras Coun-

cil, under Mr. Saththianadhan. This town is about forty miles from Râghavapuram, and in the Nizam's territory. It is the headquarters of a Tahsildar and inspector of police belonging to the Nizam. It has a population of about 7000, of whom a great many are Mohammedans. All around is fallow ground, so that it forms a capital centre for a European missionary. Ere long the railway from Hyderabad, &c., is expected there, and it will no doubt rise in importance. At present the William Jones agent is also working here. May God's Holy Spirit rest upon their work!

*Contributions for 1884.*—Rs. 734: 8: 9½. We have no voluntary unpaid Native agents besides seven or eight Sunday-school teachers.

I trust the Society may see their way to have a European stationed in Kammamett; one knowing a little Hindustani as well as Telugu might be the means of much good. A number of the other large unoccupied towns might then be taken up by placing agents in them.

*Schools.*—For our village schools this past year has been a most unfortunate one. At the beginning of the year small-pox was very prevalent, from which many of our children died. Then this was followed by cholera, which lingered on for months, and although not many of our Christians and children died, yet it almost closed our schools, and prevented us all from getting about.

*Boarding-schools.*—These schools, for boys and girls, have been carried on as usual. Yet even in these we had cases of small-pox and cholera, but I am glad to say that none of our children died. As we have no medical man near, much of my time was taken up in dispensing medicines, &c., to the sick. Even in doing this we had many opportunities of urging people to seek the true Saviour, for both the heathen and Christians came to me for medicines.

## CEYLON.

*From the Rev. E. M. Griffith, Jaffna.*

*Jaffna, March 1st, 1885.*

The past year has been an eventful one at this Jaffna station. We have not only experienced the terrible force of two severe cyclones in October and December, but we have to chronicle the

official visits of the Bishop of the Diocese and of his Excellency the Governor (Sir Arthur Gordon). We had hoped also that as Jaffna C.M.S. work is so seldom seen, our hearts would have been gladdened by a visit on their

arrival of the deputation from home. In this, however, the Native Church was doomed to disappointment on account of the distance and time required.

I. A few remarks on these and other events affecting the Mission during the year seem called for.

1. *The Bishop's triennial Visit.*—This took place in February last, when his lordship visited several of our Mission stations. Coming along the north central road from Kandy, he first arrived at Pallai, where he received a hearty welcome from the little band of Native Christians there as well as from the few resident Europeans. Seven years had passed since his lordship had visited that district. On that occasion there were only in all 47 Christians. A change for the better had come over the place. The Christians had doubled in number. Now there were 79 adults, 37 children, and 45 communicants. During the previous two years there had been 24 cases of conversion, and 13 infant baptisms, whilst the Native contributions amounted to Rs. 653. In one school, that of Uduturra, there had been 12 cases of conversion in 10 years. Of course the Mission during this time had increased its agency. Among the present population of 8000 souls in this cocoanut district (which is 19 miles long, 7 miles broad), the Society, the Bishop found, is now working with 4 catechists and readers (one a candidate for orders), 1 colporteur, 1 Bible-woman, and 8 schoolmasters, the latter of whom are teaching some 340 boys and 63 girls in our 7 vernacular schools. The Native Missionary Association also had just stationed its first reader there. His lordship therefore had reason to be pleased with the marked progress that had been made. At the confirmation service which immediately followed, 15 candidates were confirmed. On the following day the Bishop came to Jaffna, and on Sunday preached to a good congregation of Europeans at the English service at St. John's, Chundicully. On the Monday he came to Nellore, where he was well received by all the Christians of the Native Church. An address was read by the late Rev. J. Hensman, in which it was stated that the four pastorates of Nellore, Chundicully, Kopay, and Kockoville numbered 953 members; communicants, 394; and that they had contributed for the past

year the sum of Rs. 2745. This indicated an increase since his lordship's last official visit with the Metropolitan of Calcutta in 1881 of members, 64; communicants, 41; and of contributions, 932. Among other points mentioned, the address stated that the Jaffna Native Church Council was able still to carry out the Society's rule of reducing its grant received from home by one-twentieth yearly, and that now it was only in receipt of Rs. 419 annually from home, whilst it raised yearly among its own members, to meet pastoral expenses alone, the sum of Rs. 1700. After the address and the reply, we all adjourned to the church, which was crowded with some 600 Christians. After the Litany and a good Tamil sermon from the Bishop, 69 candidates were presented for confirmation. It was an impressive and solemn occasion, and one not likely for a long time to be forgotten. I trust the Holy Spirit was present in power, and sealed many for His own. After the service the members of the Native Church Council were introduced to the Bishop in the study of the bungalow. Then came the presentation in the boys' school of about 70 of the agents of the Mission. After luncheon in the bungalow he visited our Nellore Girls' Boarding-school, containing 52 girls, heard them sing and recite, and was pleased to hear that no servant was kept, but that the girls did everything themselves. His lordship then visited Chundicully Seminary, under the charge of the Rev. G. T. Fleming, where he gave out the prizes. This closed the proceedings of a very pleasant day. The Government Agent showed his usual interest in C.M.S. work by being present throughout with his family. The next day the Bishop visited with me the Kopay Training Institution, containing 37 students, and afterwards preached, by interpretation, at the service in the church, on "the man with the withered hand" (Mark iii.), pointing out how God often calls upon us to do what seems difficult; but, by the exercise of faith and prayer, all things became possible. At all our gatherings the Bishop spoke very cheery words, and certainly left good impressions behind.

2. *The Sinite Memorial.*—This arose out of the case of a boy who infringed the rules of the Chundicully Seminary

by appearing one day in his class with ashes on his forehead. As a "clean face" has been a standing rule of the seminary for many years, and as he had conformed to it for nine months without any difficulty, he was requested by the head-master to remove the marks. He refused, saying that if he were only allowed to keep them on that day, he would in future conform. This, of course, could not be allowed, and he was dismissed for breach of discipline. The boy had previously been in the American Mission Training Institution, the manager of which speaks thus of him: "He was a clever boy, but shy, cross, quarrelsome, and impertinent to such a degree that I preferred to run the risk of losing his scholarship to keeping him any longer in the school." Such was the boy about whom his father was able to get up a memorial to the Governor, charging all the Protestant Mission schools in Jaffna with religious intolerance! The memorial was actually discussed in the Legislative Council, and an official inquiry set on foot. After full investigation, however, from the missionary bodies here, his Excellency's reply to the memorialists was to the effect that "no religious intolerance existed, and that though he regretted such a rule existed in the Church Mission, he could not deny the right of the managers to make such a regulation if they saw fit to do so." In my communication to Government I pointed out that we in the Church Mission differed from our American and Wesleyan brethren in one point, viz. we employed none but Christian teachers in our schools. Also the American Mission feels itself justified in taking over the superintendence of heathen schools and continuing its heathen teachers, whilst we prefer to keep our schools solely in our own hands. I also pointed out that the experience and history of the past among the Tamil people here teach us that there is no religious grievance whatever felt by them in the matter. The fact that they of their own accord walk about the streets without these religious symbols, and that there has never been any complaint from Sivite parents on this point hitherto in our seminary is a proof of this; and even if they had felt this a grievance, there are other schools in Jaffna where this

rule does not exist, and to which therefore their children could be sent. On the appearance of the Governor's reply to the memorialists, the Bishop was good enough to address a public letter to me, expressing his hearty sympathy and support in the course we had taken on the question, and offering in a most liberal manner, should our grants be affected by any adverse policy on the part of the Government, to assist us out of his own purse. This, however, I trust will not be necessary. The question has not affected the attendance at our schools, and certainly the absence of any excitement among the people indicates but little sympathy with the memorialists.

3. *The Governor's Visit.*—This occurred in July, during our absence in South India, where we had gone for a much-needed rest and change. Our Christians, like the other Protestant Christians of the peninsula, gave his Excellency a right loyal welcome. He was received in a spacious pandal, and presented with an address, printed on parchment, and enclosed in an ebony box, made for the occasion. A large number of our people were present, together with the girls of Nellore Boarding-school, the students of Kopay Institution, and some 500 children of our Vernacular Schools. The Governor, in the course of his reply, stated that the information he had received respecting the work of the C.M.S. in the province was of much interest, and he was gratified to observe how large a measure of success had attended the labours of the Society in this locality. His Excellency then, in company with the Government Agent, inspected the Boarding-school and Nellore Church.

4. *Itinerating Work in Pallai and the Wannie Districts.*—Since I came to Jaffna it has been my aim to keep the wants of the Wannie district steadily before the eyes of the Native Church as a missionary field of labour. For this purpose the Native Missionary Association was established on August 2nd, 1883. Such has been its success that it has now two agents at work—one in the nearer district of Pallai, the other at Tanniutto, near Mullativo. The duty of the latter is to work monthly in Mullativo district, and at Varania-velanacolam alternately.

The work in the coconut-planting

district of Pallai, twenty-four miles from Jaffna, has already been referred to. . .

Leaving the Pallai district, we come to the country beyond, called the Wannie District, also under the charge of the Church Mission. This extends from Pallai, 60 miles along the North Central Road to Vavaniavelancolam, the seat of an Assistant Government Agency, and then 45 miles eastward to Mullaitivo on the sea-coast. The whole district contains about 14,000 people scattered in some 200 small villages, excluding those along the sea-coast. Almost all the villages are situated by the side of a tank, which gives its name to the village. Paddy cultivation is carried on around each village, and therefore water is the great desideratum. Should this fail, famine follows, and the consequences become serious, as all supplies must come from Jaffna. The whole of this extensive district is malarious. The fever caught is called by the name of the district, the Wannie fever, and is of a most virulent kind, rendering the person attacked unfitted for work for some time. The fearful parangi disease, pleurisy, and the swelling of the glands of the throat, are also disorders very prevalent. These are only some of the difficulties we have to face in our work there. The condition of the people we have to consider; their spiritual state is of the lowest kind, being sunk mentally, morally, and physically to the lowest degradation. With the exception of a few Mohammedans and Roman Catholics, all are Hindus, and the worst forms of idolatry prevail. The question is, What has been done during the past year by the C.M.S. to reach these people? For some time the Society has had two catechists at work, stationed at the two principal centres of the district, Vavaniavelancolam and Mullaitivo, which are forty-five miles apart. These agents have had to hold services at these centres, preach in the surrounding districts, and superintend the work in four schools. These schools have during the last three years been slightly increased in number by private subscriptions, so that we have had seven at work during the past year. We consider education to be of great importance in reaching these degraded people, as in this way we hope to get at the young. I have had several youths brought to our Kopay Training Institution in order

that (D.V.) hereafter they may return, and become teachers to their own countrymen. . . . Education is taking effect. Children, who formerly believed that cow-dung was a god, now say that "God is a spirit;" that He is everywhere, and that He loves us, and gave His Son to die for us. Cheering news comes to us too from Vavaniavelancolam. Four adult baptisms have just taken place, and one convert during the year has recanted and come over from Romanism. These are the firstfruits, we would humbly trust, of a harvest of souls to be gathered in from this benighted district. . . .

5. *Cyclones*.—The next important event is the cyclone we experienced on the night of the 16th October. It is said nothing like it has been known here within the memory of man. From 7 p.m. till 1 a.m. of the 17th it was a perfect hurricane. The official report states that the damage done to houses, roads, plantations, and shipping throughout the peninsula was very great. The parapet of the reclamation sea-wall was swept away from end to end, and boats and logs of timber were carried some distance on to the land. Public and private buildings all suffered much injury. Two vessels were driven on the reef and went to pieces, the crew being saved. Six brigs stranded. The total loss of life was twenty-five persons. Large numbers of cattle are reported to have perished during the gale. The estimated loss for the same was Rs. 29,600. The loss to the Society's property by the cyclone was about Rs. 700. We are thankful it was not greater, and that there was no loss of life among our Christians.

Two months after this exactly, on the night of December 16th and 17th, a second cyclone burst over the Jaffna peninsula. The damage this time appears to have been more on the north and east. The Government reports say that this cyclone blew with even greater violence than the one in October, and that the sea rose higher. Of the vessels in port at the time, nine were stranded, two foundered, twenty-one were blown out to sea, and one went to pieces. Much damage was also done in Jaffna. The Society's property again suffered, but only to the extent of about Rs. 500. The Kopay church tower, however, was blown down, to the great regret of all.

It was built by the Rev. Mr. Bren more than twenty-five years ago, and was a prominent feature in the landscape for miles round. Unless friends from home can assist us, I fear it will not be rebuilt, as we have not the funds, so that a belfry will have to suffice.

## II. GENERAL REMARKS ON THE WHOLE MISSION.

1. *The Native Church.*—The C.M.S. four pastorates of Nellore, Chundicully, Kopay, and Kockoville have been sorely weakened during the year by the lamented death of the Rev. J. Hensman. The pastorate of Chundicully was vacant before, whilst that of Nellore is sadly tried by the continued illness of its pastor (the Rev. T. P. Handy). The Church Council have removed Rev. G. Champion from Kockoville, to take charge of the important congregation at Chundicully. This step was not taken any too soon, for the Roman Catholics there have been very active, and I regret much to say that there have been four relapses from that pastorate to the Roman Church. To meet their attacks I have been provided, through the kindness of friends, with a parcel of books and tracts on the Romish and Ritualistic controversy, which I hope to make use of for distribution.

With regard to our annual meetings of the Native Church, the District Council and Church Committee meetings, half-yearly Missionary Association, and anniversary temperance meetings, all have been regularly held and much harmony exhibited. The ingatherings of each pastorate, also, have been a success. The watch-night meetings, week of prayer, and—in one pastorate special Lenten services—have all been held, and the attendance was very fair.

I should mention that the number of baptisms for the whole Mission during the year has been twenty-one adults and thirty-three children, whilst the number of candidates for baptism is fifty. The amount raised from Native sources alone in the Mission is Rs. 2788, which is Rs. 180 more than last year, whilst the sum received from the parent Society for the Jaffna Church annually is only 41l.

2. *Educational.*—The number of schools actively at work has been fifty-three. We believe they are doing a

great work in the way of evangelizing the people.

3. *Evangelistic Work in the Peninsula.*—This branch of our work has been carried on as usual. The bungalow meetings, house-to-house visitations, moonlight gatherings, and attendance at heathen festivals, and other methods of proclaiming the Gospel of Christ have been adhered to, with what result the great day alone will show. Six catechists have been engaged in the work.

Besides these catechists, three colporteurs and four Bible-women, supported by the Bible Society, have also been at work. Many thousands of houses (about 8200) have been visited by all our agents, and many more people addressed by them from time to time, I should mention that a fresh effort was made towards the end of the year to awaken new interest in the work of the Bible-women. An American missionary lady arranged with Mrs. Griffith so that two of her Bible-women should pay ours a visit and work for three days in our district, on the understanding that the Church Missionary Bible-women should also visit them. This took place, and with such cheering results that we hope the experiment will be repeated. At each of the three stations they visited Mrs. Griffith worked with them for a short time. At each of these meetings they sang lyrics and hymns, which gave great pleasure. The Bible-women themselves were much cheered and encouraged at their reception. During these three days they held 28 meetings, visited 93 families, spoke to 74 men, 198 women, and 180 children, making a total of 452 addressed. Portions, tracts, and handbills were sold and distributed wherever they went.

As an illustration of the quiet work which has been going on by our evangelistic agency during the year, I will mention that the three colporteurs alone have sold 39 Bibles, 15 Testaments, 395 portions, and 1853 tracts, whilst 9769 handbills were distributed. Their sales amounted to Rs. 133.92. They held during the year 173 meetings, visited 3900 people, and spoke to some 13,000 besides. And how much does the whole of the evangelistic work at this station cost the Society (excluding, of course, the salaries of the missionaries)? The small sum of 370l. per annum! This speaks for itself.



*A few Instances of Signs of Spiritual Life in the C.M.S. Jaffna Mission, 1884.*

(a) First among these I would place the *Native Missionary Association*, which has been actively at work during the year. It has held its half-yearly meetings, at both of which there was great enthusiasm exhibited. Our respected Government agent (W. C. Twynam, Esq., C.M.G.) took the chair, and continues to evince much interest in this important agency of the Native Church. Progress, we are thankful to God to be able to say, still marks the movement. Its supporters seem to have taken even greater interest in it during the last six months of the year. More applications for boxes have been made, and a "life membership" has been created and obtained by one who subscribed Rs. 30. The amount collected by boxes alone for the year is Rs. 259.41. From all sources during the year the association has been enabled, through God's blessing, to raise Rs. 501.11.

(b) *Conversions*.—Among the eight converts baptized during the year at Pallai was one who, before he was baptized on May 26th, was a staunch opponent of the Gospel, and a devil-dancer. He sometimes attended our meetings, but it was only to cavil and ridicule. By God's mercy, however, and in His own good time, the light burst into this man's soul. It happened that several months before his conversion he was persuaded on one occasion to purchase a Bible and read it for himself. The old story repeated itself in his case, "The entrance of Thy Word giveth light." As he read the Spirit of God brought home its truths to his soul, and he saw men as trees walking. Not seeing the truth clearly, he tried to hide what he had got for some time from his friends. But it was useless. In due time the Gospel exerted its power, and such a wonderful change in his life took place that not even the earnest dissuasion of a brother and the parting embraces of a weeping sister, besides the remonstrances of heathen friends and neighbours, could shake him from his determination of confessing Christ. His zeal and faith in his new faith became so evident that the witnesses at his baptism begged that he might be named

Paul Vayrakiam (Paul the Zealous). Another young man baptized the same day was the fruit of the labours of a recent convert, who was himself a devil-dancer before conversion.

Among the four baptisms which lately took place in the Wannie at Vavaniavelancolam was that of Onthriaya, a cooly, who was first led to seek the Saviour from what he heard at the morning prayers of his master. One morning in November, 1883, he was found standing at the door of the house, listening to the service conducted by the catechist. Conversation was held with him afterwards, and he confessed that the preceding Friday he had been to the Temple of Omanthai, and had given money to the Brahmin there, who haughtily told him to lay it on the ground. The priest then took the money, after having washed it with his foot. The poor cooly had heard previously from the catechist the story of Zacchæus and the fig-tree, and the condescension there exhibited by the Saviour so struck him as being such a contrast to that of the Brahmin that it was the means of leading him to the Saviour's feet. The man is a working Christian, and has brought his wife and brother to Christ.

(c) *Christian Deaths during the Year*.—The first in importance is that of—

(1) The Rev. J. Hensman, late pastor of Kopay, who had served the Society first as a catechist and then as clergyman, for a period of upwards of forty-six years. He was one of the oldest of the Protestant pastors in the peninsula, and was highly esteemed by the Christians of the three Protestant Missions here. When he took charge of the work at Kopay there were only seven Christians there. Now the congregation numbers 270 souls. He died, we may say, in harness, for though his health was not at all good towards the last, he was able to keep to his post. We may emphatically say he was a "faithful" man, and his departure has left a blank hard indeed to fill up. He had "finished his course and kept the faith," and so is now at rest for evermore with that Saviour of whose love he delighted so much to speak to others.

(2) The second important death among our people is that of old Philips, of Nellore, whose portrait appeared in the *Gleaner* of May, 1881. He was the

first catechist connected with this Mission, his history going back to the time of the labours of the Revs. J. Knight and W. Adley. The late Mr. Matthew Philips was born in the year 1794. He was educated under the Rev. C. David (a convert of Schwartz's), who was then Colonial Chaplain of Jaffna. He became pundit to the Rev. Mr. Meigs, and about 1817 was a teacher in the American Boys' Boarding-school, then at Pandaterruppu. When the Rev. Mr. Knight arrived in Jaffna, in the year 1818, being in want of an intelligent man to help him in his work, he applied to the American Mission, and Dr. Spaulding recommended the late Mr. Philips to the post. Hence he removed to Nellore, where he laboured in the full confidence of the Mission for upwards of thirty-five years as a head catechist and general agent. He appears to have been a very successful, earnest, and laborious labourer. One who knew him intimately states that his addresses were so impressive that the Rev. W. Adley used to say of him that "in Bible knowledge he was an Apollos, and as a speaker he always reminded him of the Rev. H. McNeile." At that time it seems he was very ready in discussion, and frequently disconcerted his opponents when arguing with them. He laboured with much acceptance under the Revs. W. Knight, W. Adley, Taylor, and Johnston, and by his Christian character was instrumental in bringing over to Christianity, what was very rare in those days, a few

high-caste Hindus. For more than half a century, first as a catechist of this Society and then as a voluntary agent, he held forth the Word of Life, both among Christians and heathen. During the latter portion of his life, when he had retired from active duties, in season and out of season he availed himself of every opportunity to speak for his Master. When age and infirmities at last confined him to his house, even then his influence for good in the parish was great. For the last two and a half years it has been my privilege to constantly visit him, and I gladly bear witness to his great spirituality of mind, and unfaltering allegiance to his Saviour, as well as to his deep humility, lest through increased infirmities of age the eye of faith should become dim and he should be overcome by the great adversary of souls at the last. The spiritual conflict in his case continued, on and off, to a few weeks before his death, when he told me, with a bright and smiling countenance, that he had perfect peace, and was awaiting his Lord's summons to go home. It was a great comfort to him in hours of great weakness to be reminded that the Lord changeth not, and that Jesus Christ is the same yesterday, to-day, and for ever. He derived great enjoyment from the constant reading of God's Word, prayer, and meditation. He lived to the ripe old age of ninety years, and fell asleep in Jesus on the 27th of December, 1884.

#### SOUTH CHINA.

*From the Rev. J. B. Ost, Hong Kong.*

*Hong Kong, March 23rd, 1885.*

As I have already told you in a former letter, the conduct of five of the male members of the congregation has given us much pain, and necessitated their suspension for a time from the Holy Communion. Three of the erring ones have expressed sincere repentance for their sin, and have been admitted to the sacrament again. One has not given any evidence of a change in heart, and still holds himself aloof. The fifth has expressed his sorrow for the transgression, but his business relations are of such a kind at this present time that I feel unable to admit him. He is in partnership with two heathen friends, and as the shop is opened on Sundays, and he

partakes of the profits arising from Sunday sales, I have pointed out that he is knowingly breaking the fourth commandment, and have exhorted him to dissolve partnership, and enter upon work in which he can observe God's Sabbath. With a clearer insight into and deeper knowledge of divine truth he will not find it difficult to do so, though he now hesitates at taking such a step.

Though we have had our sorrows, we have also had our joys, and I must now give the bright side of the picture. There have been twenty-nine baptisms during the year, several of which have been of a deeply interesting nature, as showing the wonderful way in which

the Lord leads people to a saving knowledge of His truth. I will briefly narrate a few particulars respecting two in widely different positions in life, which serve as samples of the power of the Gospel over all those who believe its life-giving teaching.

The first case is that of Fung Min Chai, a graduate (San-ts'oi, i.e. B.A.). About four years ago he became acquainted with the Rev. E. Faber, a German missionary, who engaged him as a writer to help him in his literary work. This man helped Mr. Faber during the time that he was engaged in writing a book entitled, *Civilization: Christian and Chinese*. As the work proceeded, the light began to dawn upon Mr. Fung's soul, and he became deeply interested in the study of the Scriptures. He joined the inquirers' class at St. Stephen's, where he showed that he had a heart-knowledge of the truth. He asked for baptism, and it was a real joy to us to admit him into the Christian Church by that sacred rite in January of last year. When it became necessary to remove the students' teacher, he was considered the best man for the appointment, and Mr. Faber cheerfully consented to give him up to us. Mr. Fung is therefore now the Native teacher in charge of the Preparandi Class.

The second case I would mention is that of a poor man named Chong A Tsoi. You are doubtless aware that we have regular daily preaching to the heathen in St. Stephen's church, after which any who have been impressed by what they hear have an opportunity of buying the Scriptures and other Christian books, and of having conversations with those who can teach them more about the Gospel.

One day towards the end of April last, a man, Chong A Tsoi, entered the church, and sat down to listen; he was much impressed by what he heard, and when our Native pastor had finished preaching, he stood up and said to him, "I want to worship God; tell me what I must do!" The plan of salvation was then further explained to him, and he was invited to attend meetings for inquirers held every evening in the schoolroom close by. This he promised to do, and he came regularly for several evenings. Then he ceased to attend, and we greatly feared that he had turned back, especially as he was absent

for a couple of months. However, about the end of June, he again appeared in the church, having only that morning returned to this colony from his native village, to which place he had been suddenly summoned. After a little talk with our Native pastor, A Tsoi stood up, and with his whole face radiant with happiness, he took out of his pocket a ten cent piece (about 5d.), saying, after the manner of the Chinese, "This is to buy yourself some tea with." Mr. Fong thanked him, but refused the money, saying that his object in preaching was not to gain money, but to bring men to Christ. He thereupon pressed the man to come and hear more about "the doctrine." A Tsoi would not have his generosity thus damped, and at six o'clock the same evening he appeared again, having in his hand a dollar. This he gave to Mr. Fong, saying, "Accept my best thanks for teaching me and leading me to know so much of your doctrine. My heart is overflowing; the grace of God is boundless. I have nothing to offer Him but this dollar, which please take and use for the good work of preaching the Gospel. I trust that God will have mercy and save me a sinner: this is my earnest desire." Our pastor received the dollar in astonishment, when the following dialogue took place:—

Q. (Fong.) "What trade do you follow?"

A. "I am a sifter of rice."

Q. (Native Pastor.) "How much money do you receive a day?"

A. (A Tsoi.) "Ten cents."

Q. "Have you any relative dependent upon you?"

A. "I have father and mother, both over sixty, a wife, and a little girl."

Q. "Have you any property?"

A. "None. I am very poor. In my household there are four besides myself, and only one to feed and clothe them."

Q. (Fong.) "You have not yet entered our Church, and are poor. So little money cannot be enough to provide for so many. I cannot understand how you can spare \$1 for our church work."

A. (Tsoi.) "I trust in the Lord to have compassion on me and to help me; and I am sure we shall have enough."

He attended several days after this conversation, and then came forward and asked for baptism. He was most anxious, he said, to be numbered amongst the disciples of Christ very

soon. I admitted him to the inquirers' meeting, where I had several opportunities of talking with him, and in October last I admitted him by baptism into Christ's visible Church. Is not this a wonderful instance of the triumph of God's grace? The man is now a rejoicing Christian. It does one good to see his beaming face at the prayer-meeting and church services.

We now have a Confirmation Class of twenty-four members, whom I hope to present to the Bishop on Sunday next, the 29th inst. Fifty-six of our Church members are communicants. After the forthcoming confirmation this number will be considerably augmented. This is the time of seed-sowing. We earnestly pray and look for showers of blessing in our midst. After what I have said you can see that we have had much cause for thankfulness and joy in our work.

Evangelistic efforts are made to bring the Gospel under the notice of as many of the heathen as we can possibly reach. St. Stephen's Church is opened during the daytime, and also at night, when there is preaching to good audiences. At Shek Tong Shui, in the western suburb of this city, a small chapel has been opened, and the Gospel proclaimed every day. On Sunday mornings, at nine a.m., a service is held in the Victoria Gaol, by kind permission of the superintendent, for the Chinese prisoners, when from 150 to 200 men attend. It is a grand opportunity for testifying of Christ's love for sinners. The men are most attentive, and I believe that the good seed will find an entrance into some hearts there, and bring forth fruit to God's glory.

*Students.*—Our class last year numbered nine, but this year the numbers have been reduced to five. Dr. Horder pronounced one to be physically unfit for study, so he left, to seek suitable employment where the mind would not be so much exercised. A second was sent home because of inability to learn. Wong Fuh Wing was removed by his

father and placed at a school where his studies might be carried on for two or three years longer, when, if he was desirous of re-entering our training class, his case will be considered. The youth was too young for our Preparandi Class. The fourth, Ng A Nu, has been appointed assistant catechist, and works most energetically and earnestly in connection with St. Stephen's church work. Four of the remaining five students give much satisfaction, and give good hope of future usefulness in our work. In their studies much stress is laid upon their familiar acquaintance with the Scripture text; at the Christmas examination their papers showed that our care in this particular was having effect. The Articles, with Scripture proofs, are carefully studied, Archdeacon Moule's book being used for a commentary; Bishop Burdon's translation of the text of the Articles into Chinese being memorized. In their church work the young men have shown diligence.

The West Point Institution has been converted into a dispensary and hospital for Dr. Horder, and I have transferred the students to St. Paul's College, where Bishop Burdon has kindly provided them with quarters.

*Women's Class.*—The women's class, started in August last with funds granted by the W. C. Jones Fund Committee, is giving satisfaction. Owing to my wife's sojourn at the Peak Sanatorium for so long, and her subsequent protracted illness, most of the work of superintendence and teaching devolved upon Mrs. Fong, the excellent wife of our Native pastor. She is an intelligent, earnest woman, and takes a great interest in the work.

I have said nothing about our schools. They continue as efficient as they were last year, as is shown from the fact that in three of them cent. per cent. passed the Government inspection, and the average in the remainder was high. We try to lead the children to Christ. He knows our desire, and will bless our endeavours.

## JAPAN.

*From the Rev. C. F. Warren (of Osaka). Report on Tokio.*

Jan. 24th, 1885.

The Tokio station having been placed under my supervision since brother Fyson's departure for England in

March last, it is my duty to send you a brief report of the work there.

You are aware that in addition to ourselves other societies, both Episco-

pal and non-Episcopal, are represented at the capital, and I regret to say that the Episcopal Missions as a whole are behind some of the other denominations, and especially are they behind the Presbyterian Missions, which have their chief strength in Tokio, and which, whether British or American, are now united in one Church organization, with its Sessions, Presbyteries, and Synods. The union of the Presbyterians, by which not only their theological training, but also their general missionary and Church work, are carried on in concert on the one hand, and the want of union in these respects, together with the mistaken policy of keeping up three feebly-manned Episcopal Missions, often with only one or two really efficient workers, are, as I have more than once hinted, among the factors that largely help to make up this difference. But in spite of this confessed weakness of the Episcopal Church in Tokio, some good work has been done, and we of the C.M.S. have cause for thanksgiving, as the following report will show.

You will be thankful to hear that each successive visit has been characterized by fresh proofs of God's presence with the little congregation, and of His blessing on their work for Him. At the time of my second visit, as reported in my letter of June 7th, the threatened secession of some of our most zealous Christians was averted, and a real step in advance was made by the unanimous resolution of the congregation to support the catechist as their pastor. Our brethren who have worked for a longer or shorter period in Tokio—brother Piper, who baptized the first converts; brother Williams, who was privileged to lead Dr. and Mrs. Hada and others to the Lord; and brother Fyson, who did much to strengthen the desire for self-support amongst them—may well rejoice at what, under God's good guidance and blessing, has been accomplished; and I thank God that, entering into the labours of these brethren just at the time when there was a real crisis, I was permitted to have a share in shaping the future of this comparatively small but really solid work. It is to me a special cause of joy that we of the C.M.S. have had the honour of taking the lead amongst the Episcopal Missions in Japan in the matter of self-support.

The work has gone on steadily from last Whitsuntide until now, and during that period ten adults and seven children have been admitted to the Church by baptism. Of these two were baptized by Bishop Williams between my visits, and I baptized two women and three children in September and five men, one woman, and four children during my recent visit. The last ten baptisms are not included in the statistics appended to this letter, but they are mentioned here as being the result of the work of the year under review. It is interesting to note that of the six adults last baptized four are members of Dr. Hada's household—his adopted son, two of his pupils, and his maid-servant, for all of whom he has laboured and prayed. Last Sunday morning it was a great pleasure to look upon the congregation of about forty, showing as it did a decided advance.

I am also thankful to report that the unsettled feeling in regard to some Church questions has given place to a thoroughly loyal and hearty adherence to the edifying order of our Church as embodied in the Book of Common Prayer. For some reason Dr. Hada and his wife, and others of the Native Christians of the same standing in the Church, had not been confirmed, and this was the case too with Mr. Makioka, who was in Niigata until we withdrew from that station, when he had no opportunity of receiving the rite. Under these circumstances it was not unnatural that the members of other Episcopal congregations should view them with a sort of suspicion of their fidelity to the Church of their baptism. Thank God this has now been remedied. At my visit in September it was frankly spoken of on both sides, and a desire was expressed for confirmation. Bishop Williams, to whom we are much indebted for administering the sacraments in the absence of any ordained missionary of the Society, and for other services cheerfully rendered, kindly offered to hold a Confirmation when convenient to me, and this he did last Sunday, Jan. 18th, when he confirmed fifteen. It was a service which I shall long remember. At the Bishop's request I gave the address to those confirmed. We afterwards knelt together at the Lord's Table, twenty Japanese brethren and sisters joining with us.

It is cause for further thankfulness that the congregation connected with our Mission in Tokio stands first amongst our Episcopal Missions in the matter of giving. The amount reported to me as contributed for religious purposes during 1884 is yen 195-90, but as this amount does not include some of the December receipts, the actual contributions must have been something over yen 200, or more than yen 8 for each adult member of the Church. When Native Christians value their privileges so as to contribute such an amount we may, I think, safely conclude that their religion is something more than a Sunday garment, provided at the expense of others. May God increase the number of such Christians in every one of our stations, and may He give all of us missionaries grace so to carry on our work that the spirit of self-support in them may be fully developed!

The Tokio congregation, I am thankful to say, is not behind in the matter of help to general evangelistic efforts. Of the amount given above, yen 24-06 was subscribed to the Native Episcopal Church Missionary Society—a society which embraces the Christians of the C.M.S., S.P.G., and A.E. Missions, and which is managed by a representative committee, of which Bishop Williams is the chairman. This society is carrying on evangelistic work in Kumagaye and other places some distance from Tokio. Mr. Makioka has had a share in these labours, but the results of the work do not necessarily come under our notice.

In addition to this sustained effort, I may mention that the members of the congregation took a warm interest in and liberally subscribed towards the expenses connected with the holding of meetings for two consecutive days in the principal theatre in Tokio. This effort necessitated a considerable expenditure of money both for the hire of the theatre and also to defray travelling and other expenses; but every difficulty was surmounted, and large

audiences listened each of the two days to definite statements of Christian truth. Dr. Hada was one of the chief promoters of this movement, and he worked hard to bring it about. The gatherings were undenominational, and speakers from different parts of the country took part in them. One fact connected with these meetings indicates a decided advance in the popular mind in reference to Christianity, and inspires hope for the future. There were many able and interesting addresses made by both Japanese and foreigners; but the one which more than any other moved one of the vast audiences was a speech from Mr. Tai, one of the two Japanese Episcopal clergy in deacon's orders, on the words, "I am not ashamed of the Gospel of Christ." I heard of it from more than one quarter, not only as an able exposition of Gospel truth, but as bringing out the fact that most of those present were more desirous of hearing the Gospel itself than of listening to elaborate arguments in support of its truth.

Since June last preaching has been held twice a week in a house rented for the purpose. Mr. Makioka, the catechist or lay pastor, and Mr. Fuyeki, who for some years was the most successful Bible colporteur in Japan, and others have assisted in this branch of the work. This preaching-room is supported by the Society. In the summer and autumn the audiences were good, but in the cold weather only those who have some interest attend.

The mixed day-school has been carried on in the same way and with the same amount of success as in former years. At the close of the year there were twenty-seven boys and sixteen girls in attendance, and this has been about the average for the entire year. The same teaching-staff has been maintained, and Mr. Makioka has frequently visited the school to give religious instruction.

The Sunday-school is carried on by Mr. Makioka. There is an average attendance of twenty.

*From the Rev. A. B. Hutchinson, Nagasaki.*

*Nagasaki, Jan. 3rd, 1885.*

The year has been one of much trial to the work. It is always a strain upon a young Mission when one who has been directing the work for many years

quits his post for a time, and the strain is greater when he into whose hands the work falls is comparatively inexperienced and unable to speak the language fluently. It was with no

small degree of anxiety we bade farewell for a time to dear Mr. Maundrell and his family. Now we can testify to the faithfulness of the Promiser, "Lo, I am with you alway." There has been a power at work holding converts together, helping us to understand one another, carrying us over difficulties, and giving us abundant cause for thanksgiving.

We are very thankful for the coming amongst us of both Mr. and Miss Brandram, and for the progress they have already made in the acquisition of the language. During the weary time of waiting, Mr. Brandram is being cheered by real signs of successful work amongst Europeans, both on shore and afloat. May the same gift of winning souls be soon available in the Native Church!

Repeated cases of persecution and threats of the same have sorely tried the faith of the young converts in various parts of the field, especially in Saga and Chikuzen. Thanks to the firmness of the administration, this is repressed wherever it goes beyond lawful limits, but as at home in Ireland, much that is not clearly illegal of a serious nature can be done to injure an unwelcome minority. The Chikuzen Christians are, though boycotted, standing firm and endeavouring to win their neighbours to the truth. Dr. Verbeck, the veteran Presbyterian missionary, who is staying here for a few days, and who formerly lived and laboured here, says that there is a marked difference between this, the West of Japan, and the East, in the matter of readiness to hear and receive the Gospel. There is not that great advance visible here of Western education and of Western ways. In fact the sanguine expectations that prevail at the capital as to the rapid evangelization of Japan, must not be applied to Kiu-shiu, save with very great reservation.

*Schools.*—Our dear and valued fellow-labourer, Mrs. Goodall, has been cheered by an increase in the numbers of her resident pupils, and also of the day-scholars. . . .

*The College.*—The teaching of course has devolved entirely upon myself, save that during the past term Mr. Brandram has given some instruction in the afternoon for an hour a day in English.

We began the year with nine students, of whom two were removed to Tokiyo (S.P.G.), whence they originally came to us; two joined the Central College on its opening; the remainder, of whom none can speak English, have studied steadily, helping me by their great desire to acquire the knowledge which shall, by God's blessing, fit them for evangelistic work amongst their fellow-men. The Old Testament from the time of Solomon, the Gospels of St. Luke and St. Mark, the Epistles to Colossians and Hebrews, Pinnock's Analysis from David to Malachi, the Articles I. to VIII., and the Prayer Book to the Communion Service, has been the course of study for the year.

Next, as to the *Evangelistic Work* of the Mission. This has resulted in the addition to our numbers of thirty-seven souls, viz. twenty-five adults and twelve children. Ten of these belong to Kumamoto, where John Ko San is faithfully working. Nineteen in Chikuzen, at Kuchino Hara, are the fruit of seed sown by Mr. Maundrell and Watanabe San, and watered by John Inutsuka San and also two of our students, Fujetomo San and Shimamura San, in the long vacation. Eight belong to Nagasaki. For four of these I have during the past four months held a class on the evenings of Wednesday and Friday, studying the Ten Commandments, Creed, and Lord's Prayer, and Baptismal Service by the light of Holy Scripture. One of these, my own teacher a year ago, knew nothing of Christianity; the Word itself seems to have laid hold of him. May he ever hold fast and hold forth that living Word in life and lip! Another is the *momban* or gate-keeper of the church. He is just twenty years of age, of a singularly teachable disposition. Another is a native of the Goto Islands, a Shizoku, who proposes, at his own charges, to study with us during the new year, so as to be able to teach others also. He has sought truth in vain amongst the Buddhists; after a three years' course, finding his heart still unsatisfied, he came to Nagasaki, and was found of the Good Shepherd. Let me now refer to another aspect of the Church in Kiu-shiu—the total number of the Christians. Last year we returned 208, with a note that this

included many cold and some who had gone to other parts. This year I have adopted the plan of omitting all those absent in other parts of the empire, as they will be numbered in the congregations with which they worship, also those who have for various causes (principally hope of employment) left us to worship with other bodies in the great flock of Christ's Church, and also those who for more than a year have withdrawn themselves from the sanctuary. Hence we have to mourn over a loss of nearly ninety members, young and old. Seven of these have been removed by death; twenty-five, including children, have joined other churches, ten are living in other parts of Japan; twenty of those baptized formerly at Kagoshima are not to be found now; whilst twenty-eight (children included) have given up all external profession of Christianity. These last are our trials. These seemed to run well for a time. The flesh has overcome some; the world ensnared others.

Turning from these unsatisfactory Christians to the 154 whom I feel justified in returning as Church members, I find that ninety of these are adults. Of these fifty-one are communicants, and I cannot speak too highly of the way in which they show their desire to fulfil the command, "Do this in remembrance of Me." Of course I speak of those in Nagasaki. The rest lose no opportunity when offered them, which can be but rarely until there are at least two missionaries speaking the language. When next our dear Bishop can visit us to confirm the rest, there will be a large addition to the number of communicants. Besides the two services on Sundays, I hold an evening class in the school to study the Gospel and Collect for the day.

At Nagasaki it will be necessary, as long as we have a boarding-school and college work, to have one service in the hands principally of the missionary, a model, so to speak, for the Mission. But to develop the Native Church in the city, a second for the Church members apart from the foreigners will be needed, and this I have had in view in building what at first will be a preaching-place, but which is practically a church. I may say here that for this congregation at Deshima I have preached once each Sunday during the year.

Then as to the Christians at Saga, Kagoshima, Kumamoto, Kuchino Hara (Chikuzen), and the ten men at Onodani, who are catechumens, they are but very few in each place, and the places too far apart from each other to be grouped together. Yet they are showing signs of a readiness to do much for themselves. At Kuchino Hara the little band meets regularly for worship, which Tanaka San for the most part conducts; we have simply supplied the books. At Kumamoto the Christians have decided to meet no longer at the catechist's house, for which hitherto they have paid half a yen monthly, but to provide from 1st of January a place of their own for meeting, and have elected one of their number, Koga San, as their pastor, in accordance with your own recommendations as to the action to be taken by Christians for self-support.

The year closed with the opening of what we trust will be a new centre of light to this dark city. The church or preaching-place, which is half an hour's walk from the foreign quarter, and house adjoining were opened quietly by a meeting for prayer and praise. The book-shop will, I hope, be ready by St. Paul's Day. We purposely avoided any display; "The kingdom cometh not by observation." Pray that the next Annual Letter may have to tell of fruit gathered in here. Dr. Verbeck said emphatically on first meeting me, "I must congratulate you on the selection of the site for your new buildings, they are just in right place." May this opinion be justified by results!

The Anti-Foreign Society seems to have expended its strength as far as open attacks on preaching are concerned. Both here and at Saga there is now quite a lull in the opposition, which contrasts markedly with the opening of the year. One event has doubtless contributed to this, viz. the withdrawal by the Government of its recognition of the rank of the Buddhist and Shinto priesthood. During the autumn this was announced in the Native newspapers. Henceforth only the president or archbishop, so to say, of each of the sects will be recognized by the Government as the organ of communication with the several bodies into which Buddhism is divided. Formerly all the priests received each his status from Government, so that Dis-



establishment has been virtually carried out. This fact, coupled with an unofficial article by a leading member of the Government, recommending Christianity as the best working religion for mankind, has led to much inquiry into the nature of our doctrines; prompted, I fear, too much by the consideration, "If the Government means to be Christian, let us be ready to profit by the change and not be left out in the cold." Still inquiry is aroused, and for that we are thankful. "My sheep shall hear My voice" is the key to all real Mission progress in Japan. I doubt not there will be plenty of mere ecclesiastical progress, hence the greater need for giving emphasis to the words, "If any man have not the Spirit of Christ," whatever form he holds, "he is none of His."

Jan. 2nd, 1885.

I write this beside the Annual Letter, to tell you of one or two matters of interest which could not so well come into that in detail.

First, then, I had the satisfaction of accepting, shortly before Christmas, four young men candidates for baptism—my teacher, the *momban* or porter of the church here, a young man from the Goto Islands, and one from Kumamoto. We had our usual happy services on Christmas Day, and were spending a quiet evening together with Mr. and Miss Brandram as our guests, when I was called away to see this latter candidate. He told me that his elder brother had come to fetch him to Kumamoto. He had met him after morning service, and taken him to the police court, asking the magistrate there to imprison Sonoda San. "For what crime?" was the inquiry. "Because he is about to become a Christian." "That's not a crime now in Japan," said the magistrate; "why there is some talk of the Government becoming Christian." The brother talked for some time, but in vain, so he took poor Sonoda back to the inn where he has been staying under surveillance, and decided to start on the 26th in the morning early. The father's commands were peremptory to return; the brother besides threatened to have him arrested for debt by the innkeeper for his board, &c., so there was no alternative. I suggested baptism at once, to which he

joyfully assented; so we decided in an hour's time to hold a service in our house, there being no time to warm the church, and the weather very cold; and at half-past nine in the evening, in the presence of the Rev. J. B. Brandram and Miss Brandram, my dear wife, and Christian servants, as well as our catechist and his wife, who were sponsors, I administered baptism, and after many prayers and counsel, he left us to start for home and persecution. His father has erected a building in his garden to serve as a prison for his rebellious son until he shall renounce his Saviour. May he remain a witness for Christ!

On the last Sunday in the year, I had the happiness of receiving the other three into the visible membership of Christ's Church, solemnized by the thought of the absent one, and the trials which he had gone so bravely and nobly to face. Then on Wednesday afternoon we met at the Shindaiku Machi Preaching-hall for an opening service of prayer and praise;—praise that we have been permitted in peace to erect so suitable a block of buildings, and prayer that they may become the birthplace spiritually of many of the inhabitants of this city. We made it a very quiet meeting-time, avoiding of set purpose anything like display. It was just a season of quiet prayer. The Christians and students of the College and Mrs. Goodall's school assembled at 3.30, and the proceedings were very similar to those at Osaka at the laying of the foundation-stone of the Central College. I added translations of the two prayers for Missions sanctioned by Bishop Poole for use at English services in Japan. From the church we adjourned to the new house adjoining, where the catechist and tutor of the College offered earnest petitions for the divine blessing on workers and those for whose good they labour, and we all then partook of a Japanese feast of cakes and sweets and tea. Thus the year closed upon the accomplishment of what we trust will prove a means of extending our work amongst the people of Nagasaki most remote from foreigners. The new building certainly marks a step in advance in Missions here, being the first building erected for Christian purposes in the city which has so long known Christians apart from Christianity.

## NORTH-WEST AMERICA.

*From the Rev. J. Hines, Asisippi.**Asisippi, December 9th, 1884.*

With reference to the work at the Mission, it is carried on as usual; the day-school is open regularly twice a day; it is begun and closed with prayer; religious instruction is given each day. Friday afternoons are devoted entirely to the Church Catechism; two services on Sundays and Christmas Day, one service on Good Friday, Thanksgiving Day, and New Year's Day. My spare time is taken up in visiting the sick. It is surprising the amount of sickness we have among our Indians; they come for medicine at all hours.

I am sorry to say that there is a great deal of unchaste living springing up among some of our young people, the result of the near approach of civilization. We hope and pray that they may be led to see their folly and amend their lives. The influence of the white man is powerful for much good when his actions tend towards holiness; but, alas! in a new country like this, where you find one white man honourable in all his ways, you find many who prefer to travel on in the broad road.

You will be glad to hear that the chief is now firm in the Christian faith. He is much wiser, and more careful of himself now than he was before the unhappy event took place, of which I wrote you about last year. I do think that his faith is now in God alone, from whom all good things do come. May he and all his people be kept steadfast in the same unto the end!

The Snake Plain part of our Mission is still as encouraging as ever; the Indians are always glad for me to have a service with them; and some walk the twenty miles to be present with us at Holy Communion on Christmas and Easter days.

The past year has not been rich in baptisms; the reason is, there are very few heathens around us now, nearly all having embraced Christianity. Those who are still heathen are very stubborn.

The offertory during the past year amounted to about 10*l*. Of this, 2*l*. 10*s*. was given to the Clergy Widow and Orphan Fund, and the balance spent in defraying the expenses of the Church.

The Committee will remember that

I have mentioned from time to time in my reports the Stony Lake Indians—these are part of the Indians I advocated that the late Mr. Stranger should work amongst under my supervision; but this was set aside for reasons known to the Committee. I have now decided to try to take the work in hand myself. I visited them at the Lake, which is about seventy-five miles north-east of this, the last week in November; a full account of which will be given in my journal. Suffice it to say here that the chief promised me faithfully to encourage his young men to learn to read if I would send some one to teach them: this I promised to do. I spent two days with them, and promised to visit them again in January. I have arranged with one of our Asisippi converts to go to teach his heathen neighbours at Stony Lake to read the syllabic. I would further add that I hope to be able to work this new branch of my Mission, including travelling expenses, without an additional grant from the Society. You will remember the Stony Lake Indians in your prayers.

In conclusion we would draw the Society's attention to the following facts:—It is only ten years since Asisippi Mission was formed, yet we have already three converts in the mission-field—one is in charge of the school at the Society's old station, Devon, another is assistant teacher here, and the third is now at Stony Lake commencing new work among the heathen. Also two of our school-children have been drafted into the Government Industrial School at Battleford, where there are children from nearly all the reserves in the surrounding district; and we heard from the principal official the other day that they were in advance of all the other pupils in their studies; also four of our former schoolmasters, three country-born, and one European, whose first connection with Mission work was at Asisippi, are now in holy orders—one a canon, another rural dean of this district, and the other two in deacons' orders. Let us pray that Asisippi may continue to shoot forth her branches, and yield fruit which shall redound to the Master's glory (St. John xv. 8).

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JULY

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NOTE.—Other Annual Letters appeared in a similar Supplement to the *Intelligencer* published in April last. Annual Letters from the Revs. J. B. Wood and James Johnson of the Yoruba Mission, and Archdeacon Henry Johnson of the Upper Niger, will appear in subsequent numbers of the *C.M. Intelligencer*.

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THE  
CHURCH MISSIONARY INTELLIGENCER  
AND RECORD.

JULY, 1885.

“OTHER SHEEP.”

*A Sermon preached at Westminster Abbey, on April 19th, 1885, the Second Sunday after Easter, in behalf of the Church Missionary Society.*

BY THE VERY REV. RANDALL T. DAVIDSON, M.A.,  
*Dean of Windsor.*

“And other sheep I have, which are not of this fold : them also I must bring, and they shall hear My voice.”—JOHN X. 16.



AMONG the marvels which modern science has taught us to find in common life, nothing perhaps is more beautiful than what we have learned about the structure of the human eye, and its strange, almost incredible, power of adapting itself to the circumstances in which it has to act. One tiny portion of the eye's retina is intensely sensitive. On that sensitive spot every image must be cast which is to be depicted in detail, and communicated to the brain. The rest of the retina is sensitive too, but much less sensitive than this central spot. When you look at any object or set of objects, you obtain a general view of the whole ; but most of it is dim, and you see in minute detail only that little portion of the field of vision which is imaged on the tiny central spot. This might seem like a defect in the eye's power. It is really a gain. You see one thing, and one thing only, with perfect clearness. Its surroundings are seen distinctly enough to throw the real object into its proper place, but not distinctly enough to distract your view. And yet with absolute ease, and incalculable rapidity, you keep unconsciously moving the eye, so as to throw image after image separately upon the sensitive spot. Do what you will, only the image of one object can possibly be there at a time, and yet, by the rapidity of your change of view, you see each in turn in its proper relation to the whole.

Very like this is the power of vision, the adaptability of vision, possessed by a nation at large. Only one image, one object at a time, it would seem, can stand clearly before the public eye. Yet we may change our view with infinite rapidity from place to place. We may range from home to foreign affairs, and from one part of the earth to another, with quite incalculable speed. On each, for the time, our gaze is concentrated, focussed, to the practical exclusion of everything else. And in a few weeks, perhaps in a few days, it is gone, and another image, another set of facts, is holding fixed the public gaze. The speed of our modern transmission of news makes this instan-

taneous change of scene more possible, more startling, more puzzling, than it has ever been in the world's life before.

Many a year in English history has been eventful, perhaps as eventful as this last. But never, I suppose, has any nation's gaze been concentrated in turn in a few short months, with breathless and absorbing interest, upon so many utterly different and distant scenes.

Khartoum, and the pride we felt, and the hopes we centred there, but fourteen months ago.

And then—Souakim, and the victories we won.

And then—the sunny Riviera, and the dead prince brought back thence to his home and sepulchre.

And then—Khartoum again, under gathering clouds.

And then—the great processions in our English towns, and all thoughts concentrated on the coming conflict, as we deemed, at home.

And then—the Nile and the Red Sea shores once more, Korti, and Metammeh, and Souakim ; and Australia rallying to our side.

And now—in the further East, the dark defiles of Afghanistan, and, in the furthest West, the Indian prairies, are again war-stained.

Surely no nation's gaze has ever been fixed, within a few successive months, upon so many changing scenes all over the world's surface.

And what then ? What has that to do with the words we have taken as the text, or with the subject of our thoughts to-day ?

"Other sheep I have, which are not of this fold, them also I must bring."

It is the keynote of to-day's gospel, a gospel for the world.

Wider interests mean wider responsibilities, wider sympathies, wider caring. In this respect, England's position is unique among the nations of the earth. No such world-wide interests, no such links with every land, are possible, are even dreamed of, by any other people. For good or evil, we are in touch with every race in every region of the earth. And in times of quiet—in our daily petty path at home—we forget the bigness of it all. It is in such weeks as we are passing through now, when each hour of day or night is laden with its news from Asia, from Africa, and from America ; when on every lip, familiar as household words, are the names of places, of which, a few months ago, not ten of us had ever heard ; it is then, in such times as these, that we are reminded how great a thing, how complex a thing, how responsible a thing, God has given us in our English empire. And our English empire involves, remember, our English Christianity. It is (in one sense) as Christians that we are in touch with all these peoples. Our faith, as embodied in living men, members of a Christian nation, has its quiet influence to bear in days of peace, its chivalrous example to set in days of war, its constant message to carry even in the most troublous times—the message of a God who ruleth over all, of a living Lord about whose honour and worship our armies really care, a living Lord who belongs, did they but know it, as much to our heathen or Mahometan foes as to ourselves.

"Other sheep I have, which are not of this fold."

I have them already. They belong to Me, even now, though they



know it not. "Them also I must bring, and they shall hear My voice, and there shall be one flock" (not one "fold," but one "flock") "and one Shepherd." The bare fact, patent and clear, whether we like it or not, that we have thus to do with every part of the world, that we are in touch, for good or evil, with every nation, savage or civilized, upon its surface, that fact, everywhere recognized, means much, demands of us much, and must, in the long run, be telling upon the world, if England be but true to her faith and to her Lord. Rightly or wrongly, we are compelled, or we think ourselves compelled, to make our power felt and known amid alien races all the world over, to show that England keeps her word, and has a plighted word to keep. To maintain what is called the honour of England, and to put down, God helping us, oppression, and cruelty, and misrule, has for centuries been claimed as England's mission, and England's glory. But in these latter days she has recognized (is it not so?) a still higher responsibility.

In old times it was mainly for England's sake that England's honour was maintained. It was rather the dignity of England that men thought about than the brotherhood of man. The picture, for example, of English manliness and valour 300 years ago—which is given us, say, in Kingsley's *Westward Ho*—is like a strong invigorating breeze. But when, as at that time, English ships put down Spanish cruelty in the West Indies, it was for the honour of England that swords were drawn and broadsides fired, rather than from any special care for the down-trodden Indians or any true sense of the brotherhood of man.

We have, by God's grace, advanced further now. We have come to care for man as man, and we plead the cause of the savage or the slave for their sakes, not for ours. The notion is now dying, or dead, which was universal, I suppose, two centuries ago, that a Christian nation discovering a barbarous land has absolute power over the persons and property of the heathen who dwell there. The records of what Spanish conquerors did in South America sound simply incredible to modern ears; and why? Because our standard in these matters is entirely new. God, in His love, is teaching us higher things. We now admit as a matter of course responsibilities which our grandsires would have scouted as absurd, and our grandchildren, please God, will look back with wonder at the coldness of our sympathies and the languor of our love. But we have learned to care a little about the peoples, however savage, with whom we have to do.

There are two currents, sometimes almost opposing currents, which now move us in our dealings with uncivilized and heathen peoples. On the one hand, there is the earnest desire to implant as much as may be of our civilization, with all its blessings, in these lands; to upset the anarchy of barbarism, and bid men look upon their life with other eyes. On the other hand, there is an earnest and growing desire to aid and protect these peoples *as they are*, to respect the differences of race and place, and to help them to help themselves. We want them to establish on a sound basis their own rule, not ours; to preserve all that is good in their nationality, their independence, their separate life.

The two principles of action, we are often told, are hard to reconcile.

My brothers, there is only one way in which they can possibly be reconciled. It is by the message of the Gospel of the Lord Jesus Christ, "Other sheep I have, which are not of this fold." They belong to their own fold, not to ours, and it is of no use for us to try and make them just like us; but they are His, none the less. They are of His flock; He cares for them; they shall hear His voice; He lived and died for them. Some day they will know it. That will make their rise, their growth, a possibility first, and then a fact.

Now, have you noticed how this principle of man's brotherhood, and God's care for man as man, is the very basis, the distinctive, peculiar basis of the Church Missionary Society? Its founders were almost, if not quite, the first men in the world to recognize it. The Society was born in 1799. Other great missionary societies of our Church had already been working manfully for 100 years; but, missionary as they were, their basis was different. They were founded first to care for our own countrymen in our colonies and elsewhere, and then, and only then, to undertake work for the heathen.

But before the century had closed, good men began to feel the need of some agency which should set itself simply and whole-heartedly to carry to those who had never heard His name the message of their Saviour's life and death. No historian of that time would have thought of chronicling the little gathering of earnest men who met in a room in Aldersgate Street, on the 12th of April, 1799, to set this work on foot; and yet, since the time when the whole Church of Christ used to gather in the upper room at Jerusalem, with the doors shut for fear of the Jews, scarcely ever has there been an occasion when mightier issues were at stake. And who were the men who set that work on foot, or who helped and encouraged its earliest pioneers? They were no mere visionaries with a religious craze; they were among the men who had shown already, in and out of Parliament, their indomitable courage, their earnest common sense, and their belief in human brotherhood, by their vehement struggle in the uphill work of setting free the slave. Few of them were famous men, but they were calmly conscious of the unquestionable goodness of their cause; they believed their Master's message, "I am the light of the world;" they believed their Master's promise, "I, if I be lifted up, will draw all men unto Me;" and they were simply determined that, so far as in them lay, all Christ's sheep should hear the Shepherd's voice.

Two of the little band who set the work on foot, William Wilberforce and Zachary Macaulay, have their memorials within these walls; John Bacon, another of the band, was the sculptor to whom we owe the grand statue of Lord Chatham which dominates this transept, and seems still, in Lord Macaulay's words, "with eagle face and outstretched arm, to bid England be of good cheer."

It was the knowledge these men had gained of human needs and human sorrows which bid them, in spite of all discouragements, take in hand the mighty work which has grown to such dimensions since their day, and is now, by its annual service within these walls, linked with the richest associations of the history of our Church and realm.

The day on which we meet this year is a singularly appropriate one to such a cause. On this day, as our Prayer-book reminds us, eight centuries and a half ago, fell St. Alphege, the one Archbishop of Canterbury who has been martyred by the heathen. His was a true missionary spirit, and his prayers were answered; the prayers which, with his latest breath, he offered for the conversion of his foes.

The times are past, I hope, when it could be necessary here, as it was necessary once, to defend the principle of Foreign Missions.

It is impossible to assert too broadly and plainly that if Christ's message, the message of our creed, is true for us—if we can draw help and comfort from His deeds, His words, His cross of shame, His opened grave, His risen life—that then these things are true for other people too in other lands.

I can just conceive a Jewish Christian coming to believe that he and his had some special interest, which the world at large had not, in the work of the Messiah of his race; but I cannot conceive how an English man or woman now can claim the blessings which that life won, can claim a share in Christ's accomplished work, and yet think that that message is not for the Buddhist or the Hindu or the Moslem, not for the Zulu or the Afghan or the Soudanese. My brother, if it is not true, not practical for them, it is not true, it is not practical for you. By what conceivable right can you, the member of a nation which when Christ died was still unborn, claim a heritage in His work which you deny to them?

"I, if I be lifted up, will draw *all* men unto Me." "Other sheep I have, which are not of this fold; them also I must bring, and they shall hear My voice." It will come true some day, here or hereafter. They *shall* hear His voice; but on us now rests the unutterable responsibility, if *we* are keeping back the message which was meant for all.

It is not as though we had still to seek these people. We have found them; we are mixing with them every day; we are daily giving them a message; we cannot help it. The question is, What message?

"Oh, our civilization," we are told, "is making itself felt, and it must tell; it is telling."

Our civilization? On what basis? How did it begin, how did it grow, *for us*? On what did we build it? Why, upon the creed of Christendom; the solid facts of what our Lord did for us long ago, and is doing now. And the same foundation must be laid for them, if a like structure is to grow and stand. If *we* are His sheep, so are they, and some day they *shall* hear His voice.

My brothers, the one thought I want to leave with you is this: God has given our nation the rich heritage of a long discipline. He has been teaching us, as He promised, from the first day until now. What we have learned from Him in these latter days has been a widening sympathy, a truer reverence for man as man. That lesson has been learnt. We have freed the slave, and nursed the sick, and cared for the poor, and thought upon the sufferings both of men and beasts in a thousand ways of which our fathers never dreamed.

It is the Gospel of these days, this widening of human sympathies. Beware lest you vainly try to build that structure in other lands, leaving out the foundation on which God has built it in our own, the foundation on which it must rest wherever it be built. It was these extremely practical men, who were working for the freedom of the slave, who saw the immense need for all men of this message of Christ's love. His "other sheep" will have, and ought to have, their various folds; but they must, one and all, be brought to hear the voice of Him who is, for He has told us so, the Shepherd of them all.

### THE SWITZERLAND OF AFRICA.



THE unveiling of Africa is one of the chief marvels of this marvellous age. The interior of that vast, weird land is gradually coming out into the clear light of the knowledge of the world. It is curious, however, to observe how much more accurate were the ideas of the early geographers regarding the interior than those of comparatively recent date. For instance, in an old atlas published at Amsterdam in 1665, the position of the Victoria Nyanza, there called "*Zaffan lacus*," is laid down with wonderful accuracy, whereas Central Africa appears almost as a pure blank in the maps of forty years ago. Even the fabulous Mountains of the Moon meant better information regarding Kenia and Kilima-njaro than white spaces could represent.

Recent travels in the East reveal more interesting tribes and a more beautiful region even than the researches of Speke, Grant, Livingstone, and Stanley did; and it is to this part of Africa we would direct our reader's attention. The Church Missionary Society has for many years cast longing and wistful eyes on the interior of Eastern Africa, extending from Mombasa to the shores of the lovely Victoria Nyanza. Those two noble-hearted men, Rebmann and Krapf, were the first to break ground in this direction. Their travels in this region gave the first grand impulse, not only to missionary enterprise, but also to geographical research. Krapf was fired with holy enthusiasm for his beloved Africa, and stirred the Committee of that day to the resolve that a chain of Missions should be extended right across the Continent—a resolve which seems to be, at the present time, in the fair way of fulfilment.

By Krapf's exertions Mission stations were established at Mombasa and Kisulutini, in the district of Rabai, and the noble sentiment which he uttered on the occasion of deep heart-sorrow at Mombasa, is being carried into practical effect. "Tell our friends," were his touching words, which can scarcely be repeated too often, "that there is, on the East African coast, a lonely grave of a member of the Mission cause. This is a sign that you have commenced the struggle with this part of the world; and, as the victories of the Church are gained by stepping over the graves of many of her members, you may be the more convinced that the hour is at hand when you are summoned to the conversion of Africa from its eastern shore."

Our present inquiry has, however, more to do with the researches of Rebmann. That sturdy and persevering traveller in the years 1848 and 1849 made three expeditions to Chagga. Armed only with an umbrella, a simple weapon that has attained almost an historical celebrity, he crossed the burning wilderness which forms the chief barrier to an advance towards the west, and penetrated to the court of the principal chief of that region. On May 11th, 1848, after a night of quiet repose, which, as he gratefully stated, had been spent, by God's gracious protection, in safety, though under thorn bushes, in the midst of a great wilderness full of wild beasts, he lifted up his eyes in the clear light of the early morning, and for the first time saw the snow-crowned mountain, Kilima-njaro. We cannot refrain from quoting an entry from the journal of this simple-minded man, written just as he had made this great discovery. "Resting for a while under a tree," he wrote, "I read in the English Bible Psalm cxi., to which I came in the order of my reading. The promise in verse 6—'He hath shewed His people the power of His works, that He may give them the heritage of the heathen'—made a lasting impression upon me, in sight of the magnificent snow-mountain."

Penetrating as far as the slope of the mountain, Rebmann had an interview with Mámkinge, the chief of Majáme, "the greatest of the kings of Jagga-land," whose character closely resembled that of Mtésa, Mandára, and the other great African potentates. He was very civil, very courteous, and very rapacious. He was delighted at having had the honour of a visit from a European, and was exceedingly anxious to keep that honour to himself, in order that he might profit by the gifts and the *éclat* which accompanied the white man's presence.

Rebmann's third journey to Chagga was intended to have been extended further; but this intention was frustrated by the greed of Mámkinge, who fleeced him of all his possessions and sent him empty away. When the good man saw his stock of goods gradually melting, and when, by order of the chief, he was obliged to part with piece after piece of the calico which had been reserved for his further journey, he burst into tears. On the chief asking the cause, he replied that he was not weeping because of the loss of his goods, but because the things had been given him by good people at home, who wished to send the book of life to all Africans, with which object he had made the journey, and now the benevolent design of his friends had been defeated. He was thus compelled to abandon his purpose of penetrating further into the interior.

The project of opening a Mission station at Chagga was deferred, and interest was subsequently concentrated in the settlement for freed slaves on the mainland opposite Mombása, which has become so well known under the distinguished name of Frere Town. In 1878, however, a communication was received from Mandára, one of the most powerful chiefs in that country, requesting that a Christian instructor might be sent to his people, and promising to give him a hearty welcome; and the plan of penetrating into the interior was not permitted entirely to fade. Rebmann and Krapf had laboured on quietly

at Rabái, patiently translating the Word of God and proclaiming its truths, and that place has ever since been retained as a Mission station. Taita, more than a hundred miles north-west of Frere Town, was occupied as an outpost in 1883; and it has proved an admirable *point d'appui* from which to advance further inland. Quite recently, however, the idea of going forward has been revived. During the last few months Taita, as well as the surrounding country, has been desolated by a terrible famine. The Natives have been scattered by it, and those in Taita itself have been reduced to only about thirty families.

In the years 1860 and 1861, Baron von der Decken, the Hanoverian traveller, twice visited this part of Africa. On the latter occasion he ascended Kilima-njáro to an elevation of 13,900 feet; but was then driven back by a pitiless storm. He made the ascent from Moschi, and this is the first time we hear of Mandára, who was then quite a youth. The baron gave him rather a bad character, even for an African chief; but he found that his assistance was absolutely essential in making arrangements for the ascent of the mountain, and therefore he entered into a blood friendship with him.

The next explorer, the Rev. Charles New, of the United Methodist Free Church Mission, was more successful in his attempt at an ascent, as he was able to reach the limit of perpetual snow. He also made the ascent from Mandára's. Mr. New says that he visited him almost every day. He expressed a great desire for learning to read and write, and had "a wonderful taste for civilization." On the same occasion Mr. New discovered the remarkable lake, Chála, a beautiful sheet of clear blue water, surrounded by almost inaccessible cliffs, down which he succeeded, with much difficulty, in finding a path to the shore. The people of Tivéta, he was informed, resorted to this lake for an annual sacrifice. He was received at Tivéta with great civility and respect.

More recent geographical and scientific expeditions have again attracted attention to this beautiful part of Africa, and the interest of the literary world has also been arrested by them. In 1883, Joseph Thomson, of the Royal Geographical Society, who had already distinguished himself by the admirable manner in which he had conducted a former expedition, travelled from Mombása to the north-east shores of the Victoria Nyanza. His course lay through the country dominated by the wild and chivalrous tribe, the Masái. He was, however, detained for a long time at Tivéta, and he visited the barbaric court of Mandára. Not long afterwards, Mr. Johnston, who was likewise sent out by the Royal Geographical Society, spent a considerable time at Tivéta, in the country of Mandára, and on the slopes of Kilima-njáro. His expedition was entirely scientific. He made several valiant attempts to ascend to the summit of Kibo, the highest peak of this magnificent mountain, and succeeded in entering the snow-line and reaching the altitude of 16,315 feet above the sea, or within 2000 feet of the top.

The accounts of all these travellers unite in describing the scenery of this region as marvellously lovely. Totally different from the



37°	38"	East of Greenwich	39°
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natural features of other parts of the burning continent, it combines the calm beauty of Devon, the luxuriance of the tropics, and the grandeur of Switzerland. If there is one part of Africa better adapted than another for the residence of Europeans, it seems to be this.

We propose, first, to give a brief description of Tivéta, and then of Chagga, and, finally, to make a few remarks regarding the adaptability of these places for Mission work. After surmounting the difficulties of the arduous route from the coast, Tivéta must indeed appear to the wearied traveller a very Arcadian bower of bliss. Situated in a slight depression, near the S.E. corner of Kilima-njáro, 2350 or 2400 feet above the sea, on the banks of the clear-flowing Lumi, cold with the melted snows from the slopes of the mountain, it is a forest haven of refuge. The traveller enters through a narrow defile, across which is thrown thick barriers of wood, forming an impenetrable defence. A very strait gate forms the only entrance. This jealously guarded settlement is triangular in shape, about seven miles in length, and one mile in breadth. The whole is surrounded by gigantic forest trees, which, in many instances, spring up branchless from 80 to 100 feet before spreading out into a luxuriant canopy of branches and leaves. Festoons of creepers wave from tree to tree. Beautiful palms with their feathery fronds, a profusion of ferns, from the tiny maidenhair to the glorious tree-fern, flowering shrubs of every hue, charm the eye in the "leafy labyrinths and bosky bowers of this African Arcadia."

The patch within this lovely forest is skilfully irrigated and beautifully cultivated. Rich banana groves with their golden fruit abound, sweet potatoes, yams, sugar-cane, and every variety of vegetable adorn the banks of the streams. The place is a perfect network of purling rills and artificial channels. Flocks of sheep and goats supply an abundance of food. The dark forests resound with the song of birds, and the chattering of monkeys and squirrels. At night they are alight with fireflies and glowworms, and resonant with the chirp of cicadæ and the screams of prowling beasts.

Tivéta is a republic. The people are of mixed origin, a blending of the Bántu races of the south with the Hamitic tribes of the north. The original inhabitants were evidently Bántu; but a small tribe of the Masái settled there and fraternized with them. They are of the same stock as the inhabitants of Chagga. Their language, according to Mr. Cust, is Bántu, though it has been affected by contact with alien races speaking languages of a different character. Though the people live on friendly terms with the Kwáfi of the Nuba-Fulah group, their languages are quite distinct. They are diligent agriculturists, and carefully irrigate their land. They are also great bee-masters. They are described as hospitable, honest, and industrious in their habits, and manly and courteous in their behaviour. The good qualities of this pleasing pastoral people are, however, darkened by gross superstition and terrible conjugal laxity, the lassitude of the climate inducing the corruption of their morals.

Leaving Tivéta, we turn westward to the highlands of Chagga. This name applies to the whole habitable region along the south and

south-east slopes of Kilima-njaro. There are no towns or villages in it. There is no collection of houses which can be dignified by either name. Each family lives apart. Two or three houses, surrounded by plantations and gardens, are to be found dotted all over the country. Each separate state in Chagga may, however, be looked on as a huge, straggling city, a vast expanse of huts and gardens. The beauty of the country has already been described. The scenery varies as the traveller approaches or recedes from the giant mountain; but the main characteristic of this mountainous region is the exquisite vegetation that clothes the lovely gorges and glens which pierce it in every direction. The whole is lighted up with the vivid colours of heath and clematis, orchids and hibiscus, lichens and moss. The scenery is more European than in the luscious tropical forests of Tivéta. The climate is intolerably moist. Not a month passes without rain.

The principal chief in this locality is Mandára, ruler of Moschi. His country is as fertile and luxuriantly cultivated as Tivéta, but not so splendidly defended and compact. It has all its rich fertility and beauty, with the advantage of a delightful interchange of mountain and forest and plain. The few huts composing Mandára's residence are situated on a ridge formed by a deep glen on either side. This ridge is well irrigated by artificial streams, skilfully conducted to the various plantations of bananas, Indian corn, and yams. Cattle lazily wander about the long dank grass, and upon it sheep with the fat tails which we read of in Palestine leisurely browse. Turning to the west, one sees, when the clinging clouds are kind enough to lift, the snowy heights of Kibo and Kimawenzi, and to the east and south-east beautiful park-like reaches, surrounded by a rich expanse of forest and jungle, speaking of fertility and repose.

Mandára is described as a very pleasing specimen of African royalty. He is a powerfully-built man, of princely bearing. His face is pleasant and intellectual, and his single eye is full of intelligence. He has lost the sight of the other. At the interviews which the travellers had with him, he was affable and courteous; but he invariably exhibits the engrained characteristic of all African chiefs—intolerable greed. He is very ambitious. His desire is to be the emperor over all the surrounding states, and to absorb in his own person the sovereignty of Chagga. This ambition embroils him in frequent wars with the neighbouring chiefs, who do not see the matter in the same light as he. The whole country seems to be in a continual condition of tension, the friends of one petty highland chieftain not being able to pass through the territory of his neighbour. Each has an insatiable craving for the presence of white men to add to his own dignity, importance, and wealth.

Though we proposed to confine our remarks to the region of Tivéta and Chagga, we may be permitted to make a passing allusion to the noble race of the Masái, whose country and customs have been so graphically described in the pages of Mr. Thomson's very interesting volume, *Through Masai Land*. This is the true route to the Victoria Nyanza, completely barred for the present by the restless and predatory

habits of this warlike race. Much that is pleasing occurs in the accounts given by Mr. Thomson of this peculiar people, in whom there seems to be a strong flavour of chivalrous feeling, though mingled with the most degrading and barbarous customs. This very admixture of savagery and nobility makes us desire all the more heartily that they should be brought into the captivity of Christ, and become the warriors of the cross.

Bishop Hannington, with Mr. Wray and Mr. Handford, has recently visited Tivéta and the court of Mandára. The object of his visit was to ascertain the capabilities of the place, and its suitability for Mission enterprise. It has, indeed, almost been decided to occupy this fair country in the hope of winning it for Christ; but the exact locality has not yet been determined. That must, of course, be left to the judgment of those on the spot, who must be best acquainted with the various local circumstances and petty politics which will help the Committee to come to a sound and wise decision. We may, however, be allowed to indicate a few points which have occurred to us. Mr. Rebmann's primary objection seems to be the difficulty of approach. Certainly the country between the coast and Chagga is most unfavourable, but it has, in several instances, been successfully overcome, and each journey renders the difficulty of access slighter. So high an authority as Sir John Kirk strongly advises the occupation of Tivéta as the headquarters of a Mission, and the fertility of that pleasant place, the abundance of supplies, and its impregnable defences, render it in many respects most suitable. On the other hand, the dank and humid climate is said to make it feverish. Its being a republic, and well protected from attack, and a capital centre whence to sally forth for itineration into the surrounding country, seem very much in its favour. We may here mention incidentally that Tivéta was originally selected by Krapf as the locality where the first eastern station in the interior should be established.

The very fact of the headquarters being fixed in the territory of any one of the numerous petty chiefs, would preclude work in the neighbouring localities; for it is apparently impossible to be friendly with all. Friendliness with one is looked on as enmity with all others. This appears to be the grand drawback of the Society's work at Rubága. Its missionaries were too dependent on Mtésa in the past, and must be so on Mwánga in the future. Mandára seems to desire to be a second Mtésa. His one aim is power. He desires the prestige of English influence. He has plainly said that he wants guns and artificers and European appliances. He does not want Christian teaching, any more than Mtésa really required it. His influence would be an intolerable weight. Moreover, the climate of some of the charming mountain spots on the slopes of Kilima-njáro would be just the very thing for a European, notwithstanding its humidity; but Native assistants from the coast would scarcely be able to stand it. However, it is a grand country, and there seems a grand opportunity, and may God's Holy Spirit give the necessary wisdom and judgment in the selection of the site.

Whatever locality may finally be adopted, the position, whether at Tivéta, Moschi, or elsewhere in that neighbourhood, will command the natural road from the coast to the Victoria Nyanza. It is cheering to observe that as the veil is gradually being withdrawn from unknown Africa, some attempt, however incommensurate with the resources of a Christian nation, is being made to send to the population the only blessing which can possibly compensate them for the privilege of being made known, namely, the glorious Gospel of Christ. A few months ago we knew scarcely anything of the teeming tribes of Masái-land. To the Masái the Gospel shall be proclaimed. Prophecy has, perhaps, a word even for them. "From beyond the rivers of Cush, or Ethiopia, my suppliants, even the daughter of my dispersed, shall bring mine offering." (Zeph. iii. 10). When princes shall come out of Egypt, now the basest of the kingdoms, then "Ethiopia," with the regions beyond, "shall haste to stretch out her hands unto God" (Psalm lxxviii. 31). Meanwhile, it is the duty and the privilege of Christian England to do what lies within her power to bring the nations of Central Africa, the regions beyond the rivers, to the knowledge of the one true God. Gradually Mission stations are being placed across the land from Mom-bása and Zanzibar in the east to the mouths of the Congo in the west; and the part of the Church Missionary Society in this great work is clearly assigned for labour in the fair region which we have been endeavouring briefly to describe.

HENRY MORRIS.

[An interesting journal has been received from Bishop Hannington of his recent visit to Taita and Chagga. We hope to publish it next month.—ED.]

## DR. WARNECK ON ROMISH MISSIONS.

*Protestantische Beleuchtung der Römischen Angriffe auf die Evangelische Heidenmission.* By D. Gustav Warneck. Gütersloh, 1884.

*Les Missions Catholiques—Bulletin Hebdomadaire de l'Œuvre de la Propagation de la Foi.* Lyon, 1884-85.



notice with much interest and satisfaction this most timely work of Dr. Warneck, who has already rendered so many valuable services to the cause of Mission literature. It is dedicated by him to the Theological Faculty of Halle.

The purport of it is an examination of Romish Aggression on Protestant Missions to the Heathen. It is a contribution explanatory of the characteristics of Ultramontane proceedings in this department, historical and descriptive. Dr. Warneck prefaces his labours by a statement of the extreme reluctance with which he undertook a controversial work of this nature, but holds that it was forced upon him by the indecent attacks made in the *Kölnischer Zeitung* on Dr. Zahn, which he originally intended noticing in a pamphlet. But the work grew upon him. The more he investigated, the more clearly it became manifest how widespread and unceasing Romish aggression on Protestant Missions was. He was, moreover, struck with the prevalent

ignorance of Protestant Christians as to the extent and virulence of this aggression. Hence two volumes instead of a pamphlet.

In his preface, Dr. Warneck quotes from an article of ours on Jesuit Aggression in the *C.M. Intelligencer* for 1880. As the passage is almost the text to his sermon, we reproduce it here at somewhat more length than he has done. "The mission-field and Mission work is in many important ways a touchstone of Christianity. Amongst these one clearly displays itself. It reveals Romanism in all its genuine aspect. There it is drawn up in avowed hostility to all and every Christian effort that does not proceed from itself. But the same revelation tells also of its incessant failures. It does harm, grievous harm, for a season; it is a clog and a hindrance, but 'the remainder of wrath God restrains.'" Dr. Warneck's treatise is an expansion, executed in a very able and searching manner, of the sentiment contained in the foregoing quotation. We cannot disguise the satisfaction which we feel at our incidental utterance being so thoroughly wrought out by the learned author of the volumes under review.

It may be satisfactory to our readers if we give them a sketch of the line of argument which Dr. Warneck has adopted. As he says, he has found it needful to support his argument with copious extracts from well-known books; many of these are already thoroughly familiar to us in England, but he has largely quoted from Romish authorities also, discussing them as he quotes them. He first passes in review Marshall's *Christian Missions*. This production was the work of a former *protégé* of the late Bishop Wilberforce, who became a pervert to Rome, and employed whatever energies he possessed in depreciating Protestant Missions. In a subsequent chapter he deals with the Romish practice, or art as he terms of it, of citations. He then contrasts Apostolic Missions with the description of Romish Missions as evidenced in the pages of history. And from this, by a natural transition, he passes on to what he aptly terms Romish Mission legends, exposing the exaggerations continually practised by the Jesuits. In the second part of his treatise he devotes a chapter to what he entitles, "Thou shalt not bear false witness against thy neighbour." In this portion of his work he is disposed, we think, only too charitably to ascribe some Romish misrepresentations to the ignorance of Romanists concerning even their own Missions. He also shows that no proper allowance is made for Protestant Missions in cases where only a brief period has elapsed since their establishment. The neglect of the activity manifested by Protestants in educational institutions is duly noticed. Other reasonable causes, too, for temporary or even permanent failure, such as will sometimes happen, have not, he avers, proper weight given to them. He then deals with the common stock objections constantly paraded by those who vituperate Protestant Missions, such as the expense incidental to married missionaries entailing heavy cost, also the supposed weakness arising from the differences among Protestants, as though there were none among Romanists. Thence he proceeds to the more immediate purpose of his work, exhibiting what has been the nature of Romish aggression and

Romish proselytism, as for instance in the South Sea Islands, and in the tolerance, if not the encouragement, of caste, which has produced such ruinous effects in Indian Missions. The next chapter embraces a survey of the Romish Mission system, and the points in which it accommodates itself to the prejudices of heathenism. He then passes on to the consideration of the relation between Romish Missions and politics, passing various mission-fields under review. He notices, and it is full of interest at the present time, which is in Romish Missions an active period of gunboat Christianity in the most literal sense of the term, how that still even the French are the soldiers of the Church, and that the sword of France, as in Tonquin and Madagascar, is ostensibly drawn for the protection and extension of French commerce, but is adroitly and in reality wielded in aid of Romish Missions in those countries. He then passes on to what he terms an important matter. It is that in estimating Romish Missions due consideration should be given to the length of time they have been in operation, to the number of agents employed, and the vast means at the disposal of the Propaganda, increased by habitual trading. In point of fact, the Jesuit missionaries have, so far as France at any rate has been concerned, been the most successful commercial agents that the country has ever produced. We have from time to time produced evidence of this. In the course of his disquisitions upon this point, Dr. Warneck quotes the striking saying of Dr. Döllinger, no less striking than true, that the Jesuits have no lucky hand: that no blessing rests on their undertakings. They are for ever building, but storms come and their buildings fall, or a flood sweeps away their worm-eaten buildings. Dr. Döllinger quotes against them the proverb applied to the Turks—that where they set their feet no grass grows. So it was in Japan, so it was in Paraguay, so it was in North America, so it was in Abyssinia. So it has been in many other parts. In many of these places not even a memory of their work survives. So we predict it will be in Tonquin; so we trust it will be in Madagascar, if, which God in His mercy forbid, they get a footing there. The last chapter is devoted to a discussion of Romish statistics. Dr. Warneck complains that they are all muddled, with no sufficient distinction between Christians and converts. He points out how deceptive their Mission Atlas is, and exposes the magniloquent bamboozlement of their hierarchical divisions of the world.

Even from this cursory description, it will be seen how extensive has been the survey of Dr. Warneck over Romish Mission literature and work. We can thank him heartily for the good service which a work of this description must have done in the author's own Fatherland, and we trust it will not be long ere he sees his way to make Englishmen partakers of the benefit. We can quite sympathize with the repugnance which he must have felt in wading through these unsavoury details, but he has deserved well of the Church of God. It is needful that the hallucinations which possess men's minds should be dispelled. That Romanists should be under the influence of them ought not to be matter of astonishment. The class among them which takes interest

in Missions has no volition or intelligence of its own. It blindly accepts what is placed before it. Protestants who are not interested in missionary work, yet discuss it and criticize it, often unjustly; but still, even unjust criticism testifies at least to the consciousness that there is such a thing. In the case of Romanists, beyond a strictly limited circle, this does not apply. But the attitude of multitudes of Protestants towards Romish Missions is most peculiar. Of the details of them they know absolutely nothing, beyond what they may have met with in some chance book of travels, as often as not the production of a Romanist, or of a liberal Protestant who exemplifies his liberality by traducing the work of his own Church and exalting that inimical to her. Even those more earnest persons who do feel a lively interest in Mission work are sorely bewildered in this matter. Especially in times like the present, when spurious charity is only too anxious to treat Rome as a somewhat erring sister, men are most slow and unwilling to think unkindly of work done professedly in the name of Christ, although they cannot help having occasional misgivings, which they try to explain away to themselves. It would be, in their estimation, a sort of breach of charity to think that a Jesuit priest was not a missionary of Christ. The consequence is, that they are much in the condition of the lady described by Milton in his *Comus*. What appeared a harmless villager presented himself to her. She could hardly bring herself to think evil of him, and finds herself seated in his enchanted chair. She little knew that he had been hurling—

His dazzling spells into the spongy air  
Of power, to cheat the eye with bleat illusions,  
And give it false presentments.

It is no breach of Christian charity which rushes in and breaks the spells by which many well-meaning Christian people, like aidless innocents, become the wished-for prey of Romish deceivers. This is the work in which Dr. Warneck has been engaged, although he complains that "*res dura*" has forced him into it.

The real fact is, that ever since Protestant Missions have become a power and a reality, it has been the one unceasing aim of Rome to hunt them down, and, if possible, extirpate them by fraud and by force. In this hostility, French Romanism, which wherever it is met is of the most Ultramontane type, has been prominent. Even when the rulers of France have been most latitudinarian, as is the case at present, skilfully-laid baits have been trailed in front of them, to induce them to take a blind but active part in this hostility. Wars and rumours of wars, which are convulsing the world, may often be tracked to this secret but real cause of mischief. At any rate, Protestant Missions have been relentlessly dogged by the emissaries of Rome, and their ruinous agency can constantly be detected. It is worse than affectation, it is sheer silliness, to be blind to these intrigues, which are making so much havoc all around. When the Hau-hau disturbances broke out in New Zealand, which gave so much trouble both to the Government and to the Missions, the worship of the Virgin Mary was a conspicuous item in the programme of the new

cult. Whence was this dogma evolved in the mind of the New Zealander?

We have appended to Dr. Warneck's book the title of the popular organ of the Romish Propaganda published at Lyons, the headquarters of Jesuitism as of vulgar infidelity and turbulence. In that city two opposing camps are perpetually opposing and threatening each other. The English reader would be mistaken and misled by the title if he imagined that the "Missions Catholiques" were in his sense or acceptation of the word Missions to the heathen. In reality he himself is one of the heathen to whom, as to the Chinese, Missions are sent by the Romish authorities of the Propaganda. The Earl of Shaftesbury or the Earl of Chichester, in the view of the Propaganda, is as much outside of the pale of the Christian Church as the Mandarins at the Court of Peking. Precisely corresponding efforts, chronicled with equal impartiality, are employed in either case. Missionaries are sent to England and to the United States, just as they are sent to Tonquin and Madagascar. Their doings, so far as it is convenient to chronicle them, are reported much in the same spirit and in the same pages. As a matter of fact, England teems with Belgian and German missionaries, scattered about, not only in towns but through country districts; latterly, too, mainly owing to the troubles in France, there has been a large importation of French Jesuits and of members of other orders. We are, as a rule, hardly conscious of their presence, but here they are, forming the staple of the Romish clergy, which is very feebly recruited from the English gentry beyond a few enthusiastic perverts. If, however, we expurgate all this material from the *Bulletin Hebdomadaire*, and view the remainder in the light of Missions in our sense of the term, the contents of the periodical largely bear out Dr. Warneck's contention. The numbers before us abound with a confused mass of intelligence concerning the disasters which have overtaken Romish Missions in Tonquin and China. In one letter from a Mgr. Pinchon, who manifests a magnificent disregard for accuracy in the question of numbers, he speaks of a catechist who has converted some thousands of heathen! This catechist was massacred in a horrible manner; he was stabbed more than two hundred times, but was able to make a most touching speech as he was dying. Three or four thousand fanatics, greedy for plunder, destroyed and demolished the church and catechist's house! The share of each of the plunderers must have been limited, unless there is more wealth stored up in Romish Mission churches than is commonly supposed. On Mgr. Pinchon's showing many thousands of heathen at Lo-Ihche-heen had, within two or three years, become worshippers of the true God. What credence can be attached to loose exaggeration of this description? Has not Dr. Warneck ample justification for his statements? The foregoing extract came out of a number (October 31, 1884) picked at random. The various issues teem with statements explaining the hatred of the Chinese for "les Missionnaires Catholiques et les armées Françaises." The French missionaries are under the protection of Russia. According to a letter from Mgr. Perginier, in Tonquin, a year ago, seven



missionaries, a Native priest, and two hundred Christians were massacred. He computes the loss sustained by the Mission at 250,000 francs, while that of the Christians exceeded a million francs. At Laos two missionaries and twenty-three catechists were massacred. We do not doubt that there is a certain amount of truth in these random statements, and so far we heartily sympathize with the victims of these persecutions; there is, however, a valuable lesson to be learned from occurrences of this description. It is the extreme impolicy of Missions conducted on principles which push forward ecclesiastics as pioneers, and follow them promptly up with predatory expeditions like those to Tonquin, where it is difficult to see what adequate cause there was for a French invasion. Anyhow, the result will probably be ruinous to the Missions, if not to the arms of France. We may notice, while upon these topics, that the missionaries in Madagascar are reported to be mainly, if not exclusively, French Jesuits. When we couple with this the recent military expeditions, it will, we think, be only too clearly manifest that the Jesuit is in reality the thin edge of the wedge, furnishing plausible pretexts for military devastations. The profit to Romanism in such cases is the destruction of Protestant Mission work.

We earnestly trust that even what we have said may rouse Protestant Christians and awaken them to an evil concerning which they are most singularly apathetic. The glamour cast around Romish Missions by boastful and exaggerated statements which are only kept at all within check by fear of detection if particulars are condescended to, is only too deluding. The exciting incidents of the present wars, which in so detrimental a way are convulsing the East, may, we hope, lead some to a more correct appreciation of mischievous manœuvres which are seriously endangering the cause of Christianity in the extreme East and are certainly much impeding it. Hatred to foreigners is intensified by wild expeditions which threaten to be disastrous. At any rate, the fresh and lurid light thrown on Dr. Warneck's arguments by the events which have occurred since the publication of his work, seriously commend it to the attention of Christian readers. We hope that ere long he may see his way to present it in an English dress, of which it is well worthy. Some, possibly, may be convinced by it who are now ignorantly applauding what they ought to be the first to condemn and repudiate.

K.

## RECOLLECTIONS OF SOUTH INDIAN MISSIONS.

BY A VERY OLD INDIAN.

V.—OUR MISSION IN TINNEVELLY, 1828—1830.



It is perhaps not generally known even by old Indians that the boundary line between the kingdom of Travancore and British territory is not the same that divides the Malayali and Tamil people. The eastern frontier of Tinnevely is naturally marked by Cape Comorin, which, by mariners out at sea, is ordinarily identified with the bluff that terminates the line of ghauts some sixteen miles north of the actual cape. This derives its

name from a temple of Kanya Mākumari, the great Virgin claimed by the Hindus as one of their goddesses, though it seems very much as if the title had been borrowed from the early Romanists. I dare not say that it was. But the Tamil-speaking people are found forty miles further west, as far as Nayattenkeri, sixteen miles east of Trevanderam. They had had missionaries of the London Society among them fourteen years before our C.M. Society occupied Tinnevely. The first of these was Mr. Ringletaube, a native of Prussia, who came from Tranquebar to South Travancore in 1806.

On my way to Tinnevely I halted at Nagarkoil, where I was hospitably entertained by the Rev. Mr. and Mrs. Mault, and had the opportunity for the first time of seeing that particular kind of Mission work which had already taken root both in South Travancore and Tinnevely, and has continued to grow like the true mustard-seed ever since. Mr. and Mrs. Mault were both in the prime of their missionary labours, Mr. Mault having arrived in 1819, and been at work long enough to acquire a thorough command of Tamil and acquaintance with the people, and not long enough to be weakened by the climate and labour. Mrs. Mault had a flourishing boarding-school for Native girls, chiefly of the Shanar class, whom she taught the art of making lace so successfully that the school has been mainly supported by the proceeds of their work, I believe, up to this time. The girls were conveniently dressed in a loose, white jacket, in addition to their native cloth, a distinction which afterwards was gravely complained of to the Rajah as an infringement of the laws of caste, Shanar women having no right to be clothed above the waist. There was also a very good seminary for Native boys, and a printing-press, from which many useful portions of scripture, tracts, and catechisms were issued. Mr. Mault took me with him to see some of the schools which were scattered among the villages along the coast, chiefly inhabited by the toddy drawers or fishermen. These schools, however despicable they appear in the eyes of English educationists, have been the very seed-plot of Christianity among the Tamil people, and I suppose wherever they have been tried. They were carried on in most cases without schoolroom, without books, without paper, ink, or pen, at an expense of some four or five shillings a month. The scholars sat on the ground in the open air, either under a tree or projecting thatch of a hut; they learnt their letters by writing with the finger on the sand, and afterwards with a style on the "Olei" Palmyra leaf, but the staple of their knowledge was all scriptural. The Tamil Bible prepared by Fabricius and his fellows of the Danish Mission in Tranquebar had been brought there, and the children were taught to read, write, and learn by heart such portions as the Ten Commandments, the Sermon on the Mount, Parables, and easy catechisms, and all was done at a merely nominal cost. Some of the villages in charge of London missionaries and some of those connected with the S.P.G. being intermixed, I believe, in later times, an amicable exchange was made so that those east of the Tinnevely frontier have been left to Dr. Caldwell, and those on the west of it to the London missionaries. A still more intimate connection between the two parties was the mar-

riage of Dr. Caldwell, himself originally a London missionary, with a daughter of Mr. and Mrs. Mault, and at that time, as the teaching of our Church on the subject of holy orders and the sacraments had not been exaggerated and distorted as they have since been by the Tractarian movement, there really was no doctrinal antagonism between the teaching of the two Societies.

From Nagarkoil I journeyed in my palankeen through the Arambuli lines to Palamcottah, where, on my arrival, I was cordially welcomed and entertained by our missionary, the Rev. Charles Theophilus E. Rhenius, with whom I stayed the first few days. It was thoroughly refreshing to see this holy, earnest, brave-hearted servant of Christ in the midst of his family, and in the full swing and prosperity of his missionary labours. Born in Prussia, educated in Berlin, and trained for seventeen months by Thomas Scott, he sailed for South India early in 1814, at the age of twenty-four. Two years later he married Miss Van Someren, a lady born in the country, of a good Dutch family, her father being a highly respected and godly man, employed in the firm of Arbuthnot and Co., of Madras, which has so long and so usefully been connected with our C.M.S. in India and in London, both in the person of Mr. Strachan and in later members of the firm who still represent it in Salisbury Square. There were then four children, three boys and a girl, and it was a rich treat to share the home privileges of this model missionary family. The manly tenderness of the father for the children, especially his little Timothy, the youngest—the loving oneness of the parents, both in the flesh and in the spirit—the unbroken harmony and entire freedom from carefulness and worldly anxieties of the whole household, made an impression which is still as fresh as ever in my memory. After moving into my own quarters I was still free of the house, and whenever I spent a Sunday at Palamcottah, I usually after service joined their early dinner, and spent the rest of the day with them, attending their evening Tamil service, which I was then able to follow. This intercourse continued for nearly two years, when I was removed from Tinnevely, and never returned. At these Sunday dinners I first met Dr. Birch, whom, thirty years later, I rejoiced to meet also in Salisbury Square Committee-room.

Besides Mr. and Mrs. Rhenius, the Mission staff at that time included the Rev. Bernard and Mrs. Schmidt, Rev. Mr. Winckler, Mr. Regal, schoolmaster, the head catechist, David Pillay, and a goodly number of catechists and schoolmasters. Our missionaries had now been at work for eight years in Tinnevely, the plan of operations had been perfectly organized, and not only had the foundation been laid of a Christian Church, but great progress had been made in raising the edifice. In the ground-plan and materials I am not aware that any essential changes have been made since. The Native pastorate, the nucleus of an endowment fund, church councils, periodical meetings, improved appliances for training male and female teachers, and for theological instruction, and finally, the top-stone of a local Bishop, who, having been so long on the spot, is almost as good as a Native, may be looked on simply as the completion of the original design. So

far as this design had been laid out at the time I speak of, the chief points, as far as my memory serves me, were as follows :—The centre, of course, was in Palamcottah, where the missionary families resided. In the Mission compound was Mrs. Rhenius's boarding-school for Native girls, and here Mr. Rhenius had his Preparandi-class, where the most promising of the young male converts were trained in theology and pastoral duties, knowledge of Scripture, composition of sermons, history, &c., chiefly through their own mother-tongue, which Mr. Rhenius at this time could write, converse, or preach in, as readily as he could in German or English. Once a month the catechists from the different out-posts were assembled in Palamcottah, and their reports were examined and considered by the missionaries, and in the evening there was a meeting in the mission-room, where, while seated on their mats on the floor, Mr. Rhenius, after giving them a Tamil exhortation in some passage of Scripture, would invite them to give an account of their doings, and of any interesting facts that had come before them since they last met. I was present occasionally at these meetings, and was much interested and struck by the thorough sympathy between Mr. Rhenius and his flock. While at Palamcottah he employed a considerable portion of each day in making a revised translation of the New Testament, with the help of one of the best teachers to be found in Tinnevely, where purer Tamil had survived than in the north or in Jaffna, where Sanscrit terms had been more largely introduced. Mr. Rhenius had acquired a greatly improved style, and both his translation and the tracts which he frequently put forth were better relished by the people generally than the earlier writings of our Tamil missionaries, which, like the Tranquebar translation, had a harsh and foreign character to a heathen Tamilian. He also printed a greatly improved collection of Tamil hymns. I think his usual time for studying or writing Tamil was after the short one o'clock dinner of curry and rice, when, with his German pipe, he retired to his study and spent three or four hours with his Tamil teacher, one of those who are still to be found in Tinnevely and Madura, who, bearing the honorary title of kavirayan,\* occupy the place among the Sudras in the South that pandits and acharyas do among the Brahmins in the North. The kavirayan gives himself up to literary pursuits such as the studying and copying of the old classical poetry, reading, reciting, or teaching it to others, and composing it himself. They are generally Velālar of the Shiva sect, but I believe Mr. Rhenius's teacher was of another non-Brahmanical denomination, Jain, more nearly allied to the Buddhists, with whom Tamil literature attained its perfection in the Madura College many centuries ago. Much of the time of each day would be taken up in conference with David, who acted as a sort of archdeacon, and in correspondence with catechists and teachers, while, after his Tamil work in the afternoon, Mr. Rhenius would visit the schools and converts in the town of Tinnevely or villages lying within reach of a ride on his capital Pegu pony, a gift, I rather think, of a former civilian of the district. Once in the week

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\* Poet king.

the missionaries met for social intercourse and Bible-reading at each other's houses. From time to time each of them visited their respective districts, spending a fortnight or so at a time on circuit among them, putting up in the village choultry, or the school-house or shed.

On one of these circuits I accompanied Mr. Rhenius and his family when he went to lay the foundation of a church at a station in the south-west part of the district, near the mountains, which he named Dohnavur, after a Prussian Count Dohna, who had sent him a liberal gift for the purpose. The missionaries had already begun to give to villages where Christianity had assumed some permanent shape names with a Christian meaning, in this respect keeping up the custom of the country to embody some religious association with every name, whether geographical or personal. Already I remember among such names there were Suvisheshapuram (Gospel town), Kadachapuram (Grace town), Mengnanapuram (True Wisdom town). From time to time, especially when the missionaries were out on their circuits, deputations would come in from the Shanar hamlets begging for a schoolmaster or catechist, and to be received into the Mission as inquirers. The schoolmaster would be supplied at once, and a catechist appointed to visit occasionally. They would be required to undertake to give up their devil-worship, their Sunday labour, and to provide some simple hut or shed for the use of the schoolmaster or catechist. As I was behind the scenes, both in the mission-house and in the collector's cutchery, I had frequent occasion to see that the application for Christian teaching was accompanied, if not originated, by a desire for protection and help in the collector's office or judge's court. There is an hereditary feud between certain castes, specially between the Shanar and the Maravar. The former by their profitable industry are wealthy and quiet; the Maravars being thieves and robbers by profession, according to old custom are paid in every village as kavalgars (village watchmen) to protect property on a guarantee that if a theft did occur they would make it good. While the Maravar would resort to open violence or robbery the Shanar had recourse to complaints, true or false, to the police or magistrates, where their charges were supported by paid witnesses. I well remember one case, in which the Shanars charged a party of their rivals with highway robbery and wounding, which was, on all its counts, deposed to on oath by eye-witnesses, and was further proved by the cuts on the complainant's back. The accused parties were tried by the sessions judge, and condemned to a long term of imprisonment, with hard labour in irons. Eventually it came out that the whole case was founded on a caste quarrel, the evidence false, and the wounds in support of it self-inflicted. These regrettable abuses have since been greatly checked, and the spread of education, and the knowledge that misdoings on the part of local officials would probably reach the collector's ears through a trustworthy channel, has been a salutary check on oppression and extortion. Whatever may have been the first motive for heathen villages to seek connection with the Mission, it has not detracted from the blessing that followed.

The prevailing religion in Tinnevely, while yet untouched by Christian teaching, was of three kinds. The Brahmans were settled in the richest and best-watered localities, and had several large and richly endowed temples and sacred shrines, among which were those of Nelleswara at Tinnevely in the centre, Srivaliputtur on the north, Shankaranayanakoil in the north-east, and Trichundur on the coast. They were called by themselves Mahājana ("the great people;") but by the common people, with whom they were not very popular, Pāppān. The upper class of Sudras, known by the general name, "Velalar," with the surname of "Pillay," were usually Shiva worshippers, distinguishing themselves by rubbing cow-dung ashes on their forehead, breast, and arms. The office of village accountant, a very important functionary all over India, although his nominal salary may be trivial, is, as far as I have seen in the Telugu and Canarese countries, monopolized by Brahmans, whereas in Tinnevely it was hereditary in the families of these Vellalars, the ordinary name of the accountant being "Kanakku Pillay." As the accountant must necessarily read, write, and do sums, the result was that many of the higher appointments, both in the collector's office and in the talaks, were held by these Vellalars. Still, though they served as a check against Brahmanical ascendancy, they were as hostile to Christianity and as tenacious of their caste as the Brahmans, and it was from them rather than the Brahmans that some years later a violent persecution arose against the converts, who were subjected to gross ill-treatment if they refused to rub the "Vibūti" (the sacred ashes) in token of the supremacy of Shiva. All classes, however, were wont to assist in the grand annual feasts at the large temples. The common people, whether toddy drawers, Maravar or Pariah, were ardently devoted to devil-worship, with its bloody sacrifices, devil-dancing, sorcery, and devotional intoxication.

It was during my connection with the district that the Enemy of all righteousness began to sow those seeds of discord which afterwards grew to a disruption in this most flourishing Mission, so disastrous for a time, however eventually over-ruled for its permanent benefit. Mr. Rhenius had been persuaded, I doubt not with the sanction of the Committee at Madras, to officiate for a time as station chaplain, the post being then vacant. In the course of his duties he was asked to baptize the child of an officer who was not married to the mother, a Christian European. He declined to do so, unless the parents married. His conduct was complained of through the military channels, and the result was that he was ordered to baptize the infant, whereupon he resigned the duties of the chaplaincy. About the same time his attachment to our Church was further shaken by two untoward circumstances. Satisfied that the time had now come when a Native pastor was required for several congregations, and that there was no way of obtaining ordination for qualified Natives but by sending them to Calcutta, to which he saw grave objections, he proposed that they should receive Lutheran orders from our Lutheran missionaries. This proposal was not accepted; and then, having been asked to contribute to a church periodical conducted by our Archdeacon at

Madras, he wrote so warmly and forcibly against what he supposed to be weak points in our system, that offence was occasioned on both sides. It was while disturbed and sore in mind from these disappointments, that the visit of Mr. A. N. Groves, then in the early ardour of his Brethrenism, constrained him to withdraw from our Society, and launch forth on what Mr. Groves conceived to be the Apostolic method of living by faith, and carrying on the Mission work independently of any Society.

And now, having said enough, if not too much, of what I saw myself of our work in Tinnevely, I will add the thoughts which have, from those observations and subsequent acquaintance with our Indian Missions for many years, been arrived at as to the special merit of that work which has made it a sort of model for all our Missions to the present time.

Our Society had not the honour of first introducing the Gospel to South India. Christianity was first brought to Tinnevely over a hundred years ago, by Schwartz, a foreigner and a Lutheran, and, as I have already shown, it was carried forward by Ringletaube, another German Lutheran.

Among the causes which have led to the special blessing which has rested on Tinnevely, the first in importance is, perhaps, the eminently spiritual character of our early missionaries. But this must not blind our eyes to the good that may be done, and has been done in Tinnevely, by the employment of heathen schoolmasters, where others were not to be had, in teaching the Scriptures under missionary supervision.

And I would place next in importance the practice, already described, of laying the foundation of a Native Church by the simple education of the lower classes with the Scriptures in their own language as the text-book. I can never cease to regret that a glorious opportunity has been lost by our Government in India of encouraging voluntary Bible instruction, both in the vernacular and English, in all their schools. As Mr. Venn, in his far-seeing wisdom, once remarked, the first three chapters of Genesis would alone have availed to disabuse the Native mind of their most fatal errors in science, religion, and morality. It is a mistake, on the other hand, to suppose that in order to maintain the primary necessity for Christian education in our Missions, we must disparage public preaching. The systematic and determined way in which itinerant preaching was carried on in North Tinnevely by Ragland, Fenn, and Meadows, is a proof that both these methods will succeed and bear fruit, according to the faith of the workers.

A third great merit of our Tinnevely work has been the extent to which Tamil, rather than English, has been the medium of intercourse. Probably it was from observing in Tinnevely the value of a familiar acquaintance with the speech of the people to whom a missionary is sent, that the Madras Committee afterwards accepted the proposal of Noble and Fox that their knowledge of Telugu should be tested by competent examiners, as is done in the case of the English civilians.

I believe this has since been made a general rule. Its importance may be better estimated by observing what followed where a contrary system prevailed, as in Ceylon, and parts of Africa, where perhaps it prevails still, as the Negroes are so fond of picking up broken English, rather than maintaining their own language.

A fourth advantage has also sprung from this source, in the greater facility of obtaining a well-qualified Native pastorate, untainted with that miserable weakness for aping the social habits of the dominant race, and consequent discontent with a Native scale of salary, which has so often troubled our Missions. It may be added, too, in this connection, that we cannot expect really good and idiomatic translations or compositions till they are made by the translator in his own language.

Hence, too, and the last that I shall specify, the crowning beauty of Tamil Christianity, that it is as yet so comparatively free from the very great mistake of confounding Christianity with what is only Englishness. It might have been thought that ordinary common sense would have prevented any one from supposing that what suits England could possibly suit India, and that the social habits necessary in our northern climate could be desirable for Natives of the tropics, yet unhappily so it has come to pass.

Let us see how it has fared in some of those matters in which the superiority of Native ideas and habits, as regards suitability to the country, is specially conspicuous, and yet nevertheless, either through English conceit or Indian weakness, the former has been made to give way to the latter.

In language, all the Indian alphabets have been framed on the principle of the Sanskrit Devanāgarī. The peculiar merit of this is that it is founded on correct and scientific knowledge of the structure of the organs of speech, beginning from the guttural, and proceeding to the labial sounds. Every sound is expressed by a distinct and invariable letter, the first vowel is inherent in every consonant, and thus, to a great extent, writing is syllabic, and definite rules are given for blending certain letters when they meet, so as to suit the smoothness and harmony of the diction. Thus every letter has its own sound, and no two sounds can be expressed by the same letter. In contrast to this, the Roman alphabet, now used for our language, is, perhaps, the worst in the world; yet has it come to pass that a system of writing Hindustani in Roman characters has been introduced in North India, and many books are actually printed and published in it.

Next, as to dress. What could be better for the country than that which we found actually in use? A Tamil lady, for instance, can clothe herself gracefully, becomingly, and modestly in one single cloth, which may vary in cost from simple cotton to silken brocade. The Telugu and Canarese women supplement this by a neat jacket with short sleeves. Why should it be thought an improvement to substitute our English fashions, requiring some twenty or thirty different garments to complete a lady's attire, the fashion of which changes about twice a year? When I was in Tinnevely the one ordained Native



Nāttayar, or country priest, as he was called, dressed like any other respectable Tamilian, in white. On the western coast also there were many high-caste Roman Catholic Natives, who dressed pretty much as their heathen fellow-countrymen, except in the absence of heathen marks on the person.

But the worst change of all is that which concerns their food and drink; it is to be feared that many have thought that civilization requires them to eat beef and drink stimulants, and that to give a dinner in English style is one of the clearest proofs of social advancement. I do not suppose that absurdity has yet reached our Christian Natives, but I fear it has some of the wealthy Hindus, who have had enough English education in our Government colleges to deaden all their own religious scruples, while confirming them in contempt of Christianity.

In August, 1830, less than two years after my arrival in Tinnevely, I left it, never to see it again; but during that time I learned several useful lessons, which have not been forgotten since. I learned experimentally the immense value of a Protestant Mission in a heathen land. I saw the change it speedily makes among a race of idolaters and devil-worshippers, especially among the lower orders, when it is not counteracted by the pride and obstinacy of caste and priesthood, as among Brahmins and the upper classes of Sudras. Then I saw its value as a check upon immorality and ungodliness among our own countrymen, and in maintaining, to some extent, the sanctity of those two most precious ordinances, the Sabbath and the sanctuary. I saw, too, in my official capacity, how the oppression of the poor, and extortions practised by our Native subordinate officials, were, to some extent, restrained by the presence of a Christian catechist or schoolmaster in the village. The Tahsseldars and village accountants well know that through these channels truth can find its way to the missionary, and through him to the collector, who is also chief magistrate, and the judge, especially if these functionaries are in Christian sympathy with the Pādiri. No doubt there were occasions when the Native propensities to litigation and deceit would appear in the tactics of the Christian villagers, and an attempt be made to abuse the indirect influence of the missionary for their own party purposes; still, the missionary had means of ascertaining local facts, far superior to any available to our English officials. I had learned also to regard with respect the intellectual and moral capabilities of the Tamil people, as evidenced in specimens from among even the illiterate castes, such as the Marava, Shanar, and even Paria, or Pallen. Under Christian education and Christian faith many of these have become able preachers and consistent Christians as catechists, and even ordained ministers. In Tinnevely, as already said, education has not been so much restricted to the Brahmins as in more northern parts of India. The Tamil language is capable of great logical exactness and poetic beauty, and I found that a large number of classical works still exist in the very durable form of the Olai or palm leaf MSS. preserved from the times of the Buddhist authors; among these the classical Tamil gram-

mar, *Nannūl*, is a marvellous specimen of terseness, precision, and lucidity. Like all Native Indian writings, it is metrical, and accompanied with a prose comment. One of my Cutcherry writers, by name Christian Pillai, was the son of the Native clergyman, Nattāyer, country priest, who, in connection with the S.P.G., officiated among their congregations at times. This worthy old man, speaking of their literature, said to me that European gentlemen could hardly get much acquaintance with it without defilement. My own experience confirmed his remark. At the same time much good social morality and correct views of human nature are to be found in the old writings. The poetical faculty of the people has since been turned to good account, in the composition of Christian hymns adapted to Tamil music and modes of expression.

I cannot take leave of Tinnevely without earnestly recommending to all who wish to know more about India in general, and the Dravidian races in particular, Bishop Caldwell's *History of Tinnevely*, a marvel of succinctness, and a model for all historians, as to laborious and accurate research, exactness as to facts, and brevity. H. S.

### AN APOSTLE'S HOPE.

*Substance of an Address to the District Secretaries of the Church Missionary Society at Cannon Street Hotel, May 7, 1885.*

BY THE REV. H. A. FAVELL, M.A.,  
*Vicar of St. Mark's, Sheffield.*



WILL read parts of the fifteenth and sixteenth verses of 2 Cor. x.: "Having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, to preach the Gospel in the regions beyond you."

The words tell of an Apostle's hope. How wide and lofty must have been the hope which thrilled the soul, and sustained the heroism of the Apostles, the heroes and regenerators of society; which enabled them to prosecute their undertaking in the face of scorn, neglect, and persecution even to the death!

One portion of the hope, by no means the whole of it, is expressed in the verse we read. It related to the "regions beyond." We need not enter into the contrast St. Paul draws, between the self-restraint he practised, "not boasting in other men's labours," and the habit of Judaizing teachers to trespass within his sphere. We are more concerned to think of the Apostle's "rule" as extending from Jerusalem to Illyricum. He had advanced as far as Corinth, proclaiming, like a herald, his message. He did not think of well-earned rest, or tarry for complete success to crown his toils. His life, his thought, his hope was towards the "regions beyond." Before him these seemed to rise in their vastness and blackness. He yearned to urge forward his advance. He might visit the world's metropolis; but this would only be in passing, as he journeyed where the night was blackest and

the need greatest. Still, as the Apostle thought of the strange peoples and unknown customs, he planned no alteration of his message, or change in his methods. He had come as far as unto Corinth in the Gospel of Christ; his hope was to preach the same Gospel in the regions beyond, with full confidence in its sufficiency and power.

Such was one portion of an Apostle's hope. We realize at once, it resulted from his possession of the mind of Christ. We hear his voice still saying to us, "Let this mind be in you which was also in Christ Jesus;" "Be ye followers of me even as I also am of Christ." If we are to be apostolic men, successors of the Apostles not by any mere manual act, but sharers of their plans, their hopes, their heroism, our schemes, like theirs, must be laid for the "regions beyond."

Yet, as an object in the immediate foreground, though small in itself, suffices to block a distant view, and hides alike the mountain peak or deep-sunk tarn, so do not we, the parochial clergy (who form the majority at this gathering) find it even more difficult to keep clearly before us the "regions beyond"? There are so many things in the "region around" us to engage and rivet our attention. In many parishes the difficulty of keeping up existing machinery seems each year to increase. Schools demand larger expenditure, fabrics constant repair, the hard problems of poverty fuller solution. In all parishes, amid the controversies of faith, and the attractions of the world, there is an urgent need for more frequent and reverent services; while the anxious questions whether the attendance at divine service and the Holy Communion shows an increase in numbers, and, what is of far more importance, in spirituality, may well claim almost to engross a pastor's energies and interests. And, let us admit, the world can appreciate and commend the pastor who is absorbed in the "regions around" him, while it cannot appreciate the zeal which yearns for the "regions beyond." If the interest in the former is distinctly human, an honour to our nature, the desire for the other is essentially Christlike and divine, an evidence of our new birth by the Holy Spirit. As we were well reminded on Tuesday [in the Annual Report read in Exeter Hall], the evangelization of the world was the one last charge of the risen Saviour to His Church. To this all other aims are to be subsidiary. We cannot, we must not, rest contented with mere parochial success if we are apostolic, Christlike men; not with thronged churches, large communions, stately fabrics; not even with individual souls truly turned from darkness to light, for when God enlightens a human soul, His purpose is that it may shine and relieve the darkness around. All such success must still be a means to a further end, that end to be found in the "regions beyond," in the extension of the Redeemer's Kingdom, and the emancipation of those who are yet slaves sitting in darkness and the shadow of death.

As we think of the "regions beyond," do they not, by reason of our clearer knowledge, seem as vast or vaster, as dark or darker than they appeared to St. Paul? How many a missionary alone, amid thousands of heathen, must be ready to say with Dr. Bruce of his

work in Persia, "I am not reaping the harvest, I am not sowing the seed; I am scarcely even ploughing the field; I am only gathering out the stones." Still vast and dark though the regions are, we do not plan change of tactics, or novelty of message. We realize that our work is not geographic survey, or civilizing influence, or even ecclesiastical organization, however these may result from our efforts. But our one work in the future, as in the past, is to preach the Gospel of Christ—Christ, the revelation of the Father, the Ideal of humanity, the Resurrection and the Life.

One portion of the Apostle's hope remains unnoticed. We have considered it as relating to the regions beyond, and thrilled by the Gospel of Christ. Now remark it as based upon the enlarged faith of his converts: "Having hope, when your faith is increased, we shall be enlarged by you to preach the Gospel in the regions beyond." We must not pause to ask the aspect in which St. Paul was thus dependent on his converts. It is sufficient for our purpose to remark, an Apostle could only advance as the consequence of the increased faith of his converts. And the progress of Christian Missions, the Church's progress, in any true sense, is dependent on the growing faith of her children. The clergy cannot maintain or develop missionary schemes by themselves, apart from the faith and zeal of their people. We heard on Tuesday the great need for reinforcements in fields already occupied, for extension into new regions, for increased income to meet growing expenses. The supply for these necessities can only come from the increased faith of Christian people. And what can we parochial clergy do to achieve this result? I leave for others to speak, in the discussion which is to follow, of details in plan and effort. The opening address at least should seek to grasp great principles.

Therefore let us remind ourselves of the awful, blessed truth that, speaking generally, the spirituality of the pastor is the level of the spirituality of the people.

Would we desire increased faith amongst our flocks, we must ourselves tarry more at the cross, and gaze more into the wounds of our Saviour, and enter more into His purpose. Then, with burning hearts and words, we shall go forth to fire the hearts of our people with missionary zeal and enthusiasm. Then the closing words of the Report will be no mere eloquent picture of a fervent heart, but the actual record of missionary advance, "When the clergy shall watch the movements of Christ's army as they watch those of the armies of the Queen, and tell the news from their pulpits, not in a ten minutes' conclusion to an annual sermon, but as current events of deepest interest to the Church of God; when they shall set forth Christ's great commission to His people with such personal conviction that their hearers catch their own enthusiasm;—then will the voice of the Church agree with the voice of the Church's Lord, and from parishes and congregations and Sunday-schools and families throughout the land will come the word of command to the Committee, 'Go forward! is not the Lord gone out before thee?'" May the Lord hasten that day in His own time!

## FOURAH BAY COLLEGE, SIERRA LEONE.

ADDRESS DELIVERED BY THE REV. FRANK NEVILL, M.A., PRINCIPAL, AT  
THE REOPENING OF THE COLLEGE, FEB. 2ND, 1885.



IN the short address which I propose delivering this morning, three points will be chiefly prominent, connected with the feelings of thankfulness, responsibility, hope.

In the first place, we who are met here to-day cannot help looking back for a little with thankfulness for all the work that has been done here in times past. It is now nearly fifty-eight years ago since the institution which existed at Leicester for the training of Native teachers was removed to this place. At Michaelmas, 1826, in the house adjoining, there were six African youths anxious to be trained as Native ministers. It is hardly necessary for me to remind you that one among them was the present Bishop of the Niger, Samuel Crowther.

But from those early days of an almost past generation we come to the date 1845, when in the February of that year the foundation of the present building was laid by the then Lieutenant-Governor Fergusson. So that to-day we have reached our Fortieth Anniversary. From that day to this, hard work and steady progress have marked the history of the colony and the College; and I believe that I may truly say that the position which the colony now holds is due very largely to the work which has been done here. It is impossible to believe that the influence of the pastors who were trained and sent out from this College has been lost; their living presence with us to-day is a proof that the spiritual, moral, and intellectual progress of the colony rests with them in the influence they can bring to bear on the rising generations in the parishes committed to their charge. I can hardly with sufficient justice mention the names of the various Principals and tutors of the College who have done good and lasting work here. To me they are but names, to you they are living realities—fathers of your faith—and some of them are now numbered in the cloud of witnesses who watch the contest of your faith from around the throne of God. Amongst them first is the Rev. E. Jones, whose memorial tablet in

Kissey Road Church reminds you that for twenty years he worked here. Then for a time the College was closed, till Mr. Hamilton reopened it, assisted by Mr. Reichardt and Mr. Williams, in preparation for the arrival of Mr. Alcock as Principal. After his time the College was again closed till in 1870, when Mr. Sunter was appointed. Perhaps the most important event in the history of the College, next to its foundation, was its affiliation to Durham University in 1876. The last name to be mentioned of those who have worked here is Rev. C. L. Reichardt, to whose memory the tablet in the lecture-room has been fittingly erected.

It seems to have been the fate of the College that between the reigns of its successive Principals there should have been interregnums of longer or shorter duration. It is now more than two years since Mr. Sunter resigned, and for the last few months the work of the College has absolutely ceased. Yet, in spite of all reverses incidental to such a work as this, we must feel thankful for all the good which has spread out from this place; seeing how certain it is that the good has abundantly prevailed in all directions.

But standing here as we do to-day, we cannot help feeling very strongly the sense of responsibility laid upon us. Work has ceased; work is to recommence. But in what direction? It is well known that two forces acting at an angle upon a given point will produce a resultant in a third direction, and I think the illustration will hold good here.

On the one side we have the original intention of the founders of the College; on the other side we have the existence of the affiliation scheme, which has lately been found not to have been acting in the same direction with the original force. Yet I cannot see why there should not be a resultant of permanent good from these two forces.

We have, in the first place, the original intention of the founders, i.e. the C.M.S. This College is first of all to be a training-place for missionaries. Boys are being constantly selected from

the surrounding villages and prepared, at the expense of the Society, in the Grammar School for missionary work. To these boys, on their attaining years of discretion, and to such other competitors as may present themselves, the Society now offers annually two scholarships on the distinct agreement that at the close of their career they will undertake missionary work in any sphere to which they may be appointed.

This is a modification of the late scholarship system under the Durham affiliation scheme. I have been led to limit these particular scholarships to students who will prepare for missionary work in connection with the C.M.S., from the consideration of the fact that these scholarships are taken from funds collected absolutely and entirely for missionary purposes, and collected often with much self-denial on the part of some of the poorest of our Church members in England.

But Fourah Bay College is still affiliated to Durham University. Our scholars, therefore, will be trained in connection with the Durham course of studies. And the College is still open for the admission of all students who are anxious to obtain a University degree, and who are in a position to pay for it themselves.

It has been felt that Sierra Leone ought to be the centre of University education for the West Coast of Africa, and it is stated that no other places have such capacities for this purpose as Freetown and Fourah Bay College. But the Colony of Sierra Leone is no longer a mere struggling babe requiring the same careful nursing from the mother country which her younger children demand. The Sierra Leone Church and Colony have a vigorous existence, and I beg leave to bring before you what I consider is the responsibility of the Colony with regard to University education. There is but little doubt that the C.M.S. would gladly incorporate with its work here the foundation of independent scholarships for the encouragement of higher education and for the advancement of pupils whose attainments give promise of usefulness in promoting the prosperity of the Colony. But it can hardly be expected that England, which is daily groaning under the burden of a compulsory Education Act, will subscribe for the founda-

tion of scholarships for higher education in a colony as prosperous as Sierra Leone, though at present, in common with the rest of the world, it complains of depression of trade. Again, on the other hand, no one who knows the competition which the Church of England has to meet, with religious denominations of all kinds in the mother country, will expect its several branches labouring in the missionary cause to devote their funds to the encouragement of a higher education which shall be independent hereafter of the objects which the Church of England and the Church Missionary Society have in view.

In the great home Universities men of all religious beliefs work harmoniously side by side, for the advancement of knowledge and the increase of the prosperity of the nation, and I see no reason why, as time goes on, the same state of things should not exist even in Fourah Bay College. But the responsibility of providing the necessary foundation for such a position rests with all members of the Colony, and not with the C.M.S.

But let me return to our responsibilities with regard to missionary work. We open the College to-day with four students, all of whom have willingly pledged themselves to undertake missionary work at the close of their stay here; and all of them (curiously about the same age of twenty-two years) are old enough to understand the position which they now take up. It is not a career which gives promise of future renown, nor is it to be entered upon as a means of personal advancement. The life of a missionary is one in which he will have to face much hard work, much patient perseverance, much apparent failure, probably absence of adequate commendation (as it may seem to him) even from those to whom he looks to approve the work he has been appointed by them to do. But yet can it be truly maintained that, in any sense, these four men answer the responsibility of the Sierra Leone Church with regard to the missionary field?

It has been said lately, and with alas! too much truth, that England seems to occupy foreign lands only with the intention of increasing her own prosperity at their expense. But, whatever England does as a nation, there are millions in the Church of

England who do feel their responsibility with regard to the spiritual and moral condition of those countries with which they come into contact through commercial enterprise.

But I venture to ask you to-day, is the Sierra Leone Church alive to its responsibilities? For I read that the Committee of the C.M.S. are still making appeals for men to work in the wide regions behind Sierra Leone, with millions of both Mohammedans and heathen. I quote further from the *C.M. Intelligencer*, "When is the Yoruba country to be evangelized? Plans formed years ago by Townsend and Hinderer never carried out, invitations from kings and chiefs never responded to, the Romanist missionaries gone forward, and we still hanging back. The Berlin Conference has happily confirmed England's predominance on the Niger and Binné. Our trade has gone up hundreds of miles. Bishop Crowther has done what he could with very weak instruments. Archdeacon Johnson feels almost forsaken up at Lokoja. There is work for a dozen good men on these rivers."

Where are these dozen good men to come from? I think there is little doubt the answer ought to be, "From Sierra Leone and Lagos." We ought to be able to send word to the C. M. Committee that they need not appeal for white men, for that the dozen good men have offered themselves here in the Sierra Leone Church, and that the Sierra Leone Church is prepared to support them; and yet at present the one scholarship offered for the training of a man for the Niger is vacant. I trust that before long some man will come forward willing to enter on a part of that great work which lies waiting before us.

The history of the Christian Church teaches us one great practical lesson which must never be lost sight of, that a living, spiritual religion exists only where there is conflict. Christianity is essentially a fighting religion: not in the sense in which Mohammedanism is, for our warfare is against the subtleties of evil thoughts and the practices of evil men. Unless we are fighting for the truth against the errors of false doctrine and unbelief, or unless we are fighting against the great world of evil which lies all about us, there is very

great danger that our Christianity will become formalism, and our love the very beating of the pulse of death.

What is it which, in so many ages and so many countries, has made the lives of men so vigorous and active? It is the combat with error and infidelity, with scepticism and hatred of the truth. I am told that as yet the spirit of infidelity has not touched the Sierra Leone Church, and for this there is much to be deeply thankful. But the Church must look to itself to preserve its vitality by feeling and responding to the cry for help which rises up ever to the very throne of God—the cry of those who in every land "seek after God, if haply they may feel after Him and find Him." Wherever there is a sense of personal blessing and religious joy there must be some desire that others should receive the like benefits, and where there is no such going out of the heart in love to others the Church is dead. Thank God, the Church in Sierra Leone is not dead, it does feel the benefits it has received through the Gospel of our Lord Jesus Christ; but I think that I am right in saying that no Church of any age has ever been fully alive to its responsibilities, or has ever perfectly fulfilled them. You will therefore, I am sure, every one of you heartily respond to my earnest wish when I say that I desire that every member of the Church of Christ here in Freetown should feel the responsibility of missionary work.

You have not to fight against infidelity in any open form; if therefore you would preserve a vital Christianity, fight against the misery and sin which still make many parts of your country full of darkness and hopelessness. Extend the efforts you are at present putting forth, and enable us to send out well-qualified men, who shall, with power and effect, cause the light of truth to shine, so that our Father in heaven may everywhere be glorified.

There is, however, another most important feature of educational work, which I hope may find a permanent place in this building. I mean the preparation of schoolmasters for elementary education.

I have said that England groans under the burden of a tax for compulsory education. England always does groan; but there is no doubt that year by year

the benefits of compulsory education will become more manifest. The benefits of such education are already abundantly recognized by the working-classes themselves, for it is with a kind of half-apology that men and women now confess that they are unable to read or write.

Now, as the principles of elementary education advance, the preparation of fit teachers must keep pace with them. In England large training colleges exist, where men and women spend two or three years, in order to qualify themselves for the work.

At one of these Colleges I was informed that all the students in their last year, except two, had already been appointed to schools, even before the close of their preparation time. And it is becoming now a very difficult matter for any teacher who has not been at one of these training colleges to obtain a situation of responsibility in our elementary schools.

I am informed that Mr. Gollmer, at Lagos, has a branch of his work of this nature. There is plenty of room for it also in Sierra Leone, for the elementary schools do not by any means earn the full amount granted by the Government. And I feel that if the various school-managers will co-operate with us here we shall very soon be able to send out men of certificated ability to work amongst the children of the colony.

Such is the general prospect of the work lying before us, and our responsibility with regard to it.

But we have hope. Hope is the very soul of effort. It is prompted by hope that the student searches into the secrets of nature; it is fired by hope that the soldier presses forward to the front of the battle; it is inspired by hope that men of all ages and climes have left behind them the old landmarks and surroundings, and have gone forth at the call of God, not knowing whither they went. It is with the hand of hope fast clinging to the anchor of the soul, which is sure and steadfast, that the Christian holds on amidst the storms and tempests of life. And it is with the hope of good work to come that we ask you to rejoice with us to-day.

But over and over again, like the refrain of some solemn hymn, I have

heard those words of our Saviour. "Every plant, which My Heavenly Father hath not planted, shall be rooted up."

And He was speaking of those who were the teachers of the people, and the leaders of thought and religion. I would have you, therefore, not only rejoice with us in our hope, but pray also that our hope may not be ill-founded—pray that the work planted may be planted of God. Better would it be, as it seems to us, that bad work should be rooted up at once and burnt; but it is not so. In God's economy the plants will have to be left to grow till the harvest. Pray, therefore, that the work may be God-planted work, which in some sense, as with St. Peter's confession of old, may become the foundation of churches yet unborn. Pray as we do in the Collect for John Baptist's Day, "Almighty God, by whose providence Thy servant John Baptist was wonderfully born, and sent to prepare the way of Thy Son our Saviour, by preaching of repentance; make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through Jesus Christ our Lord."

It is our hope that men will go forth from this place in something of the spirit of John Baptist, who shall by preaching of repentance, by boldly rebuking vice, by constantly speaking the truth, by patiently suffering for the truth's sake, raise the standard of Christian piety and morality throughout the Colony and the neighbouring countries.

We have hope. In ten years, if we are spared so long, we shall enter on the jubilee of the founding of this building. Is it too much to hope that by that time we shall have fifty men here to commemorate the anniversary? After all it is but a very modest hope, considering the enormous field of work which lies about us on every hand; but it is a hope which, supported by your prayers and sympathy, will doubtless be realized.

With these few words I would invite your hearty co-operation.

Thankfulness, responsibility, and hope are our motto words for to-day.



## BREADFRUIT CHURCH, LAGOS.

[OUR December number contained a letter from the Rev. C. H. V. Gollmer, describing a spiritual awakening among the African Christians at Christ Church, Lagos. In that letter he called the movement "a wave of blessing passing over from Breadfruit." The Annual Letter of the African pastor of St. Paul's, Breadfruit, has now been received, and gives deeply interesting particulars, which will be read with much interest, and we trust also with prayer for those who received blessing, that their religion may not be merely emotional, but the work of the Holy Spirit both in heart and in life.]

*Rev. James Johnson's Report.*

*Breadfruit, Jan., 1885.*

**R**EFERRING in my last Annual Letter to the only three cases of sin-conviction and penitence, and to some other indications of the Holy Spirit's work which came under my notice in 1883, in connection with the work in the Breadfruit Church and district, I asked, in no grumbling spirit, however, What are these amongst so many that stand in need of conversion? Now it is my privilege to say, "The Lord hath put a new song in my mouth, even praise unto our God." Power went out from the Lord in the course of the past year for the conversion of sinners, and for the revival and refreshment of spiritual life in believers. The conversions with which we were favoured did indeed not generally occur among that class of sinners whose need of them is very prominent, and for whom we had specially desired it, but chiefly amongst Christians of outwardly decent lives, of whom it had not been suspected that they had not crossed the threshold of conversion, and not entered into Christ, in whom they professed to have believed, and whose children they had been wont to regard themselves, and to be regarded, and amongst children whose character is yet to be formed; but they were none the less grateful. We are thankful for them because of the life and power they promise to give to the Church, and we regard them as harbingers of a rich harvest to be had from amongst professing Christians of openly profane lives and others, and from amongst Mohammedans and heathens.

The work began in this way. On a certain day in New Year's week, 1884, sitting in the front veranda of my house, I invited a young man—who, passing by, had saluted me, and who, suspended from Church fellowship some years ago for adultery, had fallen into

polygamy, and shown no desire to amend his life, though he had had the warnings of trouble repeatedly, but was evidently getting worse and worse—for spiritual conversation. He accepted my invitation, and walked up to me. The conversation we had together showed me that he had the wrongest notion possible of conversion; that he had never been converted at all, though he had regarded himself, and others had regarded him, as a good Christian; and that he had been wrongly described as a backslider. The question suggested itself to me at once, How many may there be in the Church like this man, whose views of Christianity and whose notions of conversion are so contrary to the teaching of Scripture, and who are assuredly not members of Christ, though they call themselves Christians, and we call them so, too; and who are unsaved, while they sing with others, "Safe in the arms of Jesus," &c. &c. I happened to be reading at the time the Rev. Mr. Haslam's interesting book, *From Death into Life*—the gift, amongst others, of a Mr. Miles, of West Hill, Highgate, London, whose family and himself have always interested themselves in my work and myself, and given me much valuable help—and was much impressed with the stories of conversions therein told; and I asked myself, Why have we not been blessed with conversions in our Church work, as Mr. Haslam has been?

At once, the idea of special conversion-meetings suggested itself to me, and I resolved upon them. In the evening of Sunday, the 27th of January, when I announced a meeting in the week with the special object of promoting conversion, the Rev. J. Hamilton, who had come out on a special mission from the C.M.S. to the Niger Mission, preached for me. As if it had been by a special request of mine, his subject was "Conversion," based on Acts xvi.

30, though he had known nothing of my arrangements, and it was a telling and helpful sermon. The week was one of special personal and individual interviews with confirmation candidates, and it afforded me a very suitable opportunity for gauging their knowledge of, and experimental acquaintance with, Christianity, and urging on them the great questions, Art thou saved? Art thou in Christ? or art thou away from Him? Out of ninety-six, there were only six cases of conversion and a conscious sense of pardon through Christ. Of the rest, some seemed to have some sense of sin, but of a feeble and an inactive description; and others seemed not to have any consciousness of sin at all. A few of the former depended upon legal or sacramental justification for acceptance with God, and others stood in need of pardon, and a sense of it.

We had three or four meetings every week, beginning from January 28th, and, with very few intermissions, running on to June 5th, when we wound up with a well-attended thanksgiving-meeting. The people were divided into sections, and separate meetings were held, with and for each section, from time to time. Elderly and old men were met with separately from elderly and old women, young men from young women, and children at school were grouped together. The curate and myself, assisted now and again by the catechist, Mr. J.S. Williams, of Itolo, had the addresses between us, and a few elderly Christians, men and women, who had been long in Christ, generally led us in prayer. The prayers were generally very earnest and affecting; one by a female member, on a certain evening, was most helpful to us all, and especially to those seeking for peace with God. Our female helpers were very serviceable to us. Besides assisting with prayers at the meeting, they diligently made use of such opportunities as they had, at home and elsewhere, to help to remove doubts and perplexities from those men or women who laboured under them, and applied to them for assistance.

Our meetings received help during their continuance from sermons on Sundays, time after time, on the great subjects of "Forgiveness," "Salvation," and "Peace with God," and from a free distribution of copies of the Yoruba translation of the book entitled *Heavenly*

*Crumbs*, and of an English tract, *A Saviour for you*, amongst anxious souls and others who professed a desire to follow Christ. Other Churches indirectly lent us their aid, from sermons preached at them at services and from addresses at meetings, at which one or other of our anxious friends, or of those who needed awakening, was present.

There was only one case of excitement at our meetings, and this was of a young woman, who shouted, "Glory to God for pardon and peace through Christ!" Meetings were always of a quiet, and, generally, of a solemn and an impressive character. I sometimes noticed attendants leaving the room and the grounds without uttering even a whisper to one another, or caring to do so, all being, to all appearance, more or less taken up with the great question, "Am I saved, or am I not?" On one occasion, when it was very close to the confirmation-day, addressing the candidates, I spoke on the unutterable folly of paying attention to, or concerning themselves about, coming to the confirmation service with very fine dresses, whilst their souls remained uncovered with Christ's righteousness, and the worthlessness of a confirmation with the heart unconverted. Some of them, young women, were heard to say, afterwards, "The pastor does not know what possesses our minds now, and what we are anxious for. Who cares about dress now? What is that to the great question of a present salvation through Christ? It is this we want now, and care for!"

I do not remember when before I addressed a confirmation preparation-meeting pervaded with so much solemnity and seriousness as that of these candidates, which was held a day before the confirmation service. The Holy Spirit vouchsafed His presence and His services, and the meeting was blessed to the conversion of some of them.

It was our practice to request, night after night, at the close of our meetings, those who received at each meeting the blessings of peace with God and conversion, and were resting in Jesus, to signify this by standing up, warning them against self-deception, and the sin and danger of it, in a matter of so great a moment to themselves. Sometimes two, or three, or four, and other times five or six, or more, would stand up. At one time it seemed that our young

men gave more attention to the matter than our young women, as they attended their meetings better; and those of them who stood up, meeting after meeting, were proportionately more, and increased steadily; but, later on, the young women became more serious, thoughtful, earnest, and anxious, and the number of them who professed, meeting after meeting, to have received forgiveness and found peace with God, and to have a conscious sense thereof, rose fast, and at last was nearly double of that of the young men. Elderly and old men did not attend their meetings in large numbers. Converts among them were very few, and from these few it was easy to see how ignorant they generally were of the doctrine of forgiveness and peace with God, conversion, and a present salvation, and how difficult it often is for people in age to turn and serve their God in real earnest. The meetings of elderly and old women were better attended, and the result was greater.

The circumstance of one or two of our school-girls attending some of our meetings for adults, and professing to receive the grace of forgiveness and conversion, led me to think of having special children's meetings. These were held once a week at least, both at the Breadfruit and at the Itolo schoolrooms. From the beginning to the end they were generally well attended. The children listened to short Gospel addresses, illustrated with suitable anecdotes, with attention, eagerness, and earnestness. Several had the help of parents at home, who prayed often with them, and spoke to them. Others would sometimes come up to me and ask me to pray with and for them, that they might obtain forgiveness of their sins and find peace with God.

We had a general thanksgiving meeting on June 5th, when 230 persons came forward to give thanks to God for the blessing of forgiveness, and peace and conversion, and of revival, bestowed upon them at or from our meetings. Those who professed to have received forgiveness and peace were thirty-seven men, sixty-seven women, fifty-nine boys, and forty-three girls; and those that professed to have received the blessing of revival, four men and twenty women. It was a most interesting and instructive sight to see men and women of fifty and sixty, and children of nine and thirteen,

unite their voices together in praises to God for the blessing of peace with Him, and the joy that flows from it bestowed on them alike.

In regard to juvenile conversions, I may remark that, though it is now fully twenty-six years since I began to teach and preach in connection with the C.M.S., it was never my privilege to note them down before, as a result to my work, though I much longed for it; and though for a long while at Sierra Leone, my own native place, I had a special children's Bible-class, apart from Bible-teaching at school, and freed from the obstructions school work with its irritations and disciplinary punishments often places in the way of purely spiritual work. Over and over, in my Annual Reports or Letters, did I express my regret at the want of this result. Often did I read those of fellow-catechists and ministers, with the object of finding out whether they were more favoured than myself in this particular; but I noticed no indication of this. I believe one reason for the failure hitherto was, that though there was much Bible-teaching, conversion was not much directly aimed at and steadily kept in view. A fair or an accurate knowledge of Scripture facts, together with a fair character, had too readily satisfied us, and yet Scripture has been written for us with a higher aim; teaching had not been sufficiently pointed and direct; that feeling of friendliness and confidence, which would encourage and embolden anxious children, and especially those who have not parental help altogether, or one of an adequate character, to bring cases of conscience to their pastor or master, and which would put the latter in a fair position to know the state of their minds, sympathize with them, and help them, had not existed. Acquaintance with Scripture had not been familiar, and interest in the reading of it had not been produced; and, indeed, it was a fact that by far the greater portion of our Bible-class scholars did not really love their Bible lessons or appreciate them any more than they did their other lessons; no special or well-sustained effort had been made to make the Scriptures very interesting to youthful minds, and there had been too much effort at sowing, whenever sowing was done, and too little at gathering in.

I do not lose sight of the fact that conversion is the especial work of the Holy Spirit, and not the result of any human arrangement or effort; but it is undeniable that He works by means, and the means employed need be suitable to the end aimed at, in order to His condescending to sanctify and bless the use of it. I am thankful to have been enabled to discover these defects, drawbacks, and hindrances, and hope myself and my fellow-labourers are all become the wiser for it. There has been a marked change in the general conduct of our school-children, which has shown the reality of the work going on among them. The elder boys, about eighteen of them, have had, since February last, of their own accord, short meetings for prayer, the reading of Scripture, and exhortation, three times a week, among themselves during recess hour, one of themselves leading them. They have raised a fund among themselves, from which, according to their little power, they give contributions to the Native Pastorate Fund, the Bible Society, and the Lagos Church Missions, and relief to some needy and sick Church members, and help, in the shape of clothing, to poorer school-fellows. The elder and smaller girls, about thirty in number, have a similar meeting among themselves twice every week, in the afternoon. One of their number leads the meetings, and they have the voluntary supervision of two elderly female communicants, who give their motherly help. The conduct of the children at school has been generally very good. I had never seen so much interest taken by them in their Bible lessons, or such love for the Word, as I see now; and I had myself never conducted my Bible-classes of those children with so much real pleasure and satisfaction as I do now. The fact that some of them would leave school at the end of the year for higher places of learning, or to enter into business, or learn some profession, made me very anxious that we should close the year with a higher sense of God's love, of the obligations of the Christian life, and of the value of a sound Christian character. Circumstances sometimes contributed to increase this anxiety. The wish was strong that they might not disappoint us, as others have done.

Young men and young women have, some of them, of their own accord,

weekly meetings for prayer and mutual encouragement. Amongst older women there has been since the first week in the past year an additional voluntary weekly prayer-meeting to the three or four that had existed. The last Good Friday was about the best observed of the kind since my knowledge of this district. Much solemnity pervaded our service on that day, and I have reason to believe that, accepting advice, John xix. was read and prayed over by many on that day at home. There was much quietness about the district. It was almost impossible for one who had known how that day used to be observed here before not to have been struck with the difference.

These things call loudly for praise to our God. But I should remark that with many of those who professed conversion and revival, I did not notice as a result of the Spirit's work a greater desire to help in the good cause, to contribute liberally towards Church and Mission work, and to make a more diligent and regular use of the public means of grace. Converts want to rise to a higher sense of their duty; the work of grace in the soul needs a steady development, and we need to learn that services to God and helps to His cause aid development.

Besides dividing the younger people into classes under the care of male and female leaders, we have a very timely aid to our work generally in a recent formation of a Young People's Bible Reading Union, of which about 140 of the Breadfruit Church young people and elderly persons are already members.

With new life in the Church, with a real Christianity increasing in extent and in force, we may hope the Christian Church would become a real power for good, and have a large capacity for absorbing our heathen and Mohammedan fellow-inhabitants. I am sure many will pray that it may soon be so with us.

*Communicants.*—The list of communicants shows the number to be last year 512, which was a rise by 66 over that of 1883. Of this number 174 were men and 337 women.

The class of communicants received a considerable addition to it after the confirmation service had on April 10th, by our new Bishop (Ingham), on the occasion of his first visit here in March

last, when he confirmed, amongst many others, ninety-seven members in connection with the Breadfruit Church. The reception of these into communion and full fellowship was made somewhat formal, in order to make the occasion of their first communion more impressive upon them and upon others. They came up in the numbers in which they severally applied for admission into the class of communicants, last of all who desired to communicate, to the table. They had professed to have forgiveness of sins, and peace with God, and to be converted. They were for the most part youthful persons, who on that account deserved to have the sympathies of older Christians. It was expected of all applicants to give evidence of the work of grace in their souls.

*The Confirmation Class.*—This class has been much reduced by large numbers of its members who have been confirmed being received into full fellowship with the Church. It now numbers thirty-six. Attendance at instruction-meetings was pretty fair; great pains were taken, and much diligence employed in teaching them, especially during the period of special preparation for confirmation.

*The Baptismal Class.*—This class numbers forty-four persons for both Breadfruit and Itolo, eight being for the latter place.

*Sunday-school.*—The school was not numerously attended during the year. Desire to learn and interest in the study of the Word are not general. Teachers are not all very regular and punctual always. However, the progress made in the study of the Word was, as far it went, satisfactory. The Christmas examination was generally creditable.

*Evangelistic.*—The movements of the Holy Spirit in the Church, to which I have already alluded, did not reach the dense mass of heathens and Mohammedans among whom we live. District missionary visitors often lamented at meetings the want of conversions as a result to their efforts. Mohammedans cease not to raise their usual objections, and some heathens have added to their own the failure in some Christian children to discharge filial duties to their aged, sick, and needy parents. Some Mohammedans seemed last year to have received impression from the conversa-

tion of visitors; they assisted to contradict and oppose fellow-Mohammedans. Some heathens are promising. There were those who in the course of the year were prevailed upon to come to church and hear sermons. Roman Catholics, who are practically heathens, and idolaters are not neglected. The work amongst Kroo-men has not been as successful as it might have been. The efforts made to assemble them together at church have not been as productive as they might have been. Besides the urgent need of the services of a Kroo-speaking preacher, which we have not yet succeeded to get, to judge from the measure of success which has attended the voluntary labours of a Wesleyan local preacher, whose meetings several of those whom myself and my fellow-labourers have been used to speak to, I need a larger and a more active and persistent help for this work. It is a consolation, however, though no great success is yet had, that the good seed is being sown broadcast on all sides in the district, and that many heathens and Mohammedans have heard and still hear the Word of life.

*Educational.*—The schools continue their useful work. The numbers of pupils in December last at Breadfruit and Itolo were 225 and 110 respectively, being 127 and 64 boys, and 98 and 46 girls, 34 of them being Mohammedans and 50 heathens. The Scripture continues to hold the important place it deserves to hold.

*Pecuniary.*—The receipts were on the whole very good, though gathered in with no small amount of trouble. The total for Breadfruit was 89*l.* 9*s.* 11½*d.*, being 41*l.* 2*s.* 10*d.* over that of 1883; and without 3*l.* Government grant to the school in it, 20*l.* 4*s.* 5*d.* for Itolo. The amount distributed shows 385*l.* 3*s.* 6½*d.* in class-pence and annual subscriptions to the Native Pastorate Fund; 118*l.* 9*s.* 1*d.* in class-pence and school-fees to the School Fund; 112*l.* 13*s.* 1*d.* to the Lagos Church Missions Fund; 44*l.* 2*s.* 10½*d.* for the Bible Society; and the rest for local purposes.

We thank God for the past, pray for pardon for all our sins in connection with His work, and beg to recommend ourselves and our work to your prayers, and those of the friends of the C.M.S., and their Native Churches everywhere, but particularly in Africa.

## THE NEW "HENRY VENN" STEAMER.



T is significant of the rapid progress of affairs in this nineteenth century that events which but a few years ago would have attracted much notice are now passed over almost in silence as everyday occurrences. This state of things is as true of the missionary world as it is of the world around us. Alas! that it should be possible for a missionary world to have its own life, its own cares, joys, and sorrows apart from that great world which it seeks to regenerate, but which as yet looks on it at best with but cold indifference. That the cause of the heathen is the cause of Christ is a fact not yet properly or fully recognized by even that portion of the world which calls itself Christian. Such being the case we must be all the more careful to bring to the notice of our readers an event which may be of much importance to our Niger friends.

It will be remembered that our *Henry Venn* steamer, whose cost was so generously defrayed by the friends of the Society, has, after rendering most valuable service to that Mission, become irreparably damaged. Accordingly the Committee, after consulting our beloved Bishop of the Niger, Bishop Crowther, and our secretary on the Niger, the Rev. J. Hamilton (now Archdeacon of Lagos), and other persons specially qualified to advise the Committee, decided some months ago that it was absolutely necessary to replace the *Henry Venn* by an entirely new steamer. They therefore nominated a committee to carry this decision out, composed of gentlemen of their own body who had some cognizance with the subject and of friends specially invited on account of their technical knowledge and experience of steamers used on tropical rivers. Amongst those so invited we may mention the names of Sir Arthur Cotton, K.C.B., late of the Madras Engineers, and Capt. Poulden, R.N., of the South American Missionary Society. The former gentleman, so well known in the scientific and religious world, had given special attention to the kind of steamer required for the Godavery River in the Madras Presidency, and was able, therefore, to give advice of the most valuable nature. The same firm of marine engineers who were so successful in designing the *Henry Wright* steamer have been employed to design this new *Henry Venn* steamer. Sir A. Cotton very carefully considered the designs and all the various requirements of such a vessel, and finally expressed his unqualified approval of them.

To enable the steamer to carry out the earnest desire of Bishop Crowther and the Committee to send the Gospel yet much further up the Binue River, and to have access at all seasons to the river Stations and through the creeks to the Delta Stations, it was imperative that the steamer should require the least possible amount of water in which she could float and be at the same time safely steered; and wherever she went provide healthy accommodation, well protected from the sun, to the missionaries, who might have to spend many weeks on board of her, and to the captain and the crew. Also her engines must be able to burn either wood or coal and to produce the greatest amount of power with the least weight of machinery and the

smallest consumption of fuel, and yet be so simple in construction that she could be worked efficiently by natives under a European engineer.

These conditions are noted and described in popular language that the generality of our readers may be able to form a correct idea of the engineering difficulties of the problem, and why therefore the steamer will cost the Society, including the charges for sending her out, between 5000*l.* and 6000*l.*

To meet the foregoing conditions the steamer has been constructed of the following description :—To draw not more than two feet of water ; extreme length, ninety feet ; breadth, sixteen feet. With a view to the narrowness of the creeks, to be propelled from the stern by two paddle-wheels, and to be steered by two rudders. To be able to steam ten knots per hour. She has comfortable, airy, roomy cabins on the deck, capable of accommodating six persons. Over the cabins she has a long promenade-deck, which forms a double roof to the cabins, and an awning again over that, so that the cabins will be as much sheltered as is possible from the sun. She is, of course, perfectly flat-bottomed and has no keel. This little vessel has been constructed by Messrs. Ramage Ferguson and Co., of Leith, and was on Friday last taken out of Leith Harbour to have her capabilities tested. Before starting a small party of friends, including the Rev. Dr. Teape, Rev. E. C. Dawson, Sir A. Campbell, Mr. R. L. Stuart, Messrs. Thompson & Son (engineers), Mr. R. W. Felkin, Mr. Obadiah Johnson (brother of Archdeacon Johnson), &c., assembled in her one saloon and solemnly dedicated her to the service of the extension of Christ's kingdom on the Niger by a simple, but very hearty service of praise and prayer. After singing a hymn, the Rev. Robert Lang, the secretary in whose charge are the African Missions, read a few verses from Deut. ix., and forcibly and clearly applied them to the present work, "to possess this land" in the name of the Lord. Prayer was then offered by the Lay Secretary, and by the Rev. Dr. Teape, who pleaded very earnestly that the blessing of the Lord might rest, not only on the work in which the vessel would be employed, but on the dear brethren who would use her, and especially on those who, sick and suffering, might seek rest and shelter in her. The Rev. E. C. Dawson closed with prayer and the doxology.

We must not forget to mention that the builders of the vessel, Messrs. Ramage Ferguson and Co., not only provided the whole party with ample refreshment, but also expressed very heartily the hope that the vessel might long carry out her good work successfully. They moreover had in attendance their own steam-yacht for the use of the ladies, should the sea be rough for a boat constructed for smooth water in a river, and so likely to splash over her low sides and cause alarm, or in case the wind, acting on so large a surface on a flat-bottomed vessel, should make her difficult to steer and so might need help. As it turned out, the sea was rather rough for her, and the ladies accompanied the trial run in the yacht. She steered very well and showed great stability.

It was not possible to take her fifteen miles down the Firth to the measured mile, and so her speed was tested near the harbour by a distance measured on the chart, and the result was considered satisfactory by the marine engineers, Messrs. Thompson and Son. She will shortly be broken up into two parts and sent out to the Niger, there to be put together in the yard of the National African Company, who have most kindly agreed to permit the use of their machinery and workmen for that purpose. It is hoped that she will reach Akassa by the middle of August, and be put up and begin her work about the end of November, if not sooner.

Will all our friends now thank God for all the indications of His blessing vouchsafed to the Society in its Niger Missions, and pray earnestly that the building of this vessel may mark the beginning of yet greater blessings to those perishing races on the Niger, and do their very best to raise funds to meet the cost of the same and of sending her out, viz. between 5000*l.* and 6000*l.* Subscriptions will be received by the Secretaries, Salisbury Square.

G. H.

## THE INTERIOR YORUBA MISSION.

*Report of the Rev. J. B. Wood.*

**P**ASSED about half of the year in Abeokuta, and the other half in Lagos, and in visiting the stations in the further interior. Occurrences were such when I visited Ibadan, in September, as to cause me to believe that it was my duty to go on to the principal of the three Ibadan war-camps—the one in the Ijesha country. I went there, accompanied by the Rev. D. Olubi and Messrs. Foster and Johnson, with the object of ascertaining if anything could be done to bring to an end this ruinous and wretched war, which has been going on for nearly eight years. From the Ibadan side we succeeded in getting into communication with the Ijeshas, against whom the Ibadans are encamped. We had the kindest reception and consideration from both sides, and both parties readily accepted the proffered assistance to put an end to hostilities. For seventeen days negotiations were carried on, and every facility was afforded us of passing from one camp to the other, which we did frequently. For a time there was bright promise that the end in view would be reached, and our best hopes be realized. But when it came to the question of the mode in which the camps should break up, and the separation take place, a

difficulty presented itself which proved to be insuperable. Each side entertained such feelings of utter distrust of the other that neither would agree to anything that appeared to leave room for advantage being taken of it; neither party placed any reliance on the good faith of the other, or would believe that an advantage granted would be used for any other object but the opposite of that for which it was conceded. So much deceit has been practised, that now no reliance is placed on the most solemn assurances that the one side or the other may give. So, to the genuine regret of both the camps, the whole country, and ourselves, we had to leave them to continue hostilities, which they have done with greater bitterness than ever.

*Abeokuta.*—It was an occasion for thankfulness that in the early part of the year the choice of one to take the place of Christian Balogun, vacant through the death of John Okenla, fell on Josiah Olumide, a consistent Christian, and one who might be expected to fairly represent, amongst the other chiefs of the town, those principles which distinguish Christians from heathens and Mohammedans.

Another cause for thankfulness is, that in the early part of the year the



differences, which took place some time previously, and led the Kempta congregation to create a schism by separating itself from the other churches in the town, were settled, and the Kempta church was received back. This congregation was well pleased that a settlement of all misunderstandings was arrived at, and it was a matter for great joy to the other congregations that we should all be united in one body again.

Preparation has been made for the new Church regulations coming into operation with the new year. This is not the first attempt made here to govern by means of some such machinery as this. For years past, from Mr. Townsend's time, there has been a Church Council in existence. But its work was not so well defined, nor was its authority placed on so sound and satisfactory a basis as will be the case with the new Church Council. The movement in this respect will be a distinctly forward one.

In years gone by, too, the Abeokuta Church has had its Missions, supported by its own voluntary contributions. There are now four stations in as many farm villages, where it supports as many resident agents—namely, Ofada, Afojupa, Asheshe, and Agbawon. There are individual Christians also carrying on a work in several other places in the farms: their efforts are voluntary.

When the elections of Church Committees and Church Council shall have taken place, about the beginning of the new year, our organization, taken as a whole, will be far from contemptible, but if the moral and spiritual condition of the Church be carefully reviewed, the question forces itself on the mind—What will all this organization profit unless there is a great increase of true spiritual religion? For worldliness and apathy are sadly too prevalent amongst a large proportion of the members of our congregations. There is a readiness, and even a desire, to bring into connection with Christianity, and to obtain its sanction for them, or, at any rate, its toleration, of matters and customs that are the natural outcome of heathenism. In many there has been long-continued carelessness, but withal a continued profession of Christianity; and dealing with holy things in an unhallowed spirit has had a deteriorating and deadening influence upon such. There are others

of whom it is to be feared that they have never known more of Christianity than the form. There is no need to despair; there is, however, need of very earnest work, very earnest teaching, and very earnest prayer, in season and out of season; that the Abeokuta Church may be lifted up from the low level to which it has fallen. But lest these remarks should give occasion for a too gloomy view being taken of the state of the Abeokuta Church, it must be added, as it can be with truth, thanks be unto God for it, that in Abeokuta there are not a few true-hearted servants of God, who are warring a good warfare, and are endeavouring to hold the faith in a good conscience.

Coming to the year's contributions for various purposes, the sum raised in the last was larger, I believe, than in any former year, and this, notwithstanding that every year of this war's continuance leaves the country poorer and the means of the people diminished. The amount received last year by the Native Pastorate Fund was 320*l.* against 260*l.* the previous year; and the total for the year was, from local sources only, for all purposes, 523*l.*, as compared with 451*l.* in the previous year.

In no set or formal phrase, but from a very deep and strong conviction and desire, I ask the Committee and the friends of the Society, and sympathizers with our work, to pray for Abeokuta, that God will give the blessings we so much need, that the Abeokuta Church may have more spiritual life, and be the power it ought to be in the country.

*Ibadan.*—The Ibadan Church has been greatly tried by the long periods of isolation it has had to pass through. It will not have been forgotten, that in consequence of a war between Ibadan and other tribes, the roads from Ibadan to the coast were closed from 1860 to 1865, and that this caused great suffering and difficulties to Mr. and Mrs. Hinderer and to Messrs. Roper and Jeffreys. The present war commenced in the former half of the year 1877. For three or four years the roads were so closely blockaded that intercourse between Ibadan and the coast was all but cut off. During the last three or four years the blockade has not been so strictly kept up as it was in the previous period, but still it has been such as involved both difficulty and danger to those who chose to attempt

to "run" it. For seven and a half years the Ibadan Church has been left entirely to the care of our Native brethren, as no superintendent was able to visit them, because of the closing of the roads, as just mentioned. This isolation, and all it involved, has been a test of no ordinary character, and it is matter for sincerest gratitude to God, that both the agents and the entire body of Christians have, upon the whole, stood it remarkably well.

It would not be easy to exaggerate the disastrous consequences to the whole Yoruba-speaking country of the war that has been going on for nearly eight years. Large tracts of land have gone out of cultivation both in the Yoruba and Egba countries; the limited amount of produce there was in hand inside of the blockade could not be taken coastwards; trade has been crippled; the savings of years have been exhausted;—this is the experience of all Yoruba towns, but of no town is it more true than it is of Ibadan. Before the breaking out of the war a very large proportion of its population consisted of slaves. Of these many thousands have had to be sold, and men have been forced to sell their wives "by tens," and even to sell their own children, to provide the means of meeting the requisitions made on them towards paying the expenses of the war. Many of the most powerful chiefs have fallen on one or other of the battle-fields, so that now the remark, "There is nobody left," is constantly heard. Houses are falling into ruins by scores, I think it might be said with perfect truth, by hundreds; the owners having been killed in the war, or being too much impoverished to keep them up. Many of the people are loaded with heavy debts, and their only hope of being able to pay them is that they may be fortunate enough to capture a large number of slaves. Both at home in Ibadan and in the camps the desire for peace is intense. A similar desire exists in the camps which are opposing the Ibadans, that is, amongst Ilorins, Ijeshas, Ifes, Ijebus, and also amongst the Egbas, though the last-named tribe is not exactly actively taking part in the war, as the others are. Amongst Yorubas generally there is a degree of sadness and weariness it would be difficult to give an idea of. Yet one who saw only the outside might think this

state of feeling much less than it really is. But I had the opportunity of hearing the expression of the inner thoughts of many, given in private. I have heard a man talk by the hour of what he would do; he cared not for peace, would hardly accept it if it came; he would fight his town's enemies, would give himself up to warlike pursuits for the rest of his days, &c., &c. And afterwards he sent me a message to say that those who listened to him as well as myself would understand perfectly what his words were worth, that he did not mean one word for truth of all he had said! All that I saw and heard drew forth to the fullest degree my deep sympathy for the heartaches and sorrows of which I saw so many indications. But it is not amongst Ibadans only that these feelings exist; they are to be found throughout the whole country, only in some places to a greater degree than in others.

In a town like Ibadan there are always a number of persons who have been able to make themselves of some use to their fellow-townsmen by something they have done, and they have raised hopes or created fears that they will do yet more. These men are not particular how they act, so that they get possession of what they seek. Those who have no powerful protectors often fall an easy prey to them, and on such they seek to fasten charges which have no foundation in truth, as they act towards them in even a more cruel way than this. But in whatever way such troubles may end, the usual conclusion is that the injured ones have to suffer and to pay. It is, in part, by what they get in this way that these men pay themselves for the services which have given them position and power in the town. There is much in the condition and circumstances of a community like the Ibadan Church to attract the notice of such characters, since it is so different from the two other bodies in the town—the Mohammedans and heathens; it holds principles at best but very imperfectly understood, and with which there is but little sympathy so far as they are understood; it is a body comparatively small in numbers, and has no man of power or great influence amongst its members, who in times of difficulty could do it effective service by maintaining its rights, or the rights of individuals be-

longing to it. What more natural than that those wanting in right principles, and searching for means of meeting their expenses, should give attention to Christians as suitable subjects on which to operate! The Christians have suffered from such, but it is remarkable in how small a degree, more especially when the character of the times is borne in mind. God has given His people in Ibadan favour in the eyes of their fellow-townsmen, and their own conduct has been such as to secure for them the confidence and respect of both chiefs and people to an extent I was not prepared for, so that when they have had occasion to appear before chiefs, in cases that have been brought forward for their decision, one and another of these chiefs has given judgments marked by justice and kindness.

The Native agents possess the esteem and confidence of both the chiefs and the common people. This was apparent in many ways, and is more especially the case with Mr. Olubi, in spite of his being an Egba, and for this reason rather an object of distrust, as things go in this country. It is in his case to be accounted for, in part (for in Yoruba age and position count for much) by his being the head of the Christian community; and, in part, by the care and discretion with which he has been enabled to act, and the established consistency of his character during the long and trying years he has lived in Ibadan. The goodwill entertained for their teachers not seldom proves of real advantage to individual Christians. A Christian may go about the country and expect to be well treated when it is known that he is one of Mr. Olubi's people. This is no small matter in a country where the possession of a little brief authority is so commonly used to cause annoyance, and where mischief can so easily be done. So well are the advantages of being one of Mr. Olubi's people understood, that others, not Christians, try to avail themselves of them. As an instance of this the following occurrence may be mentioned. The leader of the caravan from Ibadan to Ijebu was led by some cause to notice particularly a man travelling with the caravan, with a view of making some demand of him. The man when spoken to said he was a Christian and one of Mr. Olubi's people, and in

proof of the truth of his statement he produced a letter. The leader was not satisfied, and ordered his baggage to be searched, which was done, and an idol was found in it. This the leader of the caravan took as conclusive proof that the man was trying to deceive him, for, he said, "the Christians do not believe in such things, and so do not carry them about." The man, however, would have been allowed to pass quietly if he had made it clear that he was a Christian, which he was not. Other indications came to my notice of the esteem in which Mr. Olubi is held; and, happily, not he only possesses the goodwill of the people, but the other agents also, each in his measure.

It is a pleasure to record the fact, that whatever may be the views held touching the worldly wisdom, or the want of it, in the Ibadan "believers," these "believers" are regarded as holding truer principles than either Mohammedans or heathens; and their morality is believed to be higher and purer than that of the adherents of the other bodies just named. A degree of respect is given to the Christian community in Ibadan, which is not now allowed to be the due of their brethren in the faith in Abeokuta, though it was given them formerly. Whether the Ibadan Church will, like the Abeokuta Church, forfeit, by worldliness and formality, the grand opinion now held regarding it has to be proved. There are temptations that have overtaken the Abeokuta converts long since, which as yet have but touched those in Ibadan. Should peace return, and things settle down into a quiet state, these trials will find their way among the members of the Ibadan Church.

It was a source of genuine satisfaction to notice in how large a degree the agents in Ibadan appeared to have succeeded in preserving harmony amongst themselves, and to witness the good understanding which, upon the whole, existed between the agents and their people.

I have no desire to convey the idea that everything in the Ibadan Church is as satisfactory as could be wished. Weaknesses are discernible, as it might be expected there would be. One thing that struck me was a want of more force, of *more go*. Things seemed to have settled down into an easy-going

state. This may be accounted for partly, but not wholly, by the fact that both the agents and the Christians, as a body, have had to walk warily, and with great circumspection, in the times they have had to pass through.

During the last eight or nine years the numbers of both communicants and adherents have increased, but not to any remarkable degree. In 1876 the communicants numbered 180, and the adherents were 413; in 1884, they were 223 and 435 respectively.

The converts, like others in Ibadan, have been greatly impoverished by the war. The amounts they have subscribed for various purposes have not been large, but I am not prepared to say that they have not given in proportion to their means.

On reviewing the whole state of the Ibadan Church, so far as my circumstances enabled me to understand it, I cannot help feeling that there is much in the history and the present condition of it to call for heartfelt gratitude, and to encourage us to believe that it has yet a blessed future; indeed, we may be assured it has, if it should be able to bear prosperity and quietness, when they come, as it has borne trouble and adversity.

*Oyo.*—Oyo is the capital of the Yoruba country. In theory, from the "powers that be" residing in this town proceeds everything that is authoritative in the various Yoruba towns, which have all to acknowledge the sovereignty of the Alafin, the king of Oyo, and to pay tribute to him. The preponderating power wielded by Ibadan for many years past has greatly modified this theory, and has, practically, made Ibadan to a greater degree than Oyo the centre of power. But tradition has a great power over the people of this country; and so, should it happen that the power of Ibadan should become comparatively much lessened, or should Ibadan's rulers come to view the relative importance of their town somewhat more according to the standard prevailing in Oyo, the paramount power which has been for a time denied to the king of Oyo might become his again. I take it, as the result of what I was told, that other towns would willingly return to the older state of things, were pressure taken off them, and if they were left to do as they pleased.

The Society began work in Oyo in the year 1857; but during a large part of the interval since that date the country has been in such a disturbed state that the work of evangelizing Oyo has been greatly interfered with. At times, the town has been practically unoccupied, and at other times the agent in charge has not been efficient and suited for such a post. All things considered, it is rather a cause for surprise that the visible results of work done in this town are as great as they are. I am not aware that any one in particular is responsible for it, but it must be said that the work here has not been sustained as it should have been.

The adherents number fifty-seven. There are twenty-nine communicants, and one candidate for baptism. After reaching the town, in August, I baptized three adults and one child; and on our return from the camp, about two months later, Mr. Olubi baptized one adult, who happened to be absent from the town on the former occasion.

Beyond an occasional collection, there is no system of collecting money from the members of the congregation, or more would have been done in this direction than has been done.

The station used to be visited periodically by Mr. Olubi, but in consequence of a misunderstanding which came into existence nearly three years ago, he deemed it expedient to leave off visiting Oyo till the matter was cleared up. When we were in the camp at Kiji, an opportunity was afforded Mr. Olubi of giving an explanation, by which all misapprehension and suspicion was removed; the chiefs expressed themselves as perfectly satisfied, and told him he was at liberty to go anywhere he pleased and when he pleased. But the loss of his authority and fostering care has been injurious to the small Christian community in Oyo.

Mr. Thomas, the Society's agent here, is only in the position of a Scripture-reader. His opportunities have been but few, and he is now far advanced in years. He does what he can, and it is no blame to him that this is much less than the requirements of the place he is put in call for. It is very desirable that the work in this town should be supported to an extent far beyond anything that has been attempted on its behalf for many years past. The diffi-

culty is to know how this can be done with the present staff of labourers.

The mission-house, which has been but lately put up, is in such a rickety state, from the attempt having been made to do more with very small means than could be done, that it will have to be pulled down again, and be built in a more substantial manner.

The king is very friendly, and has repeatedly shown this by interfering on behalf of Christians who were being persecuted or harassed because they were Christians. He has caused it to be made known that he will not sanction any persecution of Christians, and that as long as a person is of good and blameless life, he may believe what he pleases. In one of the interviews I had with him, he told me of a Yoruba town where the authorities were wishful to drive away the missionary who was residing amongst them (he was not of the C.M.S.). The king sent to the rulers of this town to beware what they did, as he would not sanction persecution; but if they really wished to drive the missionary away, he had room for him in Oyo, as he had not yet missionaries enough in his capital.

When work was going on at the mission-house, as just mentioned, and it was on the point of coming to a standstill for want of money, which could not be got from the coast, as the roads were closed, the king showed his goodwill by advancing a sum of money, as a loan, with which to continue the work.

*Iseyin.*—The towns and villages on the western frontier of the Yoruba country are now in a state of great fear that they may be attacked by the Dahomians. Already that enemy to the peace of this poor and sorely-distressed land has attacked and destroyed seven small towns on this frontier, where many lives were lost, and many slaves captured. The people of Iseyin, like the rest, are in a state of fright. They are no warriors, but simple, quiet farmers. Of the hundreds of towns that formerly existed in what goes by the name of Yoruba, Iseyin is one of the very few that escaped destruction. May it still be spared from evil designs of Dahomians and others. When I was there, arms and ammunition were being purchased and stood ready for emergencies, the wall which surrounds the town had

been repaired, the ditch behind it had been cleaned and deepened, and the people were putting themselves into a state of readiness for what might happen.

In Iseyin there are seventeen mosques, and only one church. The Moham-medans are numerous, but not in proportion influential. They are not allowed to hold the higher offices in the town; these are held by heathens, and in Iseyin heathenism seems to be still the most popular religion. That the Moham-medans are not more influential here is no cause for surprise, when their low morality and the low tricks they are willing to resort to in order to get money are known. The people of Iseyin appear to be liberal in their views as to religions; they tolerate them about equally; or, perhaps, it should be said that they are indifferent regarding them.

The evangelistic work carried on in Iseyin has not been very fruitful of good results, although of these there has been sufficient to encourage the hope that the future will be more satisfactory than the past has been. There is the usual amount of indifference to the soul's interest, there is also something like pride in belonging to a town that has not been destroyed, and the desire that as things have been so they should remain: these reasons are in the way of a hearty reception of the Gospel message. Mr. Foster, the Society's Native catechist here, is energetic, and goes much amongst the people; he also possesses the respect and goodwill of the rulers of the town.

The king has been in the habit of attending the Sunday services for months together. Latterly, his attendance has not been so regular as it was some time ago. He is kindly disposed towards the work, and had learnt sufficient to enable him to understand what our aim is, as well as gained some knowledge of what Christianity is. Between his position and circumstances, and the possession of a true and living faith in the Lord Jesus Christ, there is an immense deal. Can such hindrances be removed? Nothing is impossible with God.

The little band of Iseyin Christians numbers thirty-six; of these, ten are communicants, nine are candidates for the Lord's Supper, and there are nine candidates for baptism. The day after

reaching Iseyin, in returning to Abeokuta, I baptized four adults and one child.

I was obliged, very reluctantly, to give up the purpose I had formed of

going on to Ogbomoshó. The reports I had of the agent there, who is paid by the Ibadan Church, and superintended from there, were satisfactory.

## NOTICES OF BOOKS.

**RUSSIAN CENTRAL ASIA.** By HENRY LANSDELL, D.D., *Author of "Through Siberia."* 2 Vols. London: Sampson Low, Marston, and Co. 1885.



THREE years ago we reviewed at some length Dr. Lansdell's former work, *Through Siberia*, which is now generally recognized as the standard work on the subject. The present volumes will attain a similar pre-eminence. Upon Russian Central Asia there is no book in the English language, and probably not in any language, to be compared with it. What we said of *Through Siberia* may be said of its successor, that it is altogether different from even the higher class of books of travel. It aims at absolute completeness; that is to say, at enabling a reader of its pages to feel that he wants no other book, that all he wants he can find in them. No writer on any subject, of course, can attain such completeness as that; but Dr. Lansdell has spared no labour and research to approach it as nearly as possible. The story of his own remarkable journey—part of it over ground not previously traversed by an Englishman—though naturally the most readable part of the work, is by no means the most important. History, geography, ethnography, botany, zoology, antiquities, economics, all have their claims recognized; nor is the least striking feature the appendix on bibliography, containing a catalogue of no less than 702 books on Russian Central Asia, from the travels of the Chinese, Hiouen Tshang, downwards; to compile which many great libraries have been ransacked.

To review a work like this is quite impossible in the space we can spare. Nor is it the function of the *Intelligencer* to discuss topics so far outside its own range. But we must briefly observe that the book is one of real importance from a missionary point of view. When we rejoice, as indeed we should, over the progress of modern Missions, it is right that we should remember Central Asia, with its immense territories and large population entirely untouched. Even in Siberia, in reviewing Dr. Lansdell's former book, we found, besides traces of the former efforts of the L.M.S., some Missions of the Russo-Greek Church, but in the lands here surveyed even these scarcely exist at all. Dr. Lansdell came across Buddhism among the Kalmuks of Kuldja, and across a kind of mingle-mangle of Buddhism, Shamanism, Fire-worship, and Islam, among the Kirghese of the steppes; while in the more recent acquisitions of Russia, such as Khiva, and in the Khanate of Bokhara, Mohammedanism is rampant. Truly there are arduous tasks yet before the Church of Christ! It is pleasant to find Dr. Lansdell's efforts to distribute the Word of God so successful. Not only was he able to circulate Scriptures widely in the Russian prisons and hospitals, but he found the Chinese and the Kirghese eager to receive copies, and even Moslem mullahs took them gladly, that is to say, copies in Arabic, Persian, or Turkish. The colporteur can go where the missionary cannot; and the Bible Society does not neglect Russian Central Asia.

There is a good deal of curious information scattered up and down as to

the religious customs and superstitions of the people. Churches, synagogues, and mosques are visited and described. Some hundreds of Scripture texts, of which an index is given, receive fresh and often striking illustration. The most interesting episode is Dr. Lansdell's sojourn in Bokhara. Many readers will have boyish recollections like his of the fame of Dr. Wolff, and the journey of that remarkable man to ascertain the fate of Stoddart and Conolly; and it is startling to find that Dr. Lansdell was actually the next of Queen Victoria's subjects to enter Bokhara, nearly forty years after. Would that the next to follow him might be a missionary party from the Church Missionary Society! That cannot be now; but if Quetta is now strongly occupied, and if we can reinforce Dr. Bruce in Persia, we shall be taking steps that may, in God's own good time and way, lead even to a Bokhara Mission.

We are glad to receive a little *Memoir* of the late Dr. W. Fairlie Clarke, by E. A. W. (Hunt and Co.). Dr. Clarke, who was a brother of Canon Erskine Clarke, and of that staunch friend of the C.M.S., the late Rev. Alured J. Clarke, of Elvington, was a bright example of what a godly medical man can be; but apart from the simple narrative of his life, his special connection with Medical Missions deserved to be recorded. By influence and by pen he advocated them. He was one of the first hon. secretaries of the Christian Medical Association, and one of the earliest members of the Medical Prayer Union. It was our own privilege to be present four or five times at his annual evening gathering of members of that Union and other medical students, when he and Mrs. Clarke were wont to entertain from 150 to 200 of them. Bishops, Presbyterian ministers, laymen like Mr. Blackwood, secretaries of missionary societies, and, above all, medical missionaries, used to address those gatherings; and Christian medical students have there received the Divine call to dedicate themselves to Medical Mission work among Heathen and Mohammedans. The little volume contains, besides the Memoir, selections from Dr. Clarke's writings, in prose and verse; and altogether, it is the very book to give to a young man, particularly to a young doctor or student of medicine.

We have received from Messrs. Hodder & Stoughton several useful books which, limiting ourselves to our proper range of subjects, we must only just notice: particularly *No Condemnation—No Separation*, lectures on Rom. viii. by the Rev. Marcus Rainsford, a series of edifying lectures, which will be valued by spiritually-minded people; *Quaint Sermons of Samuel Rutherford*, hitherto unpublished, but well worth publishing and well worth reading, which have been taken from an old MS. book, an heirloom in a Scotch minister's family, written by some unknown hearer of Rutherford, and only lately examined; *Our Navvies*, by Mrs. Garnett, so well known for her devoted work in connection with the Navy Mission, who has put together a fascinating narrative of practical home mission effort, worthy to rank with Miss Marsh's celebrated *English Hearts and English Hands*; and the first volume of the new series of the *Expositor*, which can be heartily recommended to all discriminating Biblical students as most able and interesting, and as, on the whole, sound and helpful.

From Mr. Elliot Stock we have received *Steps unto Heaven*, a very edifying little book by Archdeacon Richardson, containing chapters on Peril, Pardon, Peace, Power, Pleasure, Purity, and Praise, with two striking poems as "Fore-thought" and "After-thought," entitled respectively

"The Stream of Life" and "The Shadow of Death." Also *The Parson's Round of Parish Duty*, by the Rev. Canon Beaver, Examining Chaplain to the Bishop of Llandaff: a book which cannot be properly noticed in half a dozen lines, so that we will only say that the point of view is that of what is usually called "a sound, moderate Churchman," and that almost every branch of clerical duty is discussed except—except—the Parochial Missionary Association!—to which we find not the faintest allusion.

*Kissing: Its Curious Bible Mentions*, by the Rev. James Neil (Simpkin, Marshall & Co.), is a really good and interesting little book for Bible students. Kissing is mentioned in the Bible fifty times, and these "mentions" Mr. Neil illustrates from modern Oriental life. The customs he describes, indeed, are not Oriental only. We once saw two old German C.M.S. missionaries, who had never met since they were at college together, meet in the C.M. House and go through exactly the same form of embrace as is described at page 37. It is a pity Mr. Neil has—shall we say?—dragged in other topics: for instance, his denunciation of putting "St." before the names of Apostles is quite out of place in a book like this.

*A Glimpse behind the Curtain*, by Mary L. Whately (Seeley & Co.), is a re-issue, with a new and better title, of the honoured authoress's "Scenes from Life in Cairo." The old title did not suggest a *tale*,—which the book really is, and an excellent one too. This is fiction used in the best way, as a vehicle for real information and profitable teaching. The reader will understand when he has finished the story something of the tremendous difficulties of missionary work in Mohammedan lands.

The *Churchman* (Elliot Stock) continues its prosperous course. Several articles in recent numbers interesting to our own circle of readers should have been noticed before, particularly one on *Medical Missions*, by Dr. E. Downes, late C.M.S. missionary in Kashmir (Jan. 1885); one on Raymund Lull, by the Rev. J. H. Knowles, one of the C.M.S. missionaries now in Kashmir (Oct. 1884); one on the Evidential Value of Modern Missions, by the Rev. H. C. G. Moule (June, 1885); and one by Major Seton Churchill, entitled, "An Officer's Experiences of Foreign Missions" (April, 1885). This last has been reprinted as a pamphlet (Nisbet and Co.), and would be useful for distribution in many quarters where ignorance or prejudice shuts the door against the missionary collector. Another reprint from the same periodical is "The Approaching Australasian Centenary," by Mr. B. A. Heywood, which is well described as "an Historical Retrospect of events not to be forgotten." Among these "events not to be forgotten" are included the early efforts of Samuel Marsden to plant the Gospel in New Zealand, and the story of the C.M.S. Mission there.

Yet another revised edition of *Far Off, Part II.*, containing Oceania, Africa, and America (Hatchards). The book is evidently as popular as ever, and it deserves to be. The omissions we pointed out four years ago, in noticing the new edition of that time, have been supplied, and the whole is greatly improved.

*The Sacraments of the Church*, by the Rev. H. E. Fox (Church of England Book Society), is a pamphlet containing two sound and able sermons preached at St. Nicholas, Durham; useful for distribution.

A second edition of Sir William Muir's excellent little book, *Extracts from the Corân* (Trübner and Co.), has been issued. Sir William Muir has very kindly presented copies to the Society for the use of its missionaries engaged in work among Mohammedans.



## THE MONTH.



THE Gordon Memorial Mission Fund is not increasing as rapidly as it should; but in some places it is being vigorously pushed. At Cambridge, under Mr. Barton's auspices, the whole town has been canvassed, and thousands of papers circulated. Derby is going to follow this example. The Rev. W. Abbott's congregation at St. James's, Paddington, have also made special efforts. We hope our friends will earnestly consider the responsibilities of the Church and the Society in this matter.

THE Rev. Henry Sykes, B.A., of Jesus College, Cambridge, Curate of All Saints', Hereford, and Dr. Samuel Walter Sutton, M.D., B.Sc. (Lond.), House Physician at St. Thomas's Hospital (brother of Dr. H. M. Sutton, accepted two months ago), have been accepted for missionary work in connection with the Society. The Society's old friend Mr. Alfred Sutton, of Reading, is to be both thanked and congratulated on giving two sons to the mission-field.

AT the Bishop of London's Trinity Ordination, on May 31st, the following seven students from the C.M.S. College were admitted to deacon's orders:—Charles Herbert Bradburn, Henry Cole, George Witham Coultas, Arthur Ernest Day, Arthur Kington Finnimore, Edmund John Jones, Thomas Frederick Robothan.

THE Islington men of the year have been allotted to the mission-field as follows—though it is possible that the difficulty of filling a dozen posts with half-a-dozen men may make some change necessary before the time comes for their sailing:—Mr. Bradburn to Calcutta, to assist in the Boys' Boarding-school; Mr. Robothan to the North-West Provinces; Mr. Day to the Panjāb; Mr. Finnimore to Tinnevely; Mr. Jones to the Telugu Mission; and Mr. Coultas to Mid-China. Mr. Cole, of course, returns to Eastern Equatorial Africa, where he laboured before as a layman. Mr. Khem Chand, who has shown his ability and perseverance by following the course throughout alongside the English students, notwithstanding the difficulty of taking in theological lectures delivered in an unfamiliar language, and who came so near to success even in the Oxford and Cambridge Preliminary Examination (as mentioned last month), will now return to India for missionary work in the Panjāb.

THE following locations of other men lately accepted have also been made:—The Rev. H. Sykes (see above) to the Yoruba Mission; Dr. F. J. Harpur, of Trinity College, Dublin, as a medical missionary to Aden (which will, it is hoped, suit his health, while other medical posts vacant would not); Dr. S. T. Pruett, of Durham University, as a medical missionary to Eastern Equatorial Africa; Dr. Henry Martyn Sutton as a medical missionary to Baghdad; the Rev. W. J. Edmonds, an Islington man of 1882, whose health broke down in East Africa, but who has now again offered himself to the Society, to Japan. The locations of the Rev. Philip Ireland Jones and Dr. S. W. Sutton are not finally settled; and there are two or three other names which it is hoped will be added in the course of the next few weeks. It is a great disappointment, both to himself and the Committee,

that the Rev. G. Furness Smith is unable, owing to private circumstances, to go to India at present.

We regret to have mentioned the Rev. E. F. Forrest last month as likely to go out to the mission-field in the autumn. The Society had been in communication with him, but he is not able to respond to its invitation.

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By some strange oversight, the name of the Society's respected and venerable Treasurer, Capt. the Hon. Francis Maude, R.N., was omitted in the list of those who were present at the Annual Meeting. We extremely regret it, all the more because Captain Maude's great age, and his increasing deafness, might so well excuse him from attendance; whereas no one is more regular at all meetings at which his presence may be looked for. In point of fact, he was not only in Exeter Hall throughout the meeting, but took the chair when Lord Chichester was obliged to leave.

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THE new *Henry Venn* steamer for the Niger Mission was launched at Leith on May 27th, and made a successful trial-trip on June 12th. We give an account of the latter occasion, by General Hutchinson, on another page.

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WE deeply regret to say that the Rev. C. Mountfort, one of our younger missionaries in Western India, died of typhoid fever on June 14th. He had but lately brought his wife home invalided, and, leaving her here, had returned to the Mission.

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IN the early years of this century there lived at Hanan, in the Grand Duchy of Hesse, a learned German mineralogist named Mengé. Two of his sons became C.M.S. Missionaries. Both were trained at Basle and Islington, and ordained by Bishop Blomfield. Charles Cæsar Mengé went to Western India in 1836; John Philip Mengé to North India in 1840. The former laboured chiefly at Nasik; the latter at Gorakhpur and Lucknow. Both retired in 1870. J. P. Mengé became British chaplain at Milan, and died in 1878. C. C. Mengé acted as British chaplain at Thusis in Switzerland in the summer season, but lived at Stuttgart, where he died on April 9th this year, after taking part in the English service on Easter Day (April 5th). So our old veterans are taken away one by one.

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ANOTHER veteran died on June 3rd, the Rev. Canon T. McClatchie, M.A., who was one of the first two missionaries of the Society and the Church of England to China. He went out with G. Smith (afterwards first Bishop of Victoria) in 1844, and did not finally leave China till 1822. He was a C.M.S. Missionary for twenty-three years out of that period at Shanghai. He was a very learned Chinese scholar, and did much important literary work in that language. He married the sister of Sir Harry Parkes. He was made Canon of the English cathedral at Shanghai by Bishop Alford, in 1871.

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THE Rev. Dr. Krishna Mohan Banerjee, who died at Calcutta on May 11th, was a remarkable man. He was a "Kulin Brahmin" of the highest rank, and was one of Dr. Duff's first converts, being baptized in 1882. He afterwards joined the Church of England, and was ordained by Bishop Wilson

in 1837. He was a great leader in the Christendom of Bengal for half a century.

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ON June 8th, the Society received a letter from the Bishop of Saskatchewan, dated Prince Albert, May 16th. He writes:—

A mail goes out to-morrow—the first since the rebellion broke out on March 19th. We have been in great danger of our lives. We had to come into the town of Prince Albert, as the college is three miles distant, and I live on the grounds. A stockade was erected and other defences arranged, and the people were crowded into the houses, ready at a moment's notice to run behind the entrenchments. We have been in this state for nearly two months. We could not undress at night, as the summons might come at any moment. Poor Mr. Quinney is a prisoner among the Indians with his wife. May God protect him! Mr. Taylor is safe at Battleford. Battleford has been in great danger. Mr. Hines's Indians [at Assisippi] have behaved very well—faithful, loyal. I thank God for his mercy in preserving me and my wife and children through what has been the greatest danger of our lives."

We hope Mr. Quinney's safety may be known before these lines appear.

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THE Bishop of London, Dr. Temple, some months ago, while still Bishop of Exeter, promised to preach for the C.M.S. in Winchester Cathedral in June. Notwithstanding his overwhelming engagements since his removal to London, he most kindly kept a promise from which he might fairly have been expected to be released, went to Winchester on June 9th, preached, and spoke at the meeting.

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INTERESTING letters have been received from Bishop Hannington. Between March 2nd and April 18th he made an important journey with Mr. Handford into the interior from Mombasa, visiting the station at Sagalla in the Taita country, and (taking Mr. Wray also) advancing from that place to Mount Kilimanjaro and "the Switzerland of Africa" (described in an article in this present *Intelligencer*). He visited Tiveta, the place so highly spoken of by Mr. Thomson and Mr. Johnston; Moschi, the capital of Chagga, and residence of King Mandara; and other villages on the slopes of the mighty mountain. His journal of the tour is in type, and will appear, we hope, in next month's *Intelligencer*. On his return to Frere Town he made a journey northward into the Giriama country, visiting the C.M.S. station, Kamlikeni, on Mwaiba Hill, and Fulladoyo, the settlement of runaway slaves often referred to two or three years ago. He also met the rebel Mbaruk, whose name has turned up in the East African letters from time to time ever since Mr. Price went out in 1874.

The Bishop's next project is still more important. He proposes to follow Mr. Thomson's route beyond Kilimanjaro into the Masai country, and endeavour to reach the eastern shore of the Victoria Nyanza, and so approach U-Ganda that way. He will probably take Mr. Taylor with him, and leave Mr. Fitch and Mr. Wray in Chagga. As he may have already started when these lines appear, we would earnestly commend him to the prayers of our readers.

The above-mentioned places will be found marked on a map inserted in this present *Intelligencer* (p. 513).

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ON the return of the Ameer of Afghanistan from the durbar at Rawal Pindi in April last for Kabul, the Rev. W. Jukes, of Peshāwar, presented

him with a handsomely bound copy of the New Testament in Pushto, sending with it a letter in Persian asking his acceptance of the volume. In reply the Ameer wrote:—

"I have received your letter, and regret with you that I had no opportunity of seeing you. I am exceedingly sorry that during my visit to the Panjāb I was unable to see more of British thought and learning, but everything has its allotted time. The copy of the Gospel which you kindly sent, I receive with great reverence; although I do not consider myself bound by all that is written therein, I shall, nevertheless, treat it with that respect which is its due, as a book sent to us by God. I shall take great interest in its perusal. I shall, moreover, take extracts of all those passages that correspond with the Qurān, as well as all such passages as may be interesting and striking, and shall try to act up to them. It is with great pleasure that I receive this, the best of all my presents."

FROM the *Shid Shidān* (Messenger of Light), the Native Christian newspaper published at Lucknow, we learn that a crowded meeting of Native Christians was held in that city on the 4th of May, to express loyalty to the British Crown, and readiness to join in the protection of our Indian Empire. A resolution was adopted asking the Government to enrol the Christians in the Oudh Volunteer Corps. The Rev. D. Solomon, pastor of the C.M.S. congregation, presided, and among the speakers was the Rev. Ram Chandra Bose, M.A., the able minister of the American Methodist Episcopal Church.

THE Society has received information regarding the shocking case of cannibalism at Nembe, on the Brass River, which has been reported in the newspapers. Although the people mainly concerned in the outrage were heathen, and although the Native Christians generally manifested horror and indignation, it is feared that some few church attendants are not guiltless of a share in the murders at all events; and the chief himself in whose interest (if not at whose instigation) they were perpetrated, had certainly professed to embrace Christianity.

This sad occurrence should call us all to more constant prayer for our Missions in West Africa, and especially for the Natives who outwardly join the Church, that they may have true conversion of heart, and not bring reproach on the religion they profess.

THE following are extracts from letters lately received from Archdeacon Hamilton, who has been visiting the stations in the Niger Delta:—

*Bonny, March 5th, 1885.*

We left here on Friday morning about 8.30, arrived at Okrika about 2.30, remained there until Monday afternoon, and then went round by the creeks to New Calabar, arriving there about a quarter after ten that night, and passed round here the following day, thus completing a circle. We were six hours going from here to Okrika, over seven hours from Okrika to New Calabar, and nearly six from New Calabar to Bonny. In our steam launch we shall be able to do this much more quickly and far more comfortably.

We found Mr. and Mrs. Carew and

Jeremiah Johnson, the schoolmaster, at Okrika. On the Saturday we had a meeting of the friendly chiefs: nine were present, with a number of their followers. We explained the object of our coming—as missionaries with God's message—not having anything to do with trade or Government, but sent by God's people to teach them of Jesus the Saviour. Having thus cleared the way, we then wanted to know whether they were willing to receive us, and were prepared to assist by giving us land on which to build, and in putting up temporary buildings. They assented to all this.

A temporary prayer-house has already been built and used at the water-side, a house has been built by them as a dwelling for Mr. Carew, and they had already begun to make preparations for building one for the schoolmaster; they had also made a promise of thirty puncheons of oil for the purpose of building a church, and had paid ten towards it.

On Saturday afternoon we took a walk through a portion of the town, a collection of the most miserable of hovels, filth and neglect everywhere. The population is evidently very considerable, amounting to some thousands. I was followed about by large numbers; many had evidently never seen a white man before. In all parts of the town we found *tembo* (palm wine) being sold, and it was evident there was a very large consumption of it, and many were under its pernicious influence. We also came upon the juju-house, and I was going to enter it, but my companions begged me not to do so, as it might lead to a palaver, this being the place where their cannibal feasts take place. I went to the door, however, and had a good look at the horrible place. The end opposite to me from the ground to the roof, some twenty feet high, was adorned with human skulls, the bodies having been eaten. I noticed a string of several skulls hanging on one side, and these, I was told, were those whose bodies had recently been eaten.

On Sunday we had two large congregations, over 600 in the morning in and around the prayer-house. Archdeacon Crowther read a portion of the Liturgy in Ibo, Mr. Carew the Second Lesson for the morning in English, and an attempt was made to sing also in English. I gave an address on John iii. 16, which was interpreted in Ibo and Okrika. Having told them we had come to them with God's message of love, I asked if they were glad, and would come to hear the message. There was a unanimous response. At the close I got them all to repeat in the two languages the prayer—"O God, give me Thy Holy Spirit, for Jesus Christ's sake," and asked them to try and remember it and use it. In the afternoon Mr. Carew read a portion of the service in English, and Archdeacon Crowther preached in Ibo, and was interpreted in Okrika.

On Sunday evening I took the opportunity of speaking to Mr. and Mrs. Carew and Mr. Johnson, pointing out the importance and the difficulties of the work now lying before them, and their own insufficiency in themselves for that work; but the promise of the Saviour to those who trust in Him and look to Him for grace and strength in every time of need. Archdeacon Crowther also added a few words, and I then commended them and their work and the people of the place in prayer to God.

In going through the town, on Monday morning, to call on some of the chiefs, I noticed that almost every few yards gin was being sold, just as *tumbo* was on Saturday afternoon, and this appears to be the common practice in the place, to drink gin in the morning and *tumbo* in the evening, so that there are other evils to contend with besides heathenism and cannibalism. Remember the people and their teachers in your prayers.

#### *Tuwon, Brass River, March 27th.*

We were nine days accomplishing a journey [on the rivers and creeks of the Delta] which we ought to have done in about the same number of hours, after waiting four days for a conveyance, and a fortnight was thus—I will not say lost—because I hope it was not so; but we were delayed that time, which would have been avoided had we our own vessel. I am sure if dear friends in England only knew what a boon that vessel will be to every member of this Mission, from the highest to the lowest, they would speed it on its way with gifts and with prayers. Here, therefore, I have been since Monday, the 16th.

Of all our coast stations this is most decidedly the best in every way. At Bonny we are some distance up the river and close to the mangroves; the same would be the case at Akassa, and also at New Calabar, and at Okrika. Here we are close to the sea; in five minutes from the mission-house I can get to the sea-beach, and there, when the tide is going out, can walk for miles on the firm, dry sand. I have enjoyed that very much. I am now having a pathway cut through the bush to the beach, and shall then have the low bush cut away so as to let in more of the sea breeze to the Mission premises. There is a nice broad, open road to the town

of Tuwon, about a mile distant from the station; this road was cut by the converts under the late Rev. T. Johnson, and is kept open and clean by them. It is dry sand, fairly firm to walk upon, and the foliage on either hand is lovely beyond description, some trees of large

growth, and palms and ferns that would charm the lovers of hot-houses at home. Here ought to be a Female Training Institution.

I am glad to be able to tell you that the Bishop is hearty and well, and full of life and spirit.

LAST month we mentioned some of the important work lately done by the C.M.S. Lay Workers' Union for London. The monthly meetings of the Union itself at the C.M. House are also growing in interest. On June 9th, Mr. G. Martin Tait read a paper on the practical work of the Mission. Nearly 100 members were present, and 27 joined in the discussion. No less than ten members have offered for the foreign field since the Union started two years ago, five of whom have been accepted.

THE British and Foreign Bible Society has presented to the C.M.S. a very handsome Bible for use in the Committee-room. On the fly-leaf has been inscribed the following words from Isa. liv., "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitation; spare not, lengthen thy cords and strengthen thy stakes." We hope this brotherly exhortation from the Bible Society will be quoted at every meeting throughout the country.

AN excellent little tract, *How do I know that the Sabbath was made for man?* has been published by the author of the other tracts with similar titles, *How do I know, &c.*, which have had an enormous circulation. All the profits of these tracts, amounting to hundreds of pounds, are given to Christian objects, and whatever is made by this new one will be given to the C.M.S. (See advertisement.)

WITH the present number of the *Intelligencer* we are issuing another Supplement comprising forty-eight pages of Annual Letters received from our missionaries. We had hoped to insert these Letters in subsequent numbers of the *Intelligencer*, but the pressure upon our space will prevent this. The price of the Supplement will be sixpence, and it must be ordered separately by those friends who wish to have it.

It may be well for our friends generally to know that old Annual Reports of the Society and back volumes or numbers of its periodicals, are always gladly received at the Church Missionary House when no longer wanted by the owners.

#### TOPICS FOR THANKSGIVING AND PRAYER.

Thanksgiving and prayer for the new missionaries whose locations are reported this month. (P. 553.)

Thanksgiving for the restoration of peace in the Saskatchewan, and for the preservation of the missionaries. (P. 555.)

Prayer for the Delta of the Niger; that cannibalism and savagery may come to an end, and true and living Christianity grow and spread. (P. 556.)

Prayer for Bishop Hannington and his party in the important journey they are now undertaking. (P. 555.)

Prayer that the appeal for a Gordon Memorial Fund may be liberally responded to. (P. 553.)

Prayer for the bereaved families of missionaries lately taken to their rest. (P. 554.)

Prayer for Lagos (p. 537), Abeokuta (p. 544), Ibadan (p. 545), Fourah Bay College (p. 533).

## HOME WORK OF THE SOCIETY.

**Bedford.**—On Sunday, May 17th, sermons were preached on behalf of the Bedford branch of the Society in the various churches by the Revs. H. Burnside (formerly in Japan), J. D. Thomas (South India), H. Kempson, and Dr. Haynes. On Monday evening, the Annual Meeting was held at the Working Men's Institute, when Captain Glubb presided, and stated that almost every day something fresh was brought under their notice, and they felt as if they should like to give something to help it, but they should not forget their old and tried friends. When he was only nine years of age, he remembered holding a plate for a collection for that Society whose claims they had met to advocate, and from that time to the present he had a good memory of the Society. Why, he asked, had that Society such a hold on the country? That Society and the Bible Society ran hand in hand—one preached and the other published the truth. That was the reason why they went on together. The Rev. H. Burnside, in an interesting speech, said that if the watchword of the Society was "Go forward," and there was one country which had opened itself up for the Word of God more than another, it was Japan, where he had laboured for five and a half years. In 1870 the name of the Lord Jesus Christ was detested, but since then things had changed, and the progress that had been made towards Christianity was marvellous. The Rev. J. D. Thomas followed with an account of the work in Tinnevely. The receipts for the past year were 133*l.* 5*s.* 10*d.*, being an increase of 10*s.* 10*d.* over the preceding year.

**Crewkerne.**—Sermons on behalf of the Society were preached in the various churches on Sunday, May 17th. The Annual Meeting was held on Monday evening, under the presidency of the Rev. R. Holme, the Vicar. Major Sparks, one of the Secretaries of the local branch, stated that the sum remitted to the Society from the Crewkerne Association since 1837 was 4485*l.* 9*s.* 10*d.*, and that during the past year the amount raised was 98*l.* 12*s.* 11*d.* The Rev. H. P. Grubb attended as the Deputation.

**Derby.**—The 69th Anniversary of the Derby and South Derbyshire Association was held on Sunday, May 17th, and the two following days, and has been very encouraging. On the 17th, twenty-eight sermons were preached in fourteen churches, a larger list than on any previous occasion. The local clergy took their part, and were assisted by the Rev. H. Newton, from Ceylon, the Rev. H. Maundrell, from Japan, and the Rev. J. B. Whiting and others; and the collections were in almost all cases in advance of last year. On the Monday evening there was a juvenile meeting in the Drill Hall, when more than 1200 young people were present, who listened with marked attention to the three admirable addresses by the Rev. H. Maundrell, the Rev. H. Newton, and the Rev. H. C. G. Moule. The proceedings on Tuesday began with a public breakfast, when about sixty friends of the Society met, and had the advantage of listening to the Rev. H. C. G. Moule, who had kindly come from Cambridge for the express purpose of speaking on this occasion. He founded his remarks on Acts xiii. 1—3, and after calling attention to the demand made on the young Church of Antioch to send forth to the heathen two of the very best of their staff, he showed (1) that this work should always occupy in the thoughts of Christians the position which this incident illustrated: the Church of Christ failed to conceive its duty rightly if it did not put evangelistic work amongst the heathen in the very forefront of the demands made on its strength and liberality; and (2) that the Spirit of the Lord is at the present time directing the mind of the Church to foreign fields of labour because at this moment the world is everywhere open, and a large number of men have had it laid on their hearts to go forth. This last point was illustrated in a most interesting manner by an account of the recent movements among young students at Cambridge. Special reference was made to the case of Mr. Hooper, who has just started for East Africa with his chosen companion, and goes forth at his own cost. The two Annual Meetings were well attended and full of interest. The morning meeting had the advantage of the presence of Rowland Smith, Esq., President of the Association, and was addressed by the Rev. J. B. Whiting, who dwelt on the

vast work to be done in Africa, and the present facilities; and by the Rev. H. Maundrell, who spoke of what the Lord had done through his ministry in Japan. In the evening the speaker was the Rev. H. Newton, who urged that the position of Missions to-day was quite different from that which they held thirty years since; that the demand now is what is England, and especially England's Church, prepared to do, since the cause can no longer be regarded as one of many philanthropic agencies, but as standing absolutely above all other Christian work. The speech was full of illustrations drawn from his own experience in Ceylon. Mr. Maundrell followed, and referring to his visit to Derby eleven years ago, spoke of the marked advance of the missionary cause, as shown by the large congregations of young people on the Sunday afternoon, and the grand meeting at the Drill Hall. The Report was read by the Rev. W. H. Askwith, and the financial statement by R. A. R. Jones, Esq. The total amount raised by the Association was 1589*l.* 18*s.* 5*d.*, showing an increase of about 70*l.* on last year. The County Fund in addition, originated by the late Rev. E. Latham, and now managed by the Rev. Canon Carr, maintains its position, and contributes 300*l.* The Committee resolved to take up at once the Gordon Memorial Mission to the Soudan, and to hold a public meeting in a few weeks for this purpose. On the whole, the friends of the Society are greatly encouraged, and render thanks to Him whom they desire to serve and whose blessing they seek.

R. J. K.

**Hampstead.**—The 56th Anniversary Meeting of the Hampstead Auxiliary of the Society was held on Tuesday night, May 19th, at the Vestry Hall, Haverstock Hill. Mr. Joseph Hoare, J.P., occupied the chair, in the unavoidable absence of Mr. Samuel Hoare, J.P., the President. There was a large attendance of the friends of the Society. The Chairman remarked that they met under circumstances which he thought must bring to all their minds a feeling of the great loss Hampstead had sustained by the removal of Dr. Bickersteth on his elevation to the Bishopric of Exeter, though no doubt it was a great gain to those to whom their dear friend had gone. They could not meet at a Church Missionary Society's meeting in that hall without recording their feeling of how extremely important Dr. Bickersteth's help and work had been to their Auxiliary and the Missionary cause. They had this great comfort, that they knew that where he had gone all that possibly could be done to help the Society would be done, and he had no doubt that the Church Missionary Society would indeed gain by the exalted position he now occupied. But the removal of such an earnest friend of the Society from Hampstead threw great responsibility on those who remained. Mr. R. B. Woodd, the Treasurer, read the Report and balance-sheet, from which it appeared that the total receipts remitted to the Parent Society were 1798*l.* 11*s.* 8*d.*, being a nett increase of 225*l.* 6*s.* 2*d.* on the amount raised in the previous year. Included in the above was 109*l.* odd from Christ Church towards the new Mission House Fund. The meeting was then addressed by the Revs. C. F. Warren, missionary from Japan, S. B. Burnaby, Vicar of the Parish Church, and F. E. Wigram.

**Hull.**—The Seventy-second Anniversary of the Hull Auxiliary was celebrated on May 10th and 11th. On Sunday, sermons were preached at the various churches in Hull. On Monday morning the Annual Meeting was held at the Public Rooms, Jarratt Street. The chair was occupied by Mr. Frank Pease. The Deputation consisted of Bishop Hellmuth, Rector of Bridlington, and late of Huron; the Revs. A. R. Buckland, Association Secretary; R. D. French, Vicar of Warter; H. Newton, missionary from Ceylon; L. Nicholson, formerly missionary in Sierra Leone; and H. Seeley, Secretary of the Christian Vernacular Education Society. The Annual Report was read by the Rev. H. L. R. Deck, one of the Honorary Secretaries, which gave a slight decrease in the receipts from the local branches, and an increase in some of the parishes, the decrease being owing to the depression in trade. The total receipts were 936*l.* 12*s.* 11*d.*, which included a legacy of 200*l.* from the late Miss Duke. The Rev. Canon McCormick referred to the effort that was being made to raise 125*l.* in memory of the late Rev. J. Deck, towards which 116*l.* odd had been remitted to the Society. There was another meeting in the evening.

**Liverpool.**—The Anniversary of the Liverpool and South-West Lancashire



Association was held on the 9th, 10th, and 11th of May. It commenced on Saturday with the usual juvenile gathering known as the "Flower Meeting" in Hope Hall. It was presided over by the Ven. Archdeacon Bardsley, who inaugurated these meetings some years ago. The hall was, as usual, crammed with young people. They were addressed by the Rev. T. H. Sparshott, formerly missionary in East Africa. The Rev. A. Elwin, of China, was also expected, but he was prevented by illness from coming. The Archdeacon, in his absence, very graphically described the Chinese curiosities which Mr. Elwin had entrusted to him. The Anniversary Sermons were preached on Sunday in nearly forty churches in the city and neighbourhood; and there are promises of sermons in many others during the year. At the luncheon on Monday, Mr. Hugh Evans, the Hon. Treasurer, stated that a larger number of clergy had accepted his invitation than in any previous year. The address to the clergy was delivered by the Rev. F. F. Goe, of St. George's, Bloomsbury, and contained a view of the grounds of thankfulness for the past and of hope for the future, founded on the passage, "The Lord hath been mindful of us; He will bless us." The Bishop of Liverpool, in the course of a brief address, said that it was thirty-two years ago since he first visited Liverpool at the C.M.S. Anniversary in company with the Rev. F. F. Gough, who was then about to start for China. Many changes, he said, had occurred since then; but he thanked God that his principles had remained the same. The evening meeting was held in the Philharmonic Hall, which was full. It was presided over by the Lord Bishop. The Annual Report, which was read by the Rev. Albert P. Neele, stated that, notwithstanding the great depression in trade, the annual contributions from Liverpool had more than maintained the level of last year. The balance-sheet was read by Hugh Evans, Esq., and addresses were delivered by the Rev. F. F. Goe, the Rev. J. Williams, of Japan, the Rev. Canon Money, the Rev. T. T. Smith, Association Secretary, Sir William B. Forwood, and the Rev. A. E. Barnes Lawrence.

**Richmond (Yorkshire).**—On Sunday, May 17th, the Anniversary Sermons in connection with the Richmond Branch Association were preached by Bishop Beckles, late of Sierra Leone. The Annual Meeting was held in the Town Hall, under the presidency of the Rev. Canon Roberts, the Rector. After a stirring address, he reviewed the work of the Branch, stating that during the past year 133*l.* 4*s.* had been raised, and that the total amount remitted by the Richmond Association since its formation was 660*l.* 3*s.* 1*d.* The Rev. R. Hicks, from Manitoba, gave a very interesting account of the history and progress of the Society's work in North-West America. He alluded to the recent revolt of the half-breeds, and warmly defended the Indians against some of the common charges made against them. The annual Juvenile Meeting was held on the Tuesday, when a large number of children were present, and Canon Roberts and Mr. Hicks addressed them.

**Newcastle.**—A Conference in connection with the South Northumberland and Newcastle Auxiliary of the Society was held on Monday afternoon, May 17th, in the hall of the Young Men's Christian Association, Newcastle, under the presidency of the Bishop, who said—

He was very glad to be able to take the chair at the Conference, which he hoped, through God, would tend to promote the interests of this great Missionary Society. His own desire was that both the great Missionary Societies of the Church of England should flourish side by side in the Diocese of Newcastle. He hoped the C.M.S. and the S.P.G. would work side by side harmoniously and well; for he believed that the success of the one tended very greatly to the success of the other. It was very remarkable to see how God was blessing the work of this and other Missionary Societies, and how God had enabled this Society to plant down Mission stations and gather in the heathen. One of the most hopeful signs in connection with the work of this Society was the training of a Mission clergy out of the Natives of the countries in which the Missions were formed; and he hoped that not only clergymen, but bishops, would in the future be consecrated from among the Natives, and so would be of the people, and be able to go to the people, knowing all their ideas, having sympathy with them, and knowing all their difficulties.

The Rev. Canon Scott-Moncrieff opened a discussion upon "How best to promote

Missionary interest in our northern town parishes," and a paper by the Rev. L. Sanders on "how best to stimulate Missionary interest among the young" was read, and both subjects were discussed. The Annual Meeting of the local branch of the Society was held in the same hall on Monday night, under the presidency of Archdeacon Martin. Mr. Johnson read the 67th Annual Report of the Committee of the South Northumberland Auxiliary of the Church Missionary Society, in which the Committee expressed their deep regret that there had been a diminution in the amount contributed last year. Among the Newcastle branches eight had decreased and only one increased. The increase was at St. Stephen's branch, which deserved special notice for the large sum contributed by its Sunday-schools. In South Northumberland nine had decreased, one remained stationary, and three had slightly increased. The Rev. H. Sutton, the Central Secretary, and other gentlemen addressed the meeting.

**Rotherham.**—On Monday evening, May 18th, the Annual Meeting of the Rotherham Auxiliary was held at the St. George's Hall, Rotherham, when the chair was taken by the Rev. Canon Bennett, Rural Dean. The body of the hall was crowded. After devotional exercises, the Rev. J. Parry, the Secretary of the Auxiliary, read the Annual Report, which stated that during the year which ended March 1st, the Auxiliary consisted of twelve churches. It was a source of great joy to find that the Church Missionary Society was as well supported as ever in the various Associations comprising the Auxiliary, notwithstanding the state of trade in the neighbourhood, and the strikes amongst the miners. The Report then alluded to the large and increasing sums which are sent to the Society year after year from the Sunday-schools. Boxes in the schools, as well as in the hands of private individuals, had proved very productive, and the Rotherham Parish Church Association had this year yielded the handsome amount of 27*l.* 8*s.*, and throughout the Auxiliary the sums collected by means of boxes, collecting-cards, or bags had probably reached 77*l.* to 80*l.* The total sum collected during the year by the Auxiliary was 267*l.* 15*s.* 11*d.* The Chairman, in the course of the inaugural address, alluded to the labours in Africa of Livingstone and Gordon. In referring to the loss of life in the Soudan War, he stated that if the Gordon Memorial Mission should be planted—as God grant it might—by this Society, at any rate something would be done by England to heal the wounds which this country had been obliged to inflict. The Rev. A. R. Cavalier, from Tinnevely, and Mr. Macaulay, a grandson of Bishop Crowther, also spoke.

**Sunderland.**—The Annual Meeting of this Auxiliary was held on May 20th in the New Assembly Hall, Fawcett Street, and was largely attended. Mr. S. P. Austin presided, who, after urging the claims of the Society, was followed by the Rev. Canon Burnet, giving a statement of the amount received during the past year, which was only 435*l.*, and was scarcely representative of the importance of the chief town in the diocese of Durham, nor did it adequately indicate the extent of their zeal in the cause of their blessed Redeemer. He then gave a statement of the sums raised during the past ten years. Bishop Ryan then spoke, and gave an interesting sketch of his experiences as Bishop of the Mauritius with respect to the slave trade in the heart of Africa, and added that the C.M.S. was one of the most effective instruments in the world against the abominable traffic. The Rev. H. Brass, in an earnest address, pointed out the opening that now presented itself for female missionary work in India. The Rev. W. G. Mallett (formerly of North India) also spoke.

**Trowbridge.**—On May 28th a small but interesting gathering of the *Wiltshire C.M.S. Union* took place at Trowbridge. The Conference was opened at 11.15 by prayer and a short exposition of Scripture by the Rev. H. Trotter; a most interesting and valuable paper was then read by the Rev. J. H. Gray (*Assoc. Sec.*), on the subject of "Home workers and their encouragements." After a short discussion of the paper, reading of minutes, proposal of new members, and other business, the members of the Union assembled for luncheon in the Rectory, and the Conference was afterwards addressed at two o'clock by H. Morris, Esq. (a member of the C.M.S. Committee), who spoke at some length about matters con-

nected with the home management of the Society, and also about its work abroad. A short discussion followed Mr. Morris's address, and at 3.30 and 7.30 large and interesting public meetings were held on the Rectory lawn, as Mr. Trotter had taken the opportunity of combining his Annual Meetings with that of the Union Conference.

**Watford.**—The Annual Meeting for the Watford district was held in the Freemasons' Hall, Watford, on Thursday, May 28th. Abel Smith, Esq., M.P., took the chair; and on his having to leave during the meeting, was succeeded by the Right Hon. Lord Ebury, one of the Vice-Presidents of the West Herts Association. The Report was read by the Rev. E. C. Ince (Hon. Association Secretary), which stated that 723*l.* 5*s.* 9*d.* had been sent to the Society during the past year from West Herts. The speakers were R. N. Cust, Esq., and the Rev. A. R. Cavalier.

**Worcester.**—On Sunday, May 17th, the Annual Sermons were preached in eight of the churches. The Annual Meetings took place on Monday, Lord Alwyne Compton, the Dean, presiding at that in the morning and the Mayor (Mr. J. S. Wood) at that in the evening. The Rev. S. S. Forster reported that the amount raised by the Worcester Auxiliary during the past year was 287*l.* 7*s.* 8*d.* The Rev. A. H. Arden and the Rev. C. Marson, the Deputation, then addressed those assembled. The Bishop of Bathurst preached in the cathedral on behalf of the Society on Sunday evening, May 24th.

**York.**—The Seventy-first Anniversary of the York branch of the Society was held on May 31st, &c. Sermons were preached at the Minster and other churches in the neighbourhood. The Anniversary Meetings were held on the Monday, that in the morning being presided over by the Archbishop; the Bishop of Athabasca, the Revs. W. T. Storrs (formerly North India), T. Dunn (North Pacific Mission), and A. R. Buckland (Association Secretary), being the Deputation. The Rev. T. J. Clarke read the Report, which showed that the receipts of the Association amounted to 1428*l.*, 374*d.* of which had been contributed by the country branch associations.

The Archbishop said the time for Missions was only just beginning. The cause of Missions as anything substantial and active was only about a century old in this country, and when they compared the receipts of the past year—200,000*l.*, besides various trust funds—with what had been given in past years—not with what they could afford—there was a very manifest and increased growth. Other considerations, too, led him to believe that the missionary cause was growing. Formerly no attempt had been made to classify missionaries; they took what kind of man they could find, and sent him wherever they could. In that respect matters were different now, and he noticed that seven young and ardent men, most of them Cambridge graduates, and two famous in rowing and cricket circles, had lately been sent to China. That remarkable movement in the University of Cambridge was a great stride, and it was not the only indication that they were going to be better off for men in the future. A considerable number of undergraduates were in communication with the Committee, with a view to going out, on the completion of their university course, in connection with the Church Missionary Society. Reports always said that they wanted money, and they always did; but they also wanted men. They wanted the highest and the best to look upon the missionary pursuit as a high and honourable calling, worthy to be put side by side with the calling of a minister of home congregations; the money would take care of itself.

The Bishop of Athabasca and other members of the Deputation also addressed the meeting. Mr. J. J. Dunnington-Jefferson, of Thicket Priory, presided at the evening meeting. On Tuesday afternoon, the Annual Meeting of the juvenile branch of the Association was held, when there was a large attendance, which was principally composed of young ladies, the Rev. T. Smith presiding. The balance-sheet showed that the sum of 43*l.* 12*s.* 10*d.* had been contributed during the year by the Juvenile Society. The Rev. T. Dunn and the Rev. W. Storrs gave some interesting information respecting the people amongst whom they had laboured. On Tuesday evening, the Bishop of Athabasca preached in St. Helen's Church.

[Reports of several other meetings, including Darlington, Taunton, Oswestry, Bridgewater, Penzance, &c., are omitted for want of space. Meetings in June will be noticed next month.]

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, May 19th, 1885.*—The Committee took leave of the Rev. E. J. and Mrs. Peck, returning to Little Whale River. The instructions of the Committee having been delivered by the Rev. C. C. Fenn, and acknowledged by Mr. Peck, he was addressed by Captain the Hon. F. Maude, R.N., Bishop Alford, and the Chairman (H. Morris, Esq.), and commended in prayer to the favour and protection of Almighty God by the Rev. Canon Stewart.

The Rev. Henry Sykes, B.A., of Jesus College, Cambridge, and Curate of All Saints', Hereford, was accepted for missionary work.

With reference to the Minute of April 21st, on the proposed Quetta Mission, it was reported that the Rev. W. H. Barlow's friend was willing to commence his aid to the Mission by paying 640*l.* a year to support two Missionaries at Quetta. The Committee directed that their most cordial thanks be given to Mr. Barlow's friend for his munificent offer.

A grant was made to the Calcutta Corresponding Committee for the purpose of publishing the Rev. W. R. Blackett's Bengali Bible Lessons.

*Committee of Correspondence, June 2nd.*—A letter was read from the Rev. G. Furness Smith, who had been appointed to the Secretaryship of the Calcutta Corresponding Committee, stating that circumstances prevented his proceeding to the mission-field for the present.

Letters were read from the Rev. Canon Hoare, stating that the sum of 307*l.* 10*s.* had been contributed by friends at Tunbridge Wells, for the purpose of maintaining schools in the Fuh-Kien Mission which had been opened in excess of what the Society's grant would support; also that 250*l.* had been offered to him for the support of Native Agency in the Chu-ki District, Mid-China. The Committee accepted these contributions with warm thanks to Canon Hoare and the friends at Tunbridge Wells; the latter to be used by Bishop Moule in consultation with the Rev. J. C. Hoare.

On the advice of Sir William Muir and Mr. R. N. Cust, it was resolved to apply to the S.P.C.K. to print a new Arabic edition of the treatise on Mohammedanism, entitled *The Apology of Al Kindy*.

The Committee had the pleasure of an interview with the Ven. Archdeacon Johnson, Archdeacon of the Upper Niger, who has come to England at the invitation of the Committee. He said he could thank God that in spite of the severe trials through which the Mission had lately passed, progress was being made. He described the interesting work at and around Onitsha. At Obotshi, a cannibal town five miles distant, mainly owing to the voluntary efforts of the Onitsha Christians during the last two years, a most encouraging work had been going on, resulting in the baptism last Christmas of sixty-seven persons. The converts were beginning to understand that it was incumbent on them to bear the expense of their own worship. The system of class fees had already been introduced with satisfactory results. He had given much attention to translational work in the Nupe, Igbira, Igara, and Ibo languages. Four years ago prayers were read in English; now all the stations in the Upper Niger had the Prayer-book in their own vernacular. He had brought with him the Four Gospels translated into Nupe ready for the press. The fact of his having visited Palestine, and his knowledge of Arabic, proved useful to him with Mohammedans, among whom he had distinct encouragement. He hoped, during his proposed visit to Sierra Leone, on his way back, to procure agents, true spiritual men, for the Niger.

The Sub-Committee in charge of the Japan Mission presented several recommendations regarding Church Councils and Native Agents in Japan, which had been arrived at after full consultation with the Revs. C. F. Warren and H. Maundrell. Various recommendations were adopted, and a resolution passed expressing the agreement of the Committee with the Missionaries in Japan as to the necessity of a speedy and strong reinforcement of the Mission there, and their deep regret that the state of the Society's funds should render it impossible at the present time to take any adequate steps in that direction.

A letter having been read from the Rev. J. W. Handford, of Frere Town, reporting the loss sustained by the Mission in the retirement of Commander Gissing, R.N., late Vice-Consul at Mombasa, the Secretaries were directed to communicate to Captain Gissing their warm thanks for his uniform kindness to the Society's Missionaries during his term of office, and to present for his acceptance a copy of Krapf's Swahili Dictionary.

Letters were read from the Rev. H. B. Macartney, of Melbourne, with regard to Mr. A. E. Peate, a Lay Missionary, lately sent out under his auspices from Melbourne to assist in the Society's Mission at Dummagudem, South India, stating that if Mr. Peate should hereafter be ordained on his merits, and the Committee should desire his services, the Society would have a trained Missionary without any previous cost, but that up to that point he (Mr. Macartney) wished to be considered solely responsible for the maintenance of Mr. Peate. The Committee directed that their thankful acceptance of Mr. Macartney's proposal be communicated to him.

On the recommendation of the Sub-Committees in charge of the West Africa, Yoruba, Niger, East Africa, Palestine, India, Ceylon, China, and North Pacific Missions, various arrangements were agreed to regarding those Missions.

*General Committee, June 8th.*—The Secretaries reported the death, on June 3rd, of the Rev. Canon McClatchie, formerly for twenty-five years a Missionary of the Society in China. The Committee received the intelligence with much sorrow, and requested Bishop Alford, a Vice-President, and the Rev. C. C. Fenn, Senior Clerical Secretary of the C.M.S., to represent the Society at the funeral.

Attention having been drawn to the recent publication in newspapers of unauthorized accounts of discussions which had taken place in meetings of the C.M.S. Committee, the following Resolution was agreed to:—"That the following rule be added to the Bye-laws of the Society: 'No report of any discussion at a Committee meeting shall be published in any newspaper or periodical, and that an infringement of this rule by any member shall be considered a breach of confidence.'" In connection with the same subject the following Resolution was passed: "That this Committee disapprove and deprecate anonymous correspondence in reference to the proceedings of the Committee by any of its members, and earnestly entreat its discontinuance."

The Secretaries called attention to the proceedings of the General Committee of May 11th, when a motion being made, "That no official communication be addressed in future to Bishops who are not members of the Society, directing their attention to the rule of the Society relating to Vice-Presidents," the Previous Question was carried, on a division, by 23 to 21; and asked for definite instructions for their future guidance. After discussion, the following Minute was adopted on a division by 40 to 15:—

1. By the Constitution of the Society the Patron, Vice-Patron, President, and Vice-Presidents must be members of the Society.

2. Law II. provides that "Vice-Presidents shall consist of all Archbishops and Bishops of the Churches of England and Ireland, who, being members of the Society, shall accept the office."

3. The practice of drawing the attention of newly-appointed Bishops who are not known to be already members of the Society to Law II., is not required by that Law, and is held by some to be actually inconsistent with the spirit of it.

4. The sending of a mere formal communication of this nature, which is not necessarily an invitation, may have the appearance of being wanting in the respect due from the Society to the Bishops of the Church.

5. The Committee, therefore, direct the Secretaries to discontinue the practice hitherto followed, and whenever a Bishop either is, at the time of his appointment, a member of the Society, or not being previously a member of the Society, shows his sympathy at any time by becoming a member, to send an invitation to him to accept the office of Vice-President, in accordance with Law II.

A Sub-Committee appointed to meet representatives of the Christian Vernacular Education Society, to consider a Memorandum of that Society, drawing attention to its present position, and asking the Societies which helped to found it to come to its support, recommended the following Resolution, which was adopted:—"That the Committee of the Church Missionary Society desire to express their cordial sense of the great importance of the work which the Christian Vernacular Education Society is doing in India, by means of Training Institutions, and the extensive production of school books and Christian Vernacular literature. They also bear in mind the great field which is now, in the providence of God, opening up before the Church of Christ in the direction of the vernacular education of the masses of India, and the important help which the Christian Vernacular Education Society has rendered, and, if its resources were increased, desires to render more largely in that field. They would greatly rejoice if the Christian people of England would place more liberal funds at the disposal of the Christian Vernacular Education Society, to extend more widely its plans for the good of India."

The Secretaries reported the gift of a Bible by the British and Foreign Bible Society, for use in the new large Committee-room. The Committee directed that their hearty thanks be conveyed to the Bible Society.

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#### NOTICE TO OUR READERS.

WE are requested to call attention to the insufficient postage paid upon newspapers, &c., sent to missionaries in the East Africa and Nyanza Missions, and the consequent serious expense to the Society arising from an increased rate being charged for short-paid packages. The correct postage to Zanzibar, upon a newspaper registered for transmission abroad, is  $1\frac{1}{2}d.$  for four ounces, and not  $1d.$  Will our friends kindly note this?

TREASURERS of Associations will render much assistance if they will kindly make remittances to the C.M. House quarterly, or when any considerable sum is in their hands. By acting upon this request the Society will be saved considerable expense in being enabled more readily to meet its monthly and quarterly outgoings, without having to borrow funds to meet expenditure (as at present) prior to the receipt of the large portion of its income held by the Associations until the end of the financial year.

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## NOTES OF THE MONTH.

## ARRIVALS.

*West Africa*.—Miss Ansell left Sierra Leone on May 10, and arrived in England on June 1.  
*Yoruba*.—The Rev. C. H. V. and Mrs. Gollmer left Lagos on May 2, and arrived in London on May 29.

*Niger*.—The Ven. Archdeacon Johnson left Brass on April 8, and arrived in London on May 29.

*North India*.—The Rev. J. and Mrs. Treusch left Benares on April 24, and arrived in England on March 8.

*Punjab*.—The Rev. R. Clark left Amritsar on March 23, and arrived in England on June 3.

*South India*.—The Rev. J. and Mrs. Stone and the Rev. W. G. and Mrs. Peel left Madras on May 5, and arrived in London on June 8.

*Ceylon*.—The Rev. J. and Mrs. Field left Ceylon on April 25, and arrived in London on May 24.

*North-West America*.—The Right Rev. Bishop Young left Winnipeg on April 22, and arrived in London on May 12.

## BIRTH.

*North Pacific*.—On October 10, 1884, at Massett, the wife of the Rev. C. Harrison, of a son.

## DEATHS.

*North India*.—At Agra, on March 31, the infant son of the Rev. G. E. and Mrs. Pargiter.

*Western India*.—At Nasik, on June 14, the Rev. C. Mountfort, of typhoid fever.

*Ceylon*.—On May 17, at Nellore, the Rev. T. P. Handy, Native Pastor.

At Stuttgart, on April 9, the Rev. C. C. Mengé, formerly Missionary in Western India.

At Kensington, on June 4, the Rev. T. McClatchie, formerly Missionary at Shanghai.

## Contribution List.

*In the following list of receipts from May 11th to June 10th are acknowledged all remittances from Associations, Benefactions and Legacies of £1. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.*

## ENGLISH ASSOCIATIONS.

Bedfordshire: Leighton Buzzard.....	3	6	7	Blackheath.....	63	6	5
Buckinghamshire: Marlow Parva.....	4	7	7	Brockley: St. Peter's.....	24	18	3
Cheshire: Altrincham: St. John's.....	113	0	0	Deptford: St. John's.....	33	0	0
Shrigley.....	3	3	7	Erith: St. John-the-Baptist.....	22	1	0
Cornwall: Perranarworthal.....	1	4	10	Keston.....	2	7	11
St. Cleer.....	1	14	0	Murston.....	2	19	7
St. Sennen.....	2	5	10	Tunbridge Wells.....	450	0	0
Wadebridge.....	2	17	0	Lancashire: Accrington, &c.....	61	18	6
Cumberland: Newton Arlosh.....	4	14	5	Liverpool, &c.....	600	0	0
Dorsetshire: Bingham's Melcombe.....	2	6	0	Lincolnshire: Blyton.....	4	19	2
Blandford.....	15	5	4	Sleaford.....	4	10	6
Corfe Mullen.....	4	6	2	Middlesex: City of London:			
Crichel.....	2	2	0	All Hallows the Great and Lees.....	10	0	
Gussage St. Michael.....	3	0	0	Harefield.....	11	18	3
Hilton.....	10	5	7	Hounslow: St. Stephen's.....	1	10	5
Langton.....	1	3	6	Ialington.....	12	11	6
Milton Abbey.....	3	12	0	St. George's.....	29	8	5
Durham: Gateshead-on-Tyne.....	7	0	0	Kilburn: Holy Trinity.....	7	17	6
Essex: Lamborne.....	2	12	0	St. Mary's.....	50	16	6
Waltham Abbey.....	29	8	5	Southgate.....	25	3	7
Wanstead.....	11	0		Northamptonshire: Stoke Bruerne.....	4	2	1
Gloucestershire: Gloucester Cathedral...	12	0	3	Towcester.....	16	9	
Hampshire:				Northumberland:			
Bournemouth: St. Michael's.....	37	5	4	Newcastle and South Northumberland...	140	0	0
Catherington.....	18	18	0	Nottinghamshire: Carlton-in-Lindrick...	14	16	0
Hampshire C.M. Prayer Union.....	10	0	0	Oxfordshire: Stanton: St. John's.....	3	6	4
Odiham.....	24	17	0	Shropshire: Bridgnorth: St. Leonard's...	10	10	0
Portsmouth.....	3	18	8	Hodnet.....	17	10	0
Portsmouth: St. Mark's, North End...	4	2	4	North-West Shropshire.....	1	0	0
Ringwood.....	11	3	3	Somersetshire: Bath.....	350	0	0
West Meon.....	46	16	0	Bridgwater.....	5	6	1
Isle of Wight: Binstead.....	1	15	6	Langport and Vicinity.....	250	0	0
Channel Islands: Guernsey.....	30	0	0	Staffordshire: Coton Hill.....	12	6	
Hertfordshire: Great Munden.....	5	2	5	Muckleston.....	5	0	0
Watton.....	50	0	0	Suffolk: East Raynham.....	1	3	10
Kent: Beckenham: Christ Church.....	25	0	0	Surrey: Caterham Valley: St. John's...	10	13	0
				Egham.....	24	16	6
				Ewell.....	67	6	9

Farnham: Homes for Little Boys....	1	2	0
Mitcham: Christ Church.....	4	0	0
Peckham: St. Andrew's.....	5	0	0
St. Mark's.....	7	10	0
Streatham: Christ Church.....	19	15	11
Immanuel Church.....	69	8	10
Tulse Hill.....	2	1	0
Wimbledon.....	10	11	5
Sussex: Ditchling.....	1	10	0
Hammerwood.....	15	4	0
Warwickshire: Coleshill.....	14	17	2
Fenny Compton.....	14	0	0
Over Whitacre.....	5	6	2
Witley.....	2	1	2
Westmoreland: Burton.....	4	0	0
Clifton.....	2	15	0
Wiltshire: Salisbury: St. Thomas's.....	3	9	10
Worcestershire: Kidderminster.....	26	5	8
Redditch.....	22	14	9
Yorkshire: Bilton.....	10	14	0
Halifax.....	81	0	0
Hanging Henton.....	9	0	0

## ASSOCIATIONS IN WALES.

Denbighshire: Gresford.....	5	19	2
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## IRELAND.

Hibernian Auxiliary.....	1000	0	0
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## BENEFACTIONS.

A. D. B.....	200	0	0
Bevan, Miss Gladys M., Trent Park.....	15	0	0
Butchart, Miss, Northampton.....	30	0	0
Cape, Miss (for East African Liberated Slaves).....	5	0	0
"C. F., Leamington" (for East Indian Missions).....	25	0	0
Churchill, Miss E. A., Dorchester.....	10	0	0
Cundy, James, Esq., Surbiton.....	33	0	0
Dalton, Mrs., Chelsea.....	100	0	0
Gould, Rev. Joseph, Repton.....	100	0	0
Graham, Mrs. (for East African Liberated Slaves).....	5	0	0
Heathcote, Rev. G.....	10	0	0
Kinahan, Messrs. & Co. Gt. Titchfield Rd. Lady E., per Captain Hon. F. Maude.....	31	10	0
Lancaster, Miss, Suffolk Lawn.....	50	0	0
Macrell, J., Esq., Cannon Street.....	52	10	0
M. L.....	5	0	0
Morris, Miss, Streatham.....	10	0	0
M. R. S.....	60	0	0
Page, W. Q., Esq., Carlisle.....	30	0	0
Prebble, Mrs.....	5	0	0
Scott, Miss, Norwich.....	20	0	0
Squires, Rev. H. C.....	10	10	0
Stewart, Sir Douglas, Bart., by G. Arbuthnot, Esq.....	25	0	0
Sylvester, Henry T., Esq., Regent Place. The late F. P., Eridge.....	5	0	0
Two Friends, Claydon.....	5	5	0
V. S.....	100	0	0
Welby, W. E., Esq., Stamford.....	22	0	0
Wigram, Mr. Harold F. E.....	10	10	0

## COLLECTIONS.

Barney, Miss E., Pimlico.....	1	8	9
Clark, Mrs. J. A., Castledawson (Miss. Box).....	1	11	6
Exton, Mrs. Jno., Hallaton.....	2	0	0
Hampton Wick: St. John's Sunday-school, per Miss Lack.....	15	0	0
Humphrey, Miss (Miss. Box).....	18	14	0
Myton Infant-school, Fitz, by Mrs. G. Carew (Miss. Box).....	1	10	0
Philpotts, J. R., Esq., Newnham-on-Severn.....	17	6	0
Richmond, R. Spencer, Great Crosby.....	15	0	0
Rusher, Mr. E. A. (Miss. Box).....	10	0	0

S.S. Parromatta, collection on board on voyage to Sydney, by Rt. Rev. Bishop Linton, by W. D. Anderson, Esq.....	5	6	0
St. Philip-the-Evangelist, Arlington Square, Sunday-school, by Rev. H. I. Berguer.....	7	0	0

## LEGACIES.

Millar, late Mr. C. H., of Blair Castle.....	100	0	0
Purser, late Mr. John, of Great Barford... ..	5	0	0

## FOREIGN CONTRIBUTIONS.

France: Arcachon.....	2	1	3
West Africa: Cline Town.....	1	13	10
Port Lokkoh.....	5	14	7

## EXTENSION FUND

E. B. B. (for Persia).....	50	15	0
C. C. H., Tunbridge Wells (for Quetta).....	100	0	0
Thornton, Miss, Croydon (for Quetta).....	50	0	0
Tunbridge Wells Association (for Fochow).....	300	0	0

## NEW CHILDREN'S HOME FUND.

Dennis, Miss M.....	5	0	0
Hart, Mrs.....	10	0	0

## GORDON MEMORIAL FUND.

Adamson, Rev. W., Old Ford.....	5	0	0
A. G. L.....	5	0	0
Anonymous.....	5	0	0
Brenchley, by James Fraser, Esq.....	5	0	0
Brown, Messrs. Wm. and Co., Old Broad Street.....	10	10	0
Cahill, Miss, Richmond.....	10	10	0
Clayfield-Ireland, Mrs., Brislington.....	10	0	0
Coote, Rev. A., Tunbridge Wells.....	10	0	0
Courthorpe, G. C., Esq., Hawkhurst.....	10	0	0
Cowell, W. S., Esq.....	5	0	0
Dodson, Mrs. E., Crutch End.....	25	0	0
Dowson, E. Theodore, Esq., Galdeston.....	5	5	0
E., Liverpool.....	20	0	0
Faithfull, Mrs. J. A., Bournemouth.....	5	0	0
Floyd, Henry A., Esq., Lydbury North.....	5	0	0
Foquet, Col. H., Reading.....	5	0	0
F. R. E.....	5	0	0
Hall, Mrs., Charlton Road.....	5	0	0
Hill, Major-General Sir Wm., K.C.S.I., Hyde Park.....	5	0	0
Hogan, Miss.....	5	0	0
Hogan, Mrs. Charles, Ealing.....	6	6	0
Bums under 5.....	2	4	6
Hunter, J. J., Esq., Wickham.....	5	0	0
Lloyd, G. W., Esq., Widbury Hill.....	500	0	0
Maude, Captain Hon. F., R.N.....	5	0	0
May, Rev. W., Stonegate.....	5	0	0
M. E. H. B.....	5	0	0
Mispeh, H. M. A. S.....	5	0	0
S. A. P.....	5	0	0
Smith, Miss E., and Friends.....	100	0	0
Smith, G. J. Philip, Esq., Hyde Park.....	50	0	0
Somerset C.M.S. Union.....	10	10	0
Ward, F. P., Esq.....	5	5	0

## ADEN MISSION FUND.

Foster, Rev. Ambrose M.....	50	0	0
Yate, Rev. Canon, Uppingham.....	5	0	0

## CHURCH MISSIONARY HOUSE FUND.

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Exeter, Right Rev. Lord Bishop of (for cost of inscription).....	21	10	0
Puckle, R. K., Esq.....	5	0	0
Venn, Miss Henrietta, Richmond.....	5	0	0

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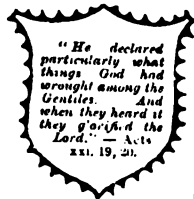
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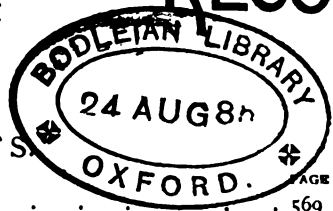


# Church Missionary INTELLIGENCE

Vol. X. No. 116.



AND  
RECORD



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# THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

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AUGUST, 1885.

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## THE THEOSOPHISTS.\*

**W**E had no intention of returning to the subject of Theosophy in India, and certainly no wish to dilate further upon this exploded delusion. But since we last wrote circumstances have occurred which have so effectually put the finishing stroke to this pretentious absurdity that, in the interests of truth, it is well that the matter should be presented to the Christian public in its most complete form. Those who have felt an interest in the subject may remember that in our last notice of it we were careful to guard our statements by clearly explaining that so far what had been asserted consisted of accusations to which no reply had been attempted, or at any rate none which had any pretence to be a distinct and authoritative rebutter. The parties actually incriminated had either been silent or were absent from the scene where the charges had been preferred, or had proceeded no further than the utterance of idle vapourings and vague threats of some future proceedings, which might be very formidable. It was still, however, possible that after all there might be a good answer, and therefore, however hopeless the attempt at explanation seemed to be, it was only reasonable to await it, and if it could be deemed satisfactory, to acknowledge that the charges had been either substantially or partially made in error.

We then stated that, "It is only fair to Madame Blavatsky to put forward clearly that at present there are only allegations made against her of a most serious character, exposing the propagators of the reports, in case they should prove to be unfounded or malicious, to action for libel." Madame Blavatsky was then in Europe, and according to the testimony of her friends, was on the point of returning to India for the express purpose of meeting the charges made by Madame Coulomb, charges pertinaciously persisted in and urged with amplification. It was, of course, therefore necessary to suspend final judgment, more especially as Madame Blavatsky had apparently "screwed her courage to the sticking place," and was *en route* for India. She actually did make her way to Madras. She presented herself there front to front with her accusers, and in the midst of her disciples, one of whom at least was a lawyer, who could therefore be a skilled adviser. Funds could not be lacking for the maintenance of a suit, as the credulity of those who believed in her had never hitherto left her without ample resources,

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\* *Theosophy Unveiled.* By John Murdoch, LL.D. Madras, 1885.

nor has there been, so far as we are aware, ever any plea set up that because of poverty justice could not be obtained. Again, there was not the slightest attempt at retraction made by the opposing parties, nor anything which could be construed into the shadow of an apology. For some time after this the antagonists confronted each other with every prospect, where so much on both sides was at stake, that there would be war *à outrance*. But gradually either the courage of Madame Blavatsky oozed out or her advisers wisely counselled her that the more the matter was stirred the more unsavoury would it appear to be. The parties inculpated met together, and in some huddled and secret conference declared themselves to be innocent and maligned, but they shrank from any crucial test which could put their innocence to the proof. No action for libel was brought. The courts were open, but no attempt was made through their agency to clear the characters which had been so terribly aspersed. Madame Blavatsky's friends advised her not to prosecute. Their action was confined to an elaborate report issued in her defence, which was widely advertised. The council of the society has, however, subsequently disavowed and withdrawn it, inasmuch as Mr. R. Ragoonath Row admits it contains "untruths and non-genuine documents," the work of unscrupulous friends of Madame Blavatsky. The obvious deduction from all this is that the Theosophists who issued the Report have not hesitated to uphold swindling by falsehood. Another remark, too, suggests itself. What can be the possible reality of her friend and coadjutor Colonel Olcott's miracles of all sorts, short of raising the dead, which he is said to have performed in thousands of cases? Surely they must be moonshine also.

But to proceed. After a time it became distinctly apparent that it was hopeless to expect that by this means the final exposure of Madame Blavatsky could be made complete. As this exposure was ardently desired by those who had brought the charges in the first instance, they began again to bestir themselves. If she would not be a prosecutor, the idea presented itself to legal ingenuity that she yet might be made to figure in the law courts as a witness. In the pamphlet issued by her friends they reiterated their charges against Madame Coulomb. The latter therefore determined to bring the question of the genuineness of the letters before a court of law by her own action. She was advised that this could be done by prosecuting any of those Theosophists who had charged her with forging them. It happened that there had been an unlucky General Morgan, a retired officer at Ootacamund, who had been singularly favoured with the exhibitions of legerdemain which Madame Blavatsky in the palmy days of her *supercherie* had admitted him to. Our readers will remember the amusing reference to him in the correspondence. He had so far allowed his zeal for his "guide, philosopher, and friend" to outrun his discretion, by being forward in charging Madame Coulomb with crime, that he had rendered himself liable to be proceeded against. The real object, of course, was that as Madame Blavatsky would not prosecute she should be put into the witness-box, and be examined

and cross-examined there. Accordingly, a firm of solicitors, Messrs. Barclay and Morgan, was instructed to proceed against General Morgan, threatening him with criminal proceedings should he fail to make an apology before April 2nd for the language he had used against Madame Coulomb in certain published letters, &c. General Morgan, in a letter dated Ootacamund, March 31st, declined to apologize, and there seemed a fair prospect of Madame Blavatsky being at length brought to bay. But at this juncture there occurred what would be called in Greek tragedy a fresh peripeteia. Madame Blavatsky had determined not to be a prosecutor. This might possibly by some overstrained refinement be construed into a singular excess of charity. But it now turned out that she was as unwilling to appear in court in the character of a witness, even on behalf of a disciple and friend. She was as much indisposed to defend the innocent as she was to prosecute the guilty! Her testimony was indispensable, indeed it was the only thing coveted, for General Morgan was in himself not an object of the slightest interest: it was wholly immaterial with the graver issues at stake what he thought or what he did not think of Madame Coulomb. The object of the action was not to test his credulity nor to make havoc among the small game of the duped, but to expose the chief offender and exhibit her in her true colours. An onslaught upon General Morgan would have been as purposeless as to institute an action against the congeries of masks and wool which constituted Koot Hoomi himself. But just like "a summer-dried fountain when the need was the sorest," Madame Blavatsky evaporated after the fashion of one of her own creations. In plain English, just when she was wanted to give evidence she took to flight, and on the plea of health suddenly determined to return to Europe. Those who were interested in her movements were surprised to learn that she had embarked with a Miss Flynn \* on board the s.s. *Tiber* on April 2nd, the very day, by the way, on which the General's apology was due from Ootacamund. Of course Madame Coulomb was left *plantée là* with her inchoate action, which could not be concluded. There is something almost pathetic in her account of the position to which she was reduced by the flight of the hierophant, and it may be well to supply the description of it in her own words:—

This fact [the precipitate departure of Madame Blavatsky] alters my position entirely. I should be quite prepared to go on with the prosecution of General Morgan, but *cui bono*? The position which I wished to carry is already evacuated. Further, those kind friends who promised me support do not wish me to go on, and I am bound to listen to them, for I have no means of my own. They say, "Your chief witness, Madame Blavatsky, has bolted. Without her General Morgan could not prove his case, and the verdict must be given in your favour. But what is the use of getting such an *ex parte* verdict? Nobody wants to fine General Morgan. The only value of the case at all would be to test the genuineness of the letters, and this cannot be effectually done if the Theosophists will not

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\* This lady, who had it is said been previously notorious in Bombay, whatever that means, had previous to her departure been formally received as a Buddhist by the priests in Ceylon. As Buddhism is not at present much understood in England there will now be two professors capable of enlightening English and French ladies dissatisfied with Christianity. The professors may know little, but their pupils, if they get any, know nothing.

contest the case, which they cannot do without Madame Blavatsky. Further, by their action, now known to all the world, they have given up their defence. It is ungenerous, as well as useless, to kick a fallen foe." Of course I must take this good advice. I have therefore instructed Messrs. Barclay and Morgan to drop the case. I have no wish to aggravate the position of those who are already sufferers, but as for months I have smarted under cruel, unjust aspersions, I have at least a right to such vindication as the publication of this letter can give me. I only ask the public to remember that I have fulfilled the promise made in the preface to my pamphlet—"I will not run away" from any investigation.

It is therefore beyond a question that Madame Coulomb remains in Madras in possession of the field in the face of the Theosophists, who may use indignant language about her, but have not confuted her withering statements except by idle reiteration, while she has dared them to the uttermost. It is almost more than could have been anticipated, considering the extent to which she had been implicated in Madame Blavatsky's operations, and may be considered as the most searching test that her charges are substantially correct and unanswerable. It is equally clear that Madame Blavatsky has fled from the field, and has refused to face the ordeal of English law courts. A "wise doctor" has succeeded to a prudent lawyer, and has ordered his patient home to Europe after her brief sojourn on the spot where her innocence or guilt could have been tested.

It may interest our readers, however, to know that there were other influences at work besides the terrors of the law. We are told that a society in England called the Psychical Society has intervened. We are not very familiar with the operations of this society, but its chief object apparently is to discover, and expose when necessary, spiritual mares' nests. The great anxiety of the members is, if possible, to capture a real ghost, who can be well authenticated as not an illusion; but hitherto we believe their perquisitions have not been very successful. Naturally, when Madame Blavatsky's letters were first published they were a subject of great interest to this society. Accordingly, a Mr. R. Hodgson, of St. John's College, Cambridge, was sent out to India, arriving there in December last, who spent two months in Madras and Bombay engaged in exhaustive investigations, the full result of which is not yet before the public. It is stated, however, that "largely through his efforts the guilt of Madame Blavatsky was so clearly demonstrated, even to the blind eyes of the chief men of the (Theosophical) Society, that when things became serious, and there was a probability of prosecution, they insisted on her breaking her connection with the society and leaving the country at once." As in America Madame Blavatsky had been denounced by her enemies previous to her leaving that country for India as the "champion impostor of the age," and it seemed not improbable that a similar verdict might be passed upon her at the headquarters of her followers in India, she wisely once more repaired to London and Paris, where no pretenders of any sort can be long without a following if only they are not deficient in unblushing assurance and lofty pretensions. Whatever may be the value of Colonel Olcott's testimony upon other points, we may accept it upon this. In an address to English men and



women in India he declared: "I can show any of you, if you choose, a bundle of requests for the miraculous cure of physical and moral ailments, for the recovery of lost property, and other favours; and lest my English auditors might be disposed to laugh in their sleeves at Hindu credulity, let me warn them that some of the most preposterous of these requests have come from their own countrymen, some from persons so highly placed that they have asked that their names might be concealed at all hazards."\* We quite believe him in this, and no doubt he and his sister hierophant must have been mightily encouraged, for the vast and rich field still open before them might be far more remunerative than the large majority of mining enterprises with which they had been familiar. It is a well-known story of Clive, that when taxed with his extortions he declared that, on the contrary, he had wondered at his own moderation. With these bundles of requests in his possession, and the ready credulity which attracted dupes round him as moths round a candle, we can well imagine that the Colonel, as well as Madame Blavatsky, may think that after all they have dealt very tenderly with the sheep that came to them to be shorn; they may perhaps be now regretting that they left so much wool upon them.

It may be of interest to note what has been the effect of the recent exposures on the members of the Theosophical Society in India. Some, like General Morgan, clung chivalrously to their fallen friends, but we learn from the *Indian Messenger* that—

It is an open secret in Theosophical circles that many distinguished and leading members of the body have left the society, and are now spreading disaffection against the present leaders. Colonel Olcott, in a recent letter, warned his followers against the influence of these secret enemies. Dr. Salzer, the celebrated homœopathic practitioner of this city, takes up the cause of the seceding members, and brings forward the following charges against the founders of the Theosophical Society:—

First,—That they (the seceding members) positively know that a good number of so-called occult phenomena, as performed at the headquarters and elsewhere by one of the founders of the society, have not been genuine.

Secondly,—That the founders of the society have unnecessarily mixed up the Theosophical Society with Theosophy, to the great injury of the latter.

Thirdly,—The founders have converted Theosophy into a sort of Buddhistic sectarianism, and "have made it a hot-bed of anti-Christianism." These and similar reasons have induced many others to cut off their connection with the Society. We hope henceforth the members will be wise enough to give up all religious pretensions, and will chiefly confine themselves to the cultivation of the three objects proposed in their rules.

Even Colonel Olcott has delivered himself to the following effect, and in the *sauve-qui-peut* rush has backed his lady friend, or rather deserted her, in a very ambiguous fashion. He gives as it were the *coup-de-grace* to Madame Blavatsky, in his lecture on "The future of Science and Theosophy," published in the *Philosophic Enquirer* of May 17th:—

It was a common error to suppose that Madame Blavatsky was the sole wonder-worker in the Society—there were a number of them, and others had pro-

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\* *Theosophy Unveiled*, p. 4.

duced certain psychic phenomena as striking as any ascribed to her. She had shown scores of phenomena in different countries and at different times, of the most convincing and remarkable character, the reality of which was never questioned nor could be doubted, and which proved her to be endowed with a deep knowledge of, and complete control over, natural forces. As regards the Society's attitude towards her in the recent scandalous charges brought against her here, the speaker said that the Society positively refused to recognize its responsibility for her deeds, or words, or opinions. It did not think the charges proved, but even if hereafter proved, that would not compromise the character of the Society, undermine its foundation, check its progress, or disprove the existence of psychic powers, laws, and phenomena [P]. For the personality known as Madame Blavatsky, they had an affection and a sense of deep gratitude for having aroused their interest in spiritual philosophy and shown them the path of spiritual progress. But while they would individually and collectively defend her against unjust aspersions, that was all—they would never attempt to shield her from the consequences of any sins of which she had been proved guilty, for not one of them would expect any exemption in their own case. They recognized the necessity for one rule of retribution to which there could not be exception, and since the Theosophical Society stood upon general principles irrespective of personalities, its destiny was not interwoven with the fate of any of its officers or members. Theosophy was one of those "truths that wake to perish never." Truth was the sole basis of Theosophy.

We would venture to remark that if Truth be indeed the sole basis of Theosophy, no time has been lost in raising a superstructure of falsehoods on the top of it.

It would not be easy on the face of this testimony from persons who have had access to the inner workings of the Society, and who cannot be chargeable with any personal quarrel with Madame Coulomb, to maintain the reality of the alleged supernaturalism any longer. The members who have thus seceded have been dupes, but are unwilling to be swindlers. They still in some sort or fashion profess Theosophy, and are endeavouring to make a distinction between the creed, if such it can be termed, and the discredited performances of their recognized leaders. They have been friends and followers who have been constrained by the force of conviction, and the consciousness that there has been fraud, to become enemies. They are not Christian missionaries concerned in the overthrow of an anti-Christian movement, but American and German spiritualists not wholly lost to the requirements of truth and integrity.

A point deserving of notice is the relation of all this, which may now be fairly accounted swindling, to Buddhism. The two systems are not of course identical. When the founders of the society came to India, their original scheme was to ally themselves, if they could, with the Brahmins. Naked American spiritualism and the ordinary stock-in-trade of the professional conjurer would have gone but a very little way in obtaining influence over the minds of Hindus who have in superabundance their own vague metaphysics and very considerable skill in the usual feats of legerdemain. A something more was needful, and at first the teachers professed a willingness to become disciples. Their smattering of Orientalism was insufficient; they therefore opened up communications with Dayanund Saraswati Swami, the founder of the Arya Somaj. When a favourable reply was received from the pundit, they constituted him "the lawful Director and chief of a combined

society, entitled, 'The Theosophical Society of the Arya Somaj.' This was in 1878. We have more than once called attention to the really feeble condition of these Somajes which are so unceasingly puffed up by infidel Europeans as being an important element in Hinduism. They are nothing of the sort. There is, and ever has been, a large amount of vague metaphysical speculation in India, which has received an impetus, and been somewhat biassed, by English higher education. This, among educated Hindus, has been formulating itself into religious societies more readily than was the case in former times, when it was mostly held in solution as it were. Among some forward spirits, for the last fifty or sixty years, these incoherent fancies have tried to embody themselves in various ways, but with indifferent success. The part of the Arya Somaj was meant mainly to conserve old superstitions; Keshub Chunder Sen's vagaries were destructive. It must have been in straits indeed for help when it hailed very doubtful assistance from America. There must, too, have been considerable difficulty in the new allies comprehending each other when they did meet, but what was lacking in distinct intelligence was sufficiently supplemented by free assertion. Possibly the American founders gathered a tincture of Sanskrit from the Hindu whom they belauded in the *Theosophist*, there furnishing Professor Max Müller with some information, enough to enable him to construct a biography of a person whom he knew nothing about. It was about this period that the late Babu Peary Chand Mitra, at a *soirée* given in Calcutta by the Hon. Maharajah Jotendro Mohun Tagore, C.S.I., in glowing language professed his readiness "to kneel down at the feet of Colonel Olcott and Madame Blavatsky, with grateful tears for the saint-like manner in which they had been working."

But this fair dawn was subsequently overcast. Whatever crude notions had been entertained in America about Vedantism, of course mainly gathered from European descriptions, the enterprising adventurers soon discovered that oil and vinegar would as soon mix as their balderdash with Hinduism. The grandiloquent scrappy talk about the Vedas was all very fine, but it in reality meant nothing on either side; and even if the subject was understood, it was merely the moonshine of the past, well enough for learned men to maunder over, but in the nineteenth century, even among Hindus, out of the region of practical politics. As one Indian religion was just as good as another to the American Theosophists, when they found it impracticable and impossible to dovetail Brahmanism in any form into their cranks, with the most supreme *insouciance* they took up with Buddhism, which certainly, although it has no *locus standi* in India, lends itself more readily to outside profession of its faith, or agnosticism. At any rate, union with the antagonistic creed to Brahmanism seemed worth a trial. This, of course, excited the wrath of the "Director and chief of the Theosophical Society of the Arya Somaj." The holy man, more forcibly than politely, denounced his recent allies in plain round terms, as "liars," as "—— and —— jugglers."\* One class of Hindu literati

\* For this account, and sundry other items of intelligence, we are indebted to Dr.

therefore anticipated Madame Coulomb's revelations regarding the phenomena exhibited at the Adyar. It is stated by American sympathizers that the object of Colonel Olcott and his friend when they first leagued themselves with the pundit was, not so much to explore Indian wisdom, as to obtain, if possible, instruction "in practical magic;" in point of fact, to accomplish themselves in the sciences professed by Robert Houdin, Professors Maskelyne and Cooke, and others. If so, they probably soon discovered that they were themselves even more thorough adepts in jugglery than the pundit was, who possibly made no great pretensions in that line. To quote the American journal again, the colonel "is himself able to set up for as good a man as the Swami." But Buddhism was still more a mystery to their American friends than Brahmanism was; it was to ordinary Americans the last new thing in Orientalism, and it might be supposed that this time Col. Olcott and his lady friend were "striking oil." If a report is correct, to which however we must confess we attach no importance, they must have done so in leaguering themselves with Buddhism. It has been asserted that the zeal of the Buddhists in Ceylon has been so aroused for the extension of their faith, and its possible restoration in India, that the priests have been placing a portion of the large resources at their command at the disposal of the American adventurers for this singular propaganda. The Hindu priests have also large resources, but they are far too shrewd to squander theirs upon foolish ventures of this description: they prefer consuming them on their own lusts. We have strong belief that this holds equally true of the Buddhist hierarchy. If Colonel Olcott has succeeded in extracting any considerable sums out of the Singhalese Buddhists for the restoration of their faith in India, and this can be well authenticated, it is the nearest approach to a substantial miracle of any that he has hitherto worked; but the proof is as yet wanting. Anyhow, a smattering of Buddhism has been thus thrown into the seething caldron in which the infidelity of the educated Hindu is bubbling, enabling him to add to his *répertoire* of grandiloquent phraseology, although he may have no more idea of professing himself a Buddhist than we fear he has at present of avowing himself a Christian. Fresh garnish has been culled for unmeaning speeches and timid orations; more plausible negations have been disseminated among those who had already only too many; but otherwise we believe no substantial impression of any sort has been made upon the Hindus by this fresh move. All that can be said is that the new conjunction has not snapped asunder as yet as completely as that with Brahmanism.

It is not, we think, very likely that much more will be heard in India of Colonel Olcott and Madame Blavatsky. They shot up for a brief while like rockets in the dark night of Indian ignorance, which some term "Indian wisdom." It might seem lost labour to go searching about for the rocket-sticks, and speculating upon what coruscations they had once exhibited. With bitter irony the New York journals suggest

Murdoch's pamphlet referred to at the beginning of this article. It contains a mass of facts bearing upon the delusions of Theosophy, which will be most valuable to persons interested in the matter.

that if the colonel has indeed acquired the art of working miracles in India, he should come back to America and favour them with specimens of his art, otherwise his native country has gained nothing. Even of Mr. Sinnett, the author of the *Occult World*, they speak still more disrespectfully, and suggest that Madame Blavatsky dealt out her manifestations to him "as green meat is doled out to a donkey."

To sum up the whole matter, as all this absurdity has been for some seven or eight years tolerated, and in some instances accepted, both by Europeans and Hindus in India, and as it has been notoriously an antagonistic movement to Christian Missions and to Christianity itself, it has required notice from us. It has had an use, although probably not that which its promoters intended. It has served as an index to prove that in the nineteenth century, when man is priding himself on the extension of knowledge, on the advance of education, on the increased capacity for testing and investigating frauds and superstitions by scientific research, on the emancipation of the human intellect from obsolete delusions and prejudices, that ordinary charlatans understand the true condition of humanity better and more accurately than those who boast themselves of their advances in intellect. Instead of evolving new theories, with judicious and well-calculated audacity, the promoters of delusions have recurred unhesitatingly to the dreams and follies of the past. They have appealed with confidence to the learned ignorance of their fellow-men. It occurred to them that as home-grown spiritualism was becoming a drug in New York, by a judicious blending with Aryanism, with Brahmanism, with Buddhism, with Zoroastrianism, a fizzing compound might be concocted which would stimulate the pallid and vitiated palates of jaded unbelievers. It was tried, and has lasted as long as an effervescing draught. On the other hand, the new mixture might not be unpalatable to the mild Hindu, who had to accommodate as best he might the worn-out follies of his own creeds to something which might seem to be science, enabling him still to cling to rubbish baseless as the fabric of a vision, satisfying neither head nor heart.

It is satisfactory to think that Indian Theosophism may already be safely relegated to the same category with American Mormonism, and that Colonel Olcott and Madame Blavatsky have established their claim to rank (apart from the polygamy question) with Joe Smith and similar illuminati whom the Western world teems with. It is not often that an audacious imposture collapses so speedily. We suspect that Europeans in high places in India, and what is accounted "society" there, will henceforth be shy of the adepts who for a season bewildered them, and will speak with bated breath of their old associates. The more intelligent among the Natives will too, we think, be ashamed of having been so bamboozled, and, whatever may be their antipathy to Christianity, will gradually withdraw themselves from a mistaken movement which has ended in discomfiture. Most certainly this will be the case as soon as it is clearly manifest that a belief in Koot Hoomi is not a passport to Government employment. What will be the next phase of folly which may be paraded before them it may be

hard to determine, but we think that the European and American antagonism to Christian Missions, when success seemed dawning upon them, which prompted and sustained this Theosophistical folly, has been both shortsighted and impolitic. It is perfectly true that India in its present stage of educational fermentation presents a wide field for the dissemination of *quasi*-scientific and *quasi*-metaphysical delusions, but it was foolish to associate an attempt to influence the native mind with recourse to juggling tricks which are familiar to every pretender to black or white magic. Whatever else may be the shortcomings of our times, pains enough have been bestowed to explain the mechanical contrivances by which so many *soi-disant* miracles are wrought. Even Romanists are becoming shy of levitation and winking images, and the old paraphernalia which have helped many a saint as well as Barlaam and Josaphat to his and her position in the Calendar. We do not anticipate that the flight of Madame Blavatsky to Europe through fear of the law courts will correspond with the flight of Mohammed to Medina. The follies which are connected with Theosophism or spiritualism may continue to survive, but the pretentiousness which has heralded their advent in India has been stripped from them, and we doubt the further progress of the hierophants themselves in the land of their adoption. They seem shy of returning to America.

The sad part, however, of the whole matter is the miserable outcome of all the ologies which have been so indiscriminately poured in upon the Natives of India through the benevolent efforts of our English Government now for nearly half a century. The first audacious pretender that puts in an appearance can command an almost unlimited number of gulls out of the *alumni* of high-class institutions, if only he is a professed antagonist of Christianity. Regress to the foolish speculations and hazy dreams of antiquity, rather than progress in intellectual emancipation, has hitherto been conspicuous as a result of the well-meant but mistaken endeavours of British rulers in India. So far as it has been in their power, they have in many ways attempted to demolish the creeds of India, withholding Christianity, and substituting only vagueness in their room. The humiliating conclusion has been that a fair number of the students who profess to be, thanks to English teaching, the most enlightened and intelligent of their countrymen, have become a facile prey to a couple of adventurers from America, who in a very brief space have been detected in the most gross and glaring impostures. While then we can willingly credit the instruction given in Indian colleges with the fact that it has given to the country a considerable number of acute lawyers, intelligent physicians, and Government servants, with fair qualifications for the ordinary requirements of public life, in excess of what are needed, still he would be a bold man who, in the presence of Koot Hoomi\* and recrudescient Buddhism, could undertake to say that

\* The name Koot Hoomi has exercised the ingenuity of *soi-disant* philologists. It was supposed to be Thibetan, but nothing like it is to be discovered in Thibetan dictionaries. It was then supposed to be Punjabee, but residents there for fifty years have never heard of it.

our teaching has made the Hindus wiser or better in aught that regards their true well-being here or their everlasting destinies. They are simply, after they have received the highest training in our colleges, as has been proved by demonstration, as gullible as their forefathers were, and as helpless in distinguishing truth from error. It would be an abuse of Holy Scripture to quote in a case like the present the text, "The world by wisdom knoweth not God." It is not germane to the matter in hand, for the case we have been considering is one of pure delusion and deception of a very low type. But it is clear that worldly wisdom, even when carefully cultivated, is incapable of distinguishing between truth and falsehood in religious matters; it does not eradicate prejudices of the most degrading kind. The utmost that it seems capable of effecting is the arraying of fallen man into fresh hostility to God, even to the length of denying His existence—a folly not universally prevalent in the darkest days of Hinduism. How far what has happened may yet be to the indirect furtherance of the Gospel, by exhibiting to the Hindu mind the worthlessness of those who would have separated them still further from the Lord Jesus Christ, remains yet to be seen. Mortified pride is a poor foundation to build the Gospel upon. The professors of Theosophy may be now dismissed with the remark that the nearest resemblance to them that can be conveniently found, is that their counterpart is to be discovered in the itinerant vendors in Oriental bazaars, who seek to arrest passers-by with the loud and ostentatious proclamation, "In the name of the Prophet—Figs." K.

### THE IDENTITY OF THE C.M.S.

*An Address at the Dublin Anniversary, Friday, April 17th, 1885.*

BY THE REV. J. B. WHITING, M.A.,

*Vicar of St. Luke's, Ramegate.*



AM to speak of the great and important work of Christian Missions. Now this work is carried on by many instrumentalities, and I hope I shall not be thought forgetful of other agencies by which the Gospel of Christ is proclaimed among the heathen, if I confine my remarks to the work and operation of the C.M.S. I understand that I am invited here to speak in connection with the C.M.S., and I stand here to represent that Society. One of the great characteristics which commend the C.M.S. to my love and loyalty is the very Catholic spirit in which our Society looks upon all other agencies to bring the world to the knowledge of Christ. I have been for thirty-four years a constant attendant at the Committee meetings, and I do not remember any occasion when the attention of the Committee was occupied with any unkind remarks upon the work of any other Society; but on the contrary, we rejoice in the extension of the kingdom of Christ, and welcome

An ingenious and highly plausible solution has been propounded that it is a component of Olcott and Hume (a Mr. Hume was an early and leading disciple). By processes familiar to etymologists, Cott + Hume easily glides into Koot + Hoomi. In this playful manner Madame Blavatsky beguiled the ingenuous and too confiding Mr. Sinnett, supplying him "with the most interesting correspondence in which he was ever privileged to engage."

the blessing which God bestows on the labours of others. The Secretaries of the C.M.S. and several other societies frequently meet for reading of God's Word and devotional prayer in connection with the work of Christian Missions. But we are a Church Missionary Society; a Society loyal to the ecclesiastical, no less than to the doctrinal, principles common to the Churches of England and Ireland. We are loyal to these principles because we believe them to be best fitted to meet the spiritual necessities of man, and calculated to quicken and foster in our converts a manly, healthy, and well-informed Christianity.

I desire then to state and illustrate one of the grounds on which we may base our appeals to the churches under our pastoral care in behalf of the C.M.S.; I refer to the delightful fact that it is *semper eadem*, unchanging and unchanged in the principles on which it is founded—they are the grand old Evangelical principles of the Churches of England and Ireland. We are not a chartered Society with a limited number of members, like some societies; our laws provide that every clergyman who subscribes half a guinea is *ipso facto* a member of the General Committee, and every bishop who subscribes, and who desires it, is by our constitution placed without election in our list of vice-presidents.

But the first founders of the Society declared solemnly it must be kept in Evangelical hands, and God has so blessed and honoured our work and watched over our councils that we have never swerved from the maintenance in all their integrity of the principles and faith which animated the first founders of the Society. Its Secretaries have always been Evangelical men. Thos. Scott and Josiah Pratt, Edward Bickersteth and William Jowett, Henry Venn and Henry Wright, were all men of the old blessed type. The present Hon. Clerical Secretary wrote lately (see April *Intelligencer*): "*It is because we believe in the alone efficacy and in the all-sufficiency of the one Sacrifice for the sins of the whole world, of Him who said, 'I, if I be lifted up from the earth, will draw all men unto Me'; it is because we know that God the Holy Ghost alone quickens dead souls to life and sustains the quickened life, making it wax stronger and stronger, unto the perfect man; it is because we know that these glad tidings of great joy are for all people, that we seek with unswerving purpose and diligent, prayerful aim, to use no other weapons for the evangelization of the world than these spiritual weapons, which, wielded by spiritual agents, still prove themselves to be indeed the 'power of God unto salvation to every one that believeth.'*"

And, my Lord Archbishop,\* as the Secretaries have in God's providence been men of one stamp and one mind in regard to Scriptural truth, so have the Committee been preserved in the discharge of their duties. The Committee is principally composed of men who have seen the work in India, China or Africa, and have personal knowledge of the countries where our Mission stations are planted. Many of them have held very high positions under Government, like Sir William Muir, men who have administered state affairs and have been governors of extensive provinces. As gaps occur in their numbers, and faces cease to be seen, and voices are heard no more which we have often listened to in our council chamber, God has brought to us in quick succession others of equal faith and love and power and sound mind to take their place. I was in that Committee-room for twenty-five years, when we were led by Henry Venn, and I can testify that the same prayerfulness, the same humility, the same pious zeal, and the same unswerving devotion to the great principles so dear to us all, and to

\* The Archbishop of Dublin was in the chair.



the whole Church of Ireland in particular, animates the Council of the C.M.S.

In the last Annual Report for 1883-84, the Committee refer to John iii. 16, and add, "*This truth in its fulness and simplicity, as taught by the Fathers of the English Reformation and the Fathers of the Evangelical Revival, it is the work of the C.M.S. to proclaim in every land whither the Providence of God may point the way. It is the one heartfelt desire of the Committee to bring sinners to the Saviour.*"

I plead for a generous confidence in the Committee of the C.M.S. We deserve it at your hands. Those who have the administration of great and important affairs know well how impossible it is to state all the converging circumstances that lead us to a particular decision. But the London Committee may fairly claim that the Society at large should believe that in every case they arrive at their conclusions after the most painstaking and exhaustive and prayerful inquiry, and with a steady view to the principles which bind the Society together. They do not claim to be infallible, and I am here to state a simple fact, that the Committee hail the anxiety with which their action is watched. Every letter of inquiry is a welcome assurance of the wide prevalence of the missionary spirit. Not a single remonstrance but is duly and fully weighed and taken into account before the final step is taken. But the conclusion is arrived at in singleness of heart, not as men-pleasers, but in the sight of God.

Three or four questions have during the last few years sorely tried the links which bind the Society together. But in every one of them, however painfully feelings were stirred at the moment, and however impossible it was for the Committee to state the whole of the grounds upon which they acted or desired to act—the good providence of our Heavenly Father has brought about a happy termination and bound the Society together more closely than ever in a common faith and in striving together for the glorious and blessed work we have undertaken.

Take the Ceylon question as an illustration, and let every one refer with thankfulness and gratitude to the fact that the visit of the "deputation" to Ceylon has cleared away difficulties, and rendered it possible to lay down a scheme satisfactory to all parties for the future conduct of that important Mission. It was with no ordinary feelings of thankful praise that at the very time when these clouds were rolled away the Committee had the pleasure to welcome and accept the offer of Mr. Ireland Jones, Vice-Principal of Ridley Hall, and son of our noble and devoted Ceylon missionary, to go out to the mission-field.

It may be interesting to state that the Missions of the Society are divided into three groups, each of which is under the care of a secretary and fifteen members of the Committee. For these Sub-Committees a précis is made of every letter received from the mission-field, from all our missionaries. The business is thoroughly gone into, and the recommendations arrived at are submitted to the Committee of Correspondence, which meets on the first and third Tuesdays in every month. After having been sifted in the Committee of Correspondence, resolutions are passed, which are then referred to the General Committee, which meets on the second Monday in every month, for confirmation, alteration, or rejection. We have also a Finance Sub-Committee with very important functions, watching every item of expenditure, an Ecclesiastical and sundry other Sub-Committees, whose recommendations must run the same course as those of the Group Committees.

When you consider that we have the administration of no less than

220,000*l.* in 218 different stations, and have to supervise the details connected with the work of 220 European missionaries, and more than 240 Native clergy, under whom are employed 3500 Native catechists and Scripture-readers and schoolmasters; and when you bear in mind that we have to take into consideration varieties of circumstance, of race, and of climate, you will, I do not doubt, extend to us a very real sympathy, and carry us in your hearts before God in earnest supplication, that He will endue us "with grace, wisdom, and understanding," bear with our infirmities, and at least mercifully overrule even our mistakes to the glory of His holy name, and the onward roll and sure triumph of Christian truth.

Now this identity of the Church Missionary Society is a very precious fact. It has had a powerful influence on the history of our Church during the past eighty years, and is highly and justly appreciated by all godly Christians. It is the true secret of the hearty attachment of the members of the Society. We have a definite aim, and pursue that purpose on definite and well-known lines. In fact, the invitation to listen to words spoken at a Church Missionary meeting is like an invitation to revisit some dear familiar spot of which we know every nook and corner. There is the jessamine climbing still over the well-known porch and shedding its fragrance around: there are the familiar walks of the dear old garden; there are the trees of the orchard whose fruit we have often tasted; there are the fields over which we have roamed in days gone by! How pained we should be to find any serious changes altering the features of the landscape! Yet the picture fails; for changes in the old home there will be as each new dweller within those walls has a varying taste, or reasonably concludes that a change will be better. But a change in the dear old C.M.S. would come upon us with a shock of surprise, and the rude displacement of our affections.

This is the eighty-sixth year of the C.M.S., and the seventy-second of the Hibernian Auxiliary; but nothing has occurred to make us think that the principles of our founders were unsound, or need any mending. The progress of science is marked by change in fundamental principles. The old which were once accepted as true give place before the more accurate researches of more powerful thinkers and more careful observers. But the old C.M.S. can never change its principles. They are not the results of the discoveries of science, but the declarations of Revelation. They are not the deductions of human reason, but the unalterable and eternal principles of Divine truth. The discoveries, for example, of the geologist have cast aside the geology of fifty years ago. The accumulation of facts by persevering and careful investigation has overthrown preconceived theories, which had been elaborated by great minds from such observations as were then possible. But the accumulation of facts from the mission-field confirms our faith in the old, old story of the Gospel of Christ.

New forces have been discovered in the natural world which the science of fifty years ago was wholly ignorant of. But we know of no new forces in the spiritual world. Sin is the same; Satan is the same; the heart of man is the same. The love of God never changes, either in the infinity of its love, or in the method of its grace. The same Saviour, the same preaching, the same work of the Holy Spirit, the same salvation, produce the same blessed results of conviction of sin, conversion of heart, change of nature, peace with God, and holiness of life. The accumulation of facts adds nothing to the data on which the doctrines of the C.M.S. rest. For the doctrines and principles of the Society are those which underlie the whole fabric of the Gospel of Jesus Christ.

The deepening interest of each successive anniversary arises from the wider scenes opening before us for the application of our fixed remedies, and from the multiplied and important accumulation of instances demonstrating the truth of the foundations of our faith.

One of the greatest contributions to the evidences of Christianity will be made by the man who shall collect and arrange the facts which lie on the whole range of the annals of Christian Missions, showing that the principles of our holy religion are imbedded in the constitution and condition of mankind in every part of the world.

"The course of the world"—the "fashion of the age" (Eph. ii. 2)—may vary, but sins are alike in their essence, and everywhere men lie "dead in trespasses and sins." Some may be grossly immoral, like the heathen in Madagascar; some may be cruel as the heathen in Dahomey; some may be polite and cultured; in some there is a nobility of self-righteousness justified by honourable actions, and superior living even in the depths of heathendom,—but everywhere sin is the same inherent evil, and everywhere but one remedy meets the evil—the Gospel meets its correlative need. The human heart of cultivated Hindu, educated Chinaman, intelligent Japanese, affectionate and imitative Negro, active and implacable Arab, stately Afghan, self-contained Persian, barbarous but generous Islander, or childlike Red Indian, is identical in its spiritual condition, its affections, its resistance to, or acceptance of the truth of Christ; everywhere there is but one method of salvation, everywhere exactly similar results follow the profession of Christianity. In the changed heart of Europe, or Asia, or Africa, or America, or the Islands of the Sea, there is but one faith, one standard of holiness, one glorious hope, one God and Father of all.

Some who think themselves philosophers speak of Christianity as a worn-out system. They have a great dislike to Missions, as tending by their success to contradict their favourite dogma that the Gospel is an effete religion no longer capable of affecting an enlightened age. The persistence with which the Church pursues her missionary enterprise is a great annoyance to these wise men; and they comfort themselves with the fact that Christianity, apparently, spreads most rapidly among the degraded races.

Yet with surprising inconsistency the same men put forth the most opposite theories when they are off their guard. Thus one of the present-day philosophers writes, "Speaking generally, the religion current in any age, and among each people, has been as near an approximation to the truth as it was then and there possible for men to receive." And another, writing from an English University, asserts, "In one sense every religion was a true religion, being the only religion which was possible at the time, which was compatible with the language, thoughts, sentiments of each generation, and appropriate to the age of the world."

What is this but a conscious or unconscious reproduction of the Brahmanic teaching? "Men of an enlightened understanding well know that the Supreme has imparted to each nation the doctrine most suitable for it, and He therefore beholds with satisfaction the various ways in which He is worshipped." Or, as the Chinaman more tersely, but not less philosophically, puts it, "Our Joss—your Joss. Your Joss for you, our Joss for us. All, very good Joss."

Now how is all this fine talking to be met? I do not believe it can be effectually met by any new collocation of words, however cogent their reasonings. I do not believe it can be met for the mass of mankind by the learned disquisitions of ponderous Bampton Lectures, however important

such efforts no doubt are. I believe it can only be met by the collection of facts from every land. And if there were no other motive which should induce the clergy to excite a real living interest in Missions among our people, surely the consideration would sufficiently determine our action—that by placing the stories of conversion from a great variety of lands before our people, and carefully lodging them in their memories, we are really fortifying them with illustrations and instances of the power of the Gospel, which will close their ears to the bold and ignorant assertions of sceptics and opponents of Christian truth. How I wish the clergy would thus regard our *Intelligencers* and Annual Reports! Gather from these publications, my reverend brethren, weapons for the war which your young people must shortly wage with infidelity and anti-Christian speculation. I glory, for example, in such instances as the following:—A Hindu convert in Madras said, “I understand what Christianity is, it kills sin in the heart and roots it up.” “I read your Bible,” said a young Brahman at the font at Masulipatam, “I admired its contents; I wanted God, but I did not want Christ. But when I tried to obey God, I found I wanted Christ.” “A man who is a sinner,” said a Chinese catechist, “is like a man who has fallen down a pit. There came by a Confucian philosopher, and gave the man a lecture: ‘What a fool you were to fall in there! I advise you when you are out not to fall in again,’ and so he passed by. Then there came a Buddhist priest, and in a tone of pity he said, ‘Oh, poor man, I am very sorry for you, but I cannot reach you so far down; if you could climb up half the way, I could help you up.’ ‘Ah, sir,’ said the poor sinner, ‘but that is my trouble; if I could climb up half the way, I could climb the rest.’ ‘Then I cannot help you, there you must lie.’ Then the Lord Jesus came by, and with an Almighty arm of grace, He stooped as low as the poor man had fallen, and lifted him not to the edge of the pit, where he could fall in again, but into a safe place where he was safe for ever.” “Take the love of Jesus out of your heart,” cried a chief on the Niger to his slave, “or die.” “I cannot do it,” said the Christian Negro, “for the Lord Jesus Christ came from heaven, and put His love in my heart. He put a padlock on it, and has taken the key with Him up to heaven.”

Yes, Christianity shall triumph. The years pass on. The old fields are not fully reaped; but new fields continually come into view—field after field. The fields multiply upon us, so that we cannot overtake the work. But the new fields ripen fast, faster than the old, to the harvest. Whenever a Mission is established, there is at first a long, slow process. Preparatory work has to be done. Results are obtained not different in kind, but less numerous. Patience is tried. Faith needs not so much to be increased as to be even sustained. Hope almost expires. Suddenly the fire of the Lord comes down, there is an evident work of the Holy Spirit. Converts are multiplied. There follows an enlarged activity of the Native mind, a thirst for education pervading more and more the people, until, as in India, it has possessed the masses; an earnestness begins to be manifested in the Church, Christian experience has grown. In some of the members of the Church there springs up an energy, a zeal, a love for souls; the number of catechists multiplies, and the ordained Natives; the lives of many Christian men and women display the beauty of the Christian character; there is peace in the heart, consistency in the life, triumph in death, perhaps the martyr's witness. The blood of the martyrs is the seed of the Church.

These are universal experiences now. They recur again and again; they

are confined to no one race, or any one condition of human life, or social characteristics. Untutored barbarians are not more certainly subjects of Divine Grace, than highly educated men like Imad-ud-deen the Moham-medan, or Hindu Government officials in North India. Let your eye rest, not on the present, for that is dazzling, a troubled scene of immediate difficulty; but survey the past and take courage, for that is most encouraging and soul-inspiring. Let not your eye look on idols and false creeds, except to understand the work to be done, for these are all passing away. Look rather on the pure and heavenly and glorious religion which Christ established on earth, for that shall at length triumph and abide. The conflicts of human thought, the obstructions in the path of progress, the oppositions of exasperated men adhering madly to false dogmas, the bitter intensity of hatred to the Gospel entertained by men possessed by some philosophy (so called), whether cultured as in Europe, or not less rancorous and determined when entertained by a savage mind in untutored lands; the horrible obstacles presented by some European traders and fanatical worshippers of gain; these and a thousand other barriers cannot withstand the Almighty power of God's Holy Spirit, and are under the control of the great King and Saviour of man. They are under His management to be made subservient to His ultimate purpose, first stirring us to renewed exertions, and teaching us lessons for the war, having the most important bearing on our ultimate and magnificent world-wide triumph, which will be consummated when the Lord shall come in His glory.

## FUH-KIEN MISSION: ANNUAL REPORTS.

I. *From the Rev. J. R. Wolfe, of the Hok-Chiang, Lo-Nguong, Lieng-Kong, Ning-Taik, and Foo-Chow Districts.*

**D**URING the greater part of the past year I regret to have to report that nearly every department of our work was placed in abeyance in consequence of the hostile relations between this country and France. For months the excitement among the people, both at Foo-chow and all over the country, was so great, and the outcry against the Christians so alarming, that it was thought prudent to abstain, for the time, from all public preaching in the churches and chapels lest it might draw the excited crowds together, and give an occasion to evil-disposed persons, who were eagerly seeking for one, to pull down our Church, and plunder the houses of our Christians. The usual quarterly and other public gatherings of the Native Churches were therefore suspended, to the no small injury of the Mission work, and the ordinary periodical visits of the foreign missionary through the districts to the various out-stations were also discon-

tinued at the earnest request of the brethren at Lo-Nguong and Hok-Chiang.

One great cause of encouragement during the year was that throughout the most dangerous and critical months of the French invasion of Foo-chow the Sunday services were not given up for a single day, as far as I am aware, in any one of our many places of worship all over the country. It is the testimony of the catechists that in most places the attendance at the church services during those troublous times was more regular and satisfactory than on ordinary and more peaceful days. Another cause of encouragement and grateful acknowledgment is that the Native Christians generally have manifested the true martyr spirit all through the very trying circumstances of these "days of evil." They have borne the bitter taunts of their heathen neighbours and the open contempt of their unbelieving countrymen with calmness and an undisguised fidelity to Christ.

They have been openly and publicly branded as traitors to their country, whom it was a virtue to kill. They have been accused of secret conspiracy and complicity with the hated foreigner, who was destroying their country and shooting down their brethren. They have been frequently threatened with death, and more than once the masses were called upon by means of public placards put out by some of the leading gentry to rise and sweep them, root and branch, from the land which they had betrayed, and on which they were no longer worthy to live. The hatred against them was intense, but they trusted in God, and boldly and firmly, in spite of it all, maintained their Christian profession, and openly declared that they were ready and determined to die sooner than desert their faith or deny their Lord. "They can kill our bodies," they were often heard to say, "but they cannot hurt our souls."

In the very height of the excitement, when it was openly reported and extensively circulated and believed all over the country that all Christians were to be killed on a certain given day, I had some touching letters from the brethren, from most of the districts, begging me not to be anxious about them, and assuring me that they were prepared to die, if it were God's will, rather than forsake their Lord Jesus who died for them, and saying that their only anxiety was about the safety of their "Muk-sus," the missionaries, at Foo-chow. Their prayers to God and their trust in Him were not disappointed. Almighty God did, in a very wonderful way, defend and protect them from the hate of their enemies; for, in the midst of all the excitement and threatening, not a hair of the head of any one of them has been injured, and not one of their places of Christian worship pulled down or destroyed. The divine interposition on their behalf has been so clearly manifest in the most critical moments that it is openly acknowledged by all; and during the meetings of the Provincial Council lately held here, the brethren more than once called attention to this interference of God for their protection, and offered up their hearty thanksgiving to our Heavenly Father for this His wondrous deliverance vouchsafed to us all.

The conduct of these Christians all

through this trying time has been most cheering, and sweeps away for ever any doubts as to their sincerity which may still be lurking in the minds of dyepically-affected individuals. I am ready to admit, and to mourn over the fact, that there are many faults in these Native Christians (alas! in what class of Christians are there not many faults?)—faults which oftentimes make the heart of the missionary sad and sore; but whatever their faults and failings may be, certainly insincerity in the Christian faith is not among the number, and I think the trials which they have recently endured clearly demonstrate this.

The three districts of Lo-Nguong and Lieng-Kong and Hok-Chiang, as being closest to the scene of conflict and the French hostilities, have naturally been the most disturbed and excited, and the danger to the Christians in these places consequently has been proportionately more imminent.

In the city of Lieng-Kong, from which place the firing of the French guns during their warlike operations on the Min was distinctly heard, the excitement was intense; the women rushed half-wild about the streets all night, crying out, "Save! save!" And the mob at once directed their attention to our little church, and went about to pull it down. They were prevented by one of the leading gentry, who went to our faithful catechist, and assured him that he would protect him and his family, and not to be afraid. The following morning the city magistrate issued a proclamation threatening the severest punishment on any one who should dare molest the catechist or any of the Christians in his hien, or in any way injure the little church. He placed this proclamation on the church-door, and sent a copy to be similarly posted on each of the nine churches in the Lieng-Kong district, and thus was used as the instrument in the hands of God of saving the Christians and the churches in this city and district. At the city of Lo-Nguong, a report that materials of war and even French soldiers were secreted in our church ready to burst forth and open the city gates to the French army, was industriously circulated all over the city in order to excite the feelings of the people preparatory to a designed attack upon

the church. This greatly aroused the populace, and the mob eagerly clamoured for the immediate destruction of the church and the Christians. The Roman Catholics bent before the storm and fled for their lives.

A meeting of the principal men was held to arrange the programme for the meditated attack, and, humanly speaking, everything seemed lost. Our brethren and ourselves could do nothing but pray, and commit themselves to the protection of God; and they were not disappointed. The Lord graciously heard and delivered us from all our fears; while the men were feasting and drinking wine preparatory to the attack, the chairman of the meeting privately communicated the plot to the city magistrate, and warned him to take immediate steps for the protection of the church. This gentleman managed to delay the meeting till it was too late to attack on that night, and so put it off to the following evening. In the meanwhile the magistrate sent officers to the church to examine if the reports about the secreted arms and French soldiers were correct, and then issued a very vigorous proclamation, exposing the absurdity of these reports, and denounced their authors as dangerous and designing men, who sought an occasion for plunder by such false representations. He furthermore took the church under his protection in the name of the emperor, and declared that any one found guilty of attempting to injure the building or the Christians within his jurisdiction would be punished without mercy. This had the desired effect, and our church was saved, and the Christians have since that time lived in comparative quiet all over the Lo-Nguong district. I could mention other instances in which the hand of our God was clearly seen for our protection and deliverance, but I forbear.

#### HOK-CHIANG DISTRICT.

This district during the year has been the scene of the most savage barbarism rarely witnessed in a country laying claim to any degree of civilization. The villagers, in different places, taking advantage apparently of the general confusion and the difficulties of the Government arising from the French *embroglio*, have taken to relentless and

savage fighting among themselves. The stronger villages attack the weaker, and with cowardly and remorseless cruelty have been slaughtering each other during the year. It is saddening beyond words to witness such deeds of cruelty and murder, and reflect that no power exists willing or able to keep order among these half-civilized savages. Old feuds are revived, and the slightest provocation is more than sufficient to excite them to devour one another like wild beasts, and all this, too, within sight of the French fleet.

This state of things, as you will readily perceive, has not been conducive to the prosecution or growth of our Mission work in this district during the year. Hatred of foreigners, too, has been more openly marked here than in other districts, and the Native Christians have suffered more from persecution in Hok-Chiang than in any other place all over this mission-field. Some of our dear brethren have suffered and are still suffering most severely. Their houses have been pulled down, and their cattle violently taken away and killed. They are not allowed access to the public wells, and in a few instances personal injuries and wounds have been inflicted upon them, and as the present magistrate bitterly hates Christianity and its adherents, there is absolutely no redress. And yet this district has not been left unblessed this year! There have been ample signs of encouragement amidst ample signs of discouragement. The heart of the missionary has been made sad by the conduct of some of the older Christians. Light and shadow, joy and grief, have alternated from time to time, and blend together now as he reviews the work in this district for the past year; but God, who knows best what is best suited for each one of His children in every department of His service, has so graciously tempered encouragement and disappointment, that gratitude and praise must still be the burden of our song.

The increase this year in the number of Christian adherents, in this district alone, is about 400, and is due chiefly to the large number from the village of *A-Hai*, who have placed themselves on the roll of Christian adherents. There appeared at one time during the early part of the year, the cheering prospect of the entire population of this little

village joining the Christian ranks. There was a general destruction of idols and other emblems of idolatry, and great enthusiasm prevailed for a time in favour of the new religion. Little boys went about the village earnestly exhorting their elders to flee from the wrath to come, and men sent messages to their friends and relatives at a distance, telling them of the joy they had found, and exhorting them to believe in God. They begged for a catechist permanently to be sent to them, but no permanent teacher could then be spared, and the result was that many of them went back to their idols. Of course, what could these poor ignorant, degraded people know of Christianity, seeing that not one of them can read a book of any kind? About 200 of them, however, seem to remain firm, and have recently contributed over \$100 towards procuring a place of worship for themselves in the village. I give these facts just as they are, but will not hold myself responsible for the permanency of faith of those 200. I believe in God, and in the wonderful power of his Word and grace, but I have very little faith in man's theories. It is very likely, indeed almost certain, that if I had been able to send them a catechist to reside among them when they begged for one, the entire population of this village might have been retained and saved.

#### LO-NGUONG DISTRICT.

The two hiens of Lieng-Kong and Lo-Nguong form but one district under the Lo-Nguong District Church Council. The presence of the French ships in the River Min and in the harbours of Lieng-Kong has had a disturbing and disquieting influence all over these districts. Yet I rejoice to say that on the whole, though we have lost many adherents in Lo-Nguong, we have made some progress.

The Lieng-Kong District has given me very great encouragement during the year. Thanks be to God! The city congregation has grown satisfactorily, and I have great comfort from the catechist Ting, the youngest brother of the Rev. Ting Sing-Ki, at Ning-Taik. He is one of the best men we have, and he is doing a good work in Lieng-Kong. The little church building in this city is now too small for the members who come to service there. We are now about to build the new church here, for which we have had a liberal grant from

the William Charles Jones Fund for China and Japan.

*Lo-Nguong.*—The work in the several pastorates has presented nothing unusual during the year. The progress in the entire district though slow has been steady. Very few baptisms have taken place, but the great majority of the Christians have shown much faithfulness in the Christian profession. They have subscribed more money this year to the fund for the support of Native pastors and teachers than ever they did before, notwithstanding the hard year arising from the war. The city of Lo-Nguong, for the greater part of the year, has been much excited and agitated, and thousands of the people have left the city in fear of the French. This feeling has militated against our work in the city, and consequently very little has been done. The churches have been closed to public preaching for several months, and very few have come to converse on religious matters with the Rev. Sia or the catechists. Several very hopeful, or that were thought by us to be hopeful, inquirers have left off coming, and many of the unbaptized adherents have also withdrawn. There is a very general dislike and hatred of all foreigners, especially in the city and large towns, all over the country, and this, of course, has affected injuriously our Mission work everywhere. But we have not been without encouragement here also. In one village, not very far from A-Chia, a rich man has given rooms in his house for religious services on Sundays or other times, and a small band of thirty adults, of which he himself is a member, meets there regularly for prayer and worship. I hope it may develop into a large and important Church. This is the fruit from the seed sown some long years ago in the Church of A-Chia.

We are most anxious to build three or four churches in the Lo-Nguong district as soon as possible, if we can procure the necessary funds. I am glad to say that a kind friend in Bath has put it in my power to build one of them, by a liberal donation of 110*l*. I wish some equally kind and liberal friend would enable me to build a second.

The usual Church Council have not been able to meet in this district during the excitement, and this has thrown us into considerable confusion, and put



back our work very considerably. I regret this very much. The Church Councils were working so admirably, and doing so much good in the district, and now (February 12th), as I am just about to start to these Councils in Hok-Chiang, Lo-Nguong, and Ning-Taik, news has come that the French are going to blockade the Foo-chow port, and to-day the Chinese authorities have issued orders that no foreign vessels can come beyond the mouth of the river, as they have placed torpedoes in every part, which would, of course, render it dangerous for ships to come. This is very sad news to us, as it will probably, surely indeed, excite the entire country worse than ever, and render our visits to our country work almost impossible. But our trust is in God. He will bring all right in His own time, and in His own way, and we may be assured He will not suffer His Church here to suffer beyond what it is able to endure.

#### NING-TAIK DISTRICT.

This district was placed under my care as chairman of its Church Council during the latter half of the year; but as I have not been able to visit personally all its out-stations, I have nothing of interest to say about it. There are a few earnest converts in the city, and on my last visit to the Council an interesting old man was baptized, whom the Rev. Ting Sing-Ki was the means of bringing to Christ. The Rev. Ting appears very much discouraged, and perhaps there is some cause for discouragement; but Ning-Taik is one of the most beautiful and interesting districts in the Mission if it can be properly and energetically worked.

#### FOO-CHOW CITY AND DISTRICT.

Alas! alas! No progress—no encouragement, and yet there is hope. This year, on account of the French war, has been peculiarly unfavourable to Mission work in Foo-chow city, but may we not hope that after the present gloom of the political atmosphere has been cleared away a brighter spiritual day will dawn upon this vast dark and hardened city? Our churches and preaching-chapels, though at one time threatened by the infuriated mob, have been, I must say, by the vigorous action of the Native authorities, protected and saved. The hatred of foreigners, very

naturally, has been greater than ever; but I must say that the people in the city, and those in the neighbourhood of our churches and preaching-chapels who know the missionaries, have been most civil and friendly, and openly expressed their joy on seeing us back again after the season of constrained absence caused by the war.

I have great hopes that God is about to do great things for this province, and I now most earnestly beg and beseech and implore the Committee to be ready to take advantage of these wonderful openings of Providence, and send us men to occupy the city of Hing-Hwa at once, and also the great and populous city of Kiong-Ning-Foo. The former of these two places has been open to us for years, and we have several interesting congregations all over the district. The house is already in the possession of the Mission, and about 500 or 600 dollars would repair it, and make it quite suitable for two single men to live in. Oh, do not turn away from this appeal as impracticable or impossible! You know there is no work for God impracticable or impossible to faith. Send two men for Kiong-Ning-Foo, and two more for Hing-Hwa, or if you can't send two for Hing Hwa at present, send one. Surely this is not a great thing to ask for China or for Fu-Kien from the Church Missionary Society, when the Church Missionary Society will ask it from God!

The meetings of the Provincial Council were held here in November, and lasted eight days. They were very well attended, and I think it was the feeling of all that we never had a more interesting, a more hearty, or a more successful annual meeting.

On Saturday evening, Nov. 29th, we commenced, as usual, with a missionary meeting, at which the catechists and others gave interesting details of their work during the year, and of the many tokens of the divine presence and protection during the trying season that all were called upon to pass through during the year. A beautiful spirit of Christian moderation in reference to the war was manifested by all who spoke or referred to the matter. They took it as a call from God to their country to open its gates and its heart to the blessed message of love and peace which this

Church is proclaiming in the cities and towns and villages of this province.

Sunday morning service was read by the Rev. Wong Kiu-Taik and the Rev. Ngoi. The sermon was preached by Rev. W. Banister, text 1 Peter i. 3-7. Holy Communion was administered by Rev. J. R. Wolfe, Rev. L. Lloyd, Rev. Wong, and Rev. Ting. There were about 200 communicants. Evening service was conducted by the Rev. Sia and the Rev. Ting. The latter preached a truly beautiful sermon from 2 Timothy v. 1.

Monday and Tuesday mornings and afternoons were occupied with examinations of catechists on the books of Scripture given them last year to prepare.

Monday evening, devotional meeting led by the Rev. Ngoi, subject, "The Faithfulness of God," Heb. x. 23.

Tuesday evening, devotional meeting led by Ting Sing Ang. Subject, "The Knowledge of God," John xvii. 3.

Wednesday morning: subject, "The Importance of the Sabbath," ably treated by Yiek Sieu Mi, vice-chairman of Hok-Chiang Church Council. Evening, devotional meeting led by Ling Seng Mi, vice-chairman of the Ku-Cheng Church Council. Subject, "Pride, and how it injures the usefulness of Christian workers," James iv. 6.

Thursday morning and afternoon were occupied in discussing matters of business and discipline, and subjects which appeared on the agenda paper, by the members of the council:—

1. "Baptized Christians who did not attend divine service for several weeks continuously, when there was no cause to prevent them. How to be dealt with."

2. "The duty of refraining from law-suits when such suits could by any means be avoided."

3. "That the missionaries and Native clergy and catechists should not be called upon to take any part in bringing persecution cases which had no connection with religion before the Chinese authorities."

4. "That it is desirable, as far as

practicable, that the action of each of the church councils in connection with the Mission should be made known to all, so that each may profit from the suggestions and plans of the other, and that all may feel that they are only one body working for one great end."

5. "That no congregation shall appeal for help towards building a church for its own use, unless the members of said congregation subscribe at least half the necessary sum for building. Then each member of the different congregations all over the province will be expected to subscribe according to his ability. No one shall give less than fifty cash, or five cents."

6. "That all the schoolmasters prepare the subjects for the yearly examination and attend same, along with the catechists, on the days appointed."

7. "The best means of stirring up the various congregations to self-support." This subject excited considerable interest and discussion. It was at length decided that each member (adult) be asked to give 100 cash (= 10 cents) a month as a minimum to this object, and that the congregation refusing this, or neglecting to comply with this requirement, be denied the privilege of a resident catechist.

A great desire was manifested by most of the speakers to increase the subscriptions of the various congregations towards self-support. Many of our people are extremely poor, and it must be remembered that ten cents a month is as much to a poor Chinaman as a dollar to an Englishman. Four shillings a month, or even two shillings a month, would be considered a large sum to expect from English labourers towards supporting their Church. We do hope to train the Chinese—indeed we are training them—to efforts of self-support, and we can never consider this Fu-Kien Church prosperous till it has reached the stage of self-support. At the same time this must be pressed upon them gradually but firmly, and I have no doubt, by the grace of God, we shall attain to this before very long.

## II. From the Rev. L. Lloyd, Fuh-chow College and Ning-Taik District.

*Foo-chow, Dec. 31st, 1884.*

During the past year some changes have taken place amongst us, consequent on the return of Mr. Stewart to England. I was appointed to take charge

of the College and boys' boarding-school towards the end of April, and since then have been carrying it on to the best of my ability, in conjunction with Mr. Shaw, who has now passed his

examination in the language, and will be thus enabled to render very efficient help during next year.

My Annual Report will, I think, be best divided into two portions; the first giving some account of the work in the Ning Taik District for the first few months of the year; and the latter the report of the College and boys' school for the past eight months.

It was, of course, rather a trial to give up my dear people at Ning Taik, amongst whom I had visited and worked for the last six years, and with whom I had spent so many happy weeks, but, of course, it would have been impossible to carry on that work in conjunction with the College work, and so I was compelled to resign it into other hands. I am thankful to say that the last journey I took in the district, during February and March, was a most encouraging one, and it was my privilege to receive some fifty persons into the Church by baptism, a larger number than I ever baptized during one trip before.

*Ning Taik City.*—No great increase has taken place in the number of converts within this city. The congregation is still mostly made up of villagers from the surrounding hills, and the well-to-do inhabitants within the walls, while they listen with politeness to the exhortations of Mr. Ting and the catechist, seldom advance farther and accept the Gospel. It is, nevertheless, a cause for thankfulness that the chapel and its precincts are visited, week after week, by scores of visitors, and they are seldom allowed to leave the premises without hearing something of the "doctrine of Jesus." I know that our faithful Native pastor feels deeply the apparent want of fruit within this densely-peopled city, and I hope our friends at home will especially pray for its inhabitants.

The Buddhist vegetarians, whose conversions and subsequent baptisms were mentioned in last year's report, have remained steadfast in their adherence to Christ; and the old man of sixty-five, who occupied such an influential position amongst them, is very earnest in seeking to make the truth known. He suffers a good deal from sleeplessness, and Mr. Ting tells me that he spends whole nights in prayer and in reading his Bible by the aid of a pair of spectacles and a dim oil lamp. He came down to Foo-chow a few weeks since to attend

our Annual Conference, and it was very touching to hear his account of his conversion, and of God's goodness to him.

*Chiong Wang.*—I fear this out-station has received very scanty notice in past reports, for the sad reason that hardly any interest has been evinced there until last year, although the place has been occupied for six years.

Chiong Wang is situated some five miles south of Ning Taik on an arm of the sea, opposite Lek 'Tu. It is a large market-town, and although a great crowd always assembled to interview and laugh at the foreign missionary, I always felt it to be one of the barren spots of the Mission, and came away from it with a heavy heart. It was a great joy to me therefore to find in February quite a number of candidates for baptism. Our little chapel, and the courtyard in front of it, was crammed with a noisy crowd immediately after my arrival, and we spoke to them for some time, besides selling a large number of Scripture cards. I then asked them to disperse, and leave us to have our service quietly, which I am thankful to say they did, and I examined the candidates. Five of them seemed intelligently taught, and, as far as I could judge, sincere in their profession of faith in Christ, and they were subsequently baptized.

Mr. Chai, our catechist here, is not a man of much education, and was before his conversion an itinerant doctor. He is, however, an earnest man, and amused me by relating his experiences as an iconoclast. It frequently happens that those who decide to renounce idolatry, and put themselves under Christian instruction, are hardly bold enough to destroy the idols which they and their ancestors have worshipped for so many years, but Mr. Chai has no such scruples, and he told me that he had destroyed more than fifty in that immediate neighbourhood.

*Ne 'Tu.*—I baptized two men at this village, one of whom was of the literary class, and seemed intelligent and sincere. He is alone in his profession of Christianity, his relatives refusing to have anything to do with what to them is a foreign superstition. We may hope, however, that his influence may be felt among them, and that they may eventually follow his example.

I was sorry to be obliged to expel a man who has been baptized some years, and seemed at one time very zealous, so much so that I had employed him as a colporteur of the Bible Society. He was clearly proved guilty of theft, and had absented himself from services for a long time. Of course, in the visible Church the evil is thus mingled with the good, and we must expect such cases as this; still one cannot but feel very sad at the harm which results, not only to the individual himself, but also in many cases to the work also.

*Siang O.*—I am glad to be able to report five baptisms at this place, where our congregation is steadily increasing. I was specially interested in one lad of seventeen, who is quite blind. He and I have often talked together of Jesus, and he has been desirous of baptism for some time, but I thought it best to defer it until his sincerity had been well tested. He this year seemed to understand fully the importance of the step which he was taking, and I gladly admitted him into Christ's flock. God grant that he may remain faithful until the end!

In the western villages, including King Se Hung, there have been thirty baptisms, about half being adults and the rest infants. I was much interested in what I saw during the few days I spent amongst these beautiful hills, and I feel sure that we shall soon see a far greater blessing than at present.

I regret to say that neither the Sioh Chio or King Se Hung churches are as yet completed. Church-building in China is a very difficult and trying work, as the actual expenditure almost invariably far exceeds the estimated cost, and the work has to be stopped for want of funds. I hope very much that we shall see both churches completed shortly.

In looking back over the six years during which I have had the superintendence of this district, I can see a vast change; not only has the number of adherents and communicants more than doubled, but the Christians, most of them at least, have a much clearer apprehension of divine truth, whilst many of the heathen are gradually beginning to think better of us and of our motives, so that we seldom hear even a rude remark. I heartily thank God that I have been enabled to labour amongst such interesting people, and I think

that my work has not been entirely in vain.

*Theological College.*—It is a matter for deep thankfulness to Almighty God that our educational work has been carried on without any interruption, notwithstanding the troubles with the French. The actual hostilities at this port, including the bombardment of the Arsenal and destruction of the Chinese fleet, took place, fortunately, during the summer vacation, and the excitement consequent thereon had well-nigh subsided, when the Michaelmas term commenced. The students were, however, a little late and irregular in reaching Foo-chow, owing to the rumours which had reached them, so that we began work a fortnight later than usual.

At the beginning of the year we had twenty-seven students in the College, three of whom left us at Midsommer, viz., Ling Kie Liong, a Native of Hong-A, in the Hok Chiang District, who was appointed to an out-station near Hok Ning; Tang Ing Ong, a brother-in-law of the Rev. Ting, who was appointed to one of the Foo-chow city chapels, and Lau Ting Sing, a Native of Ku Cheng, who was sent as assistant-catechist at Ku Cheng City Church. The former two of these had been under instruction for two and a half years, and though men of small education previously, managed to acquire a fair amount of knowledge during their course, and proved earnest and diligent students. Lau Ting Sing is a man of considerable literary ability, and as he made good progress, and is forty-one years of age, it was felt unnecessary for him to remain longer than eighteen months here. Two of his sons are in our boys' school, and will, I hope, turn out well.

You are already aware that although the number of converts in the Fuh-Kien Mission is large, yet very few of them are men of education, and the chief difficulty we find in teaching the students is that most of them are so ill-educated prior to their admission to the College, that it is difficult for them to take in what is taught there. The best plan is undoubtedly to treat them much as children, and question them continually upon what they learn. Of course we have the best men procurable, and there seems at present no escape from our difficulty, but as our boys' school progresses and becomes a feeder

to the College, we may hope to get better-educated men.

Of the twenty-seven students mentioned above, only two were men possessed of any real education, nineteen having been farmers, four petty traders, one a potter, and one a paper-maker.

It is only fair to them, however, to remark that most of them are really anxious to learn and make great improvement during their stay here. They preach once a week in turn, and acquit themselves very creditably indeed. Their fluency in speaking often quite surprises us, when we remember their former position and the few advantages they possess.

The subjects of study during the year have been Genesis and Exodus, St. Luke and the Epistle to the Galatians, St. Mark with Faber's Commentary, *The Great Learning*; or, *Larger Catechism of Christian Doctrine*, and the Native Classics. Mr. Banister has given weekly lectures on the Book of Common Prayer when in Foo-chow, and we have endeavoured to teach them singing. Examinations were held by ourselves and our fellow-missionaries at Midsummer, and all the men did fairly well.

*Boys' Boarding-School.* — We have determined to limit the number of boys to thirty, as we cannot comfortably provide accommodation for a larger number, and our wish is to get the brightest boys from the country schools, so that if they turn out well they may prove of use as schoolmasters and catechists.

Chinese schoolboys are like school-boys all the world over, and we have a good deal of difficulty in maintaining discipline amongst them, especially as Chinese teachers have so little idea of doing so.

The school is divided into three classes, the first class consisting naturally of the biggest boys, two of whom act in turn as teachers in the heathen school attached to the College. This class studies the Native Classics with the students in the afternoon, instead of doing tailoring with the others. In the mornings they study Scripture, &c., with the second class. The other two classes read the Old and New Testament, Classical Chinese, *Pilgrim's Progress*, Bible Picture Book 3 and 4 character, Christian Classic, Cate-

chism of Christian Doctrine, &c., according to their ability, while every afternoon they are engaged in learning the business of tailoring.

I am glad to say that with the kind and efficient help of Mrs. Shaw and Miss Gough we have made great improvement in our singing during the last six months, so that the boys now render the chants and hymns very creditably. We were surprised to find how easily they learnt to chant, as they had never been taught before, and I am told that our singing is the subject of remark in the country districts.

I must not forget that our liberal friend, Mr. Love, an Australian tea-merchant, has given us some very handsome donations during the year, providing each of the boys with an entire suit of clothes, buying rattan beds instead of the boards formerly in use, and Chinese coverlets for each bed, fitting up a nice lavatory, and making other improvements which our funds would not allow. In all he gave us about 100l.

A heavily-laden Christmas-tree, together with a substantial English tea, was given to the boys by the community, several of our friends being present to see their joy and assist in the distribution of the gifts, &c., amongst them being the American Consul and the First Lieutenant of H.M.S. *Midge*.

*Girls' Boarding-School.* — This school, as you are aware, is entirely supported by the Foo-chow community, and I am glad to say the year commenced with a larger number of girls than ever before. It has, however, been labouring under difficulties from various reasons. Mr. Love has also given some large donations to this school, and delighted the girls by distributing nice parcels of clothing to each just before the summer vacation.

*Bible-Women's Class.* — Since Mrs. Stewart's return to England, Mrs. Lloyd has taken charge of this work, and has been much assisted by Miss Gough. The latter's knowledge of the Ningpo dialect has of course been of great service to her in acquiring this, so that she is able to speak quite fluently, although her residence here has been so short.

There were twenty-three women under training until the end of June, when they were sent home with the girls on account of the French troubles.

One of them has been appointed a Bible-woman in the Ning Taik district, to work under Mr. Ting, and we believe she will turn out well.

*Sunday Services.*—As you are aware, Mr. Shaw and myself take the English work between us. This consists of a morning service at the English Church, with Holy Communion twice a month, and since a gun-boat has been permanently stationed here, meetings from 6.30 to 9 every Thursday and Sunday with the sailors, at which the attendance varies from ten to thirty.

In the College Chapel we have full morning and evening service at 11 and 5 o'clock respectively, besides Sunday-school from 9 to 10 a.m., and hymn-singing from 3.30 to 4.30 on Sunday afternoons, at which I give a short explanation of one of the hymns sung, hoping thereby that they may sing with more understanding.

We also have morning and evening services at the Telegraph House (where

the girls' school is situated), and Sunday-school is held there by Miss Bushell and the matron.

*Country Schools.*—The country schools have been increased this year, so that they now number sixty-four in the various districts. These schools have lately been inspected by Mr. Shaw, Mr. Ting, and Mr. Chio, the Native tutor at the College, the latter two going in my stead, as it was not possible for me to leave Foo-chow as well as Mr. Shaw. The result of the inspection is fairly satisfactory, and grants have been made to the schoolmasters in accordance with the Society's wish, small money prizes being given to the diligent scholars. In all some 700 boys and girls were examined, while more than 150 were absent from various causes. I feel sure that the value of these schools cannot be over estimated, and trust that the Society will not consider the small cost of their maintenance money ill-spent.

### III. From the Rev. C. Shaw, Fuh-chow College.

*Foo-chow, Feb. 4th, 1885.*

This year has been one of peculiar trial, and at the same time of peculiar interest to us Foo-chow missionaries. We had the trial of having an enemy invade our port. Week after week we spent in suspense, not knowing what the issue might be, till at length war broke out. Everything was of course upset for a time, and it was feared we might all either be annihilated or at least compelled to fly, but God watched over and protected us, and has in His infinite love permitted us to work longer here.

The interest attaching to this year is owing to the fact that when the fiery trial came on Christians were able to endure, as seeing Him who is invisible, and so far as I know, not one has gone back; but on the contrary I think the faith of our Christians has been increased and strengthened. Surely this is something to be thankful for.

We were many weeks kept in suspense as to what would be the ultimate issue of the negotiations between France and China. Our servants during those weeks were greatly concerned for our safety. Day after day when they returned from the market they told us what the people in the streets were saying. They brought no good news,

and always advised us to leave the port. They said as soon as hostilities were declared we should be all killed, as they had heard the people say so. Before the war actually broke out most of our number went away. My wife went to Hong Kong very much against her will; but we did it for the best, not knowing what fearful enormities might be committed did the rabble only rise. She stayed five weeks with Bishop Burdon, and was most kindly treated by him.

I determined to stay in Foo-chow. The English work was at this time entirely in my charge. In addition to our usual foreign community we had a great number of sailors in our port. At one time we had about 300 of our own sailors, besides about 200 on board an American gun-boat. I am glad to say we were able to have our Sunday services in the English church all the time, and on some occasions we had about 150 sailors present. Our little church was well filled—a most gratifying sight. In addition to these Sunday services, I conducted a service twice weekly for the sailors. The services were held in the Hong of a rich Foo-chow merchant; he, in addition to placing his house at our disposal, also kindly supplied the men twice weekly with a sumptuous tea. We had very good

meetings, and I trust much good has been done. These meetings continue to be held. Mr. Lloyd and myself (when in Foo-chow) take them each week alternately. Mr. Love is the name of the gentleman in whose house these meetings are held. I expect his name will occur in more than one Report this time. He has been most liberal in his gifts to our Mission this year.

A most serious event (as you doubtless know) occurred after the termination of the engagement at Foo-chow between the French and Chinese. H.M.S. *Zephyr* came into the port to relieve the *Merlin*, which had been here for some time. On her way up the river she was fired on from a Chinese fort. A shell thrown from the fort smashed the bridge in pieces and wounded two of the officers. One, Lieutenant Godfrey Hubbard, was mortally wounded, and died just one week after the sad occurrence. It was my privilege to minister to him during his last hours on earth, and never shall I cease to thank God for permitting me to be with him. I saw him for the first time just one day before his death. He was then perfectly conscious, and knew he must soon die. I had previously heard about his condition, both physically and spiritually, and earnestly asked God to teach me what to say. When I entered the room he told me freely of his past careless life, and asked me if it was not *too late* to come to Christ for forgiveness. I assured him from God's own Word it was not, and pointed him to the Lamb of God, that taketh away the sins of the world. With what eagerness he drank in the words of life it is impossible to describe. The truth quickly took possession of his soul, and soon he was able to rejoice. He asked me to pray with him, and he repeated every petition after me. I spent almost the whole day with him. We had some most delightful conversations together. He freely confessed his faith in Christ, and said he had neither doubt nor fear. He was trusting implicitly in Jesus. He offered up prayer himself, and thanked God for having washed away his sins. At his own request I administered the Holy Communion. He was then very weak, and had to be held up to partake of the elements. Dr. Long (the ship's doctor), Lieut. Hubbard's servant, and myself, partook for the

first and last time together on earth the Supper of our Lord.

I was sorry not to be with him when he died. He passed away about 3.30 a.m. the next day. His remains lie in our lovely little English cemetery. At the request of the captain I read the funeral service at his grave; he was buried with naval honours. I suppose never before did the Chinese in Foo-chow behold such an imposing sight. The officers of the English and American gun-boats wore their full-dress uniform, and men from all the different gun-boats were present. The event threw a gloom over our settlement for a long time. May God grant that it may be a means of blessing to us all! I preached a funeral sermon on the Sunday following in the English church; my text was 1 Thess. iv. 14; there was a good congregation, and all seemed solemnized by the late sad event. One's own faith is strengthened by this (in some ways) sad event. One sees the value of the Gospel. Surely it is the power of God unto salvation to every one who believeth. And while discarding all merit, and desiring to extol God's grace to the highest degree, yet one cannot help feeling thankful that it was from the lips of one who knew the value of the Gospel that Lieutenant Hubbard heard the message; he was not pointed to forms or ceremonies, or any other medium, but *Jesus*. I did not even suggest his partaking of the Lord's Supper, much as I longed for him to do so. He asked for it himself. It was the Gospel of Christ which gave him such joy and peace, and which enabled him to testify to his brother-officers and some of the men of the peace and joy he had found. He repeatedly asked that the men might be warned and invited to come to Jesus for forgiveness ere it was too late. May God enable us all to watch, for we know not how soon the call may come to us!

And now, having referred to some of my English duties, I shall give an account of my Chinese work. I have been teaching for the past year in our boys' boarding-school. We begin by assembling the boys and students at 8.30 a.m. for prayers in the College Hall. At ten o'clock I go to school and stay till twelve o'clock. During the year I have been studying with the first and second classes the Gospel of St. Matthew and

the Acts of the Apostles. I have been preparing St. Matthew very carefully, and have been giving the boys all the references to other parts of the Bible. These boys are all able to write Chinese readily, and can easily take notes. Indeed they are far more apt at taking notes than boys at home, and seem really to enjoy the lesson. They tell me the references help them to understand the meaning of the texts. Another advantage I find in making them look up the references is that the boys are made acquainted with different books of the Bible, for I find on inquiry that our boys seldom read any other books of the Bible but those they have to prepare for us. Many of these first and second class boys are really well instructed in the Bible, and have a clear grasp of Gospel truth. I think there are few boys, if any, at home, their age, who could state as clearly the great truths of the Gospel. We are entertaining great hopes about these senior boys. Of course they have had a great many advantages which it was impossible for others to have at the early stage of the Mission. We sincerely hope and pray that they may do good, useful work when old enough as catechists and teachers in the Mission. Mr. Lloyd also teaches these same boys various other subjects, and the Native masters teach them their own classics, and also teach them Chinese writing.

The third-class boys are still in a very elementary stage. They read with me a little book on the Miracles, and also the Picture Bible Book, which gives them a condensed history of the Old and New Testament. This class is also taught the Native classics and writing by the Natives.

It would interest you, I think, if I were to give you an account of the interior of our school. As far as the exterior is concerned, I think it will compare favourably with any school in China. We have large, airy rooms; the situation is splendid; being built on the summit of a hill, it catches the breeze beautifully, and it is very cool in summer. A wide verandah runs along the front of the upper and lower stories, which adds both to the beauty and comfort of the building; on the ground floor there are three large class-rooms, and one small one, and a large dining-room (if one may so dignify a room

where Chinese eat their food with such an appellation).

Through the noble generosity of Mr. Love, I have been able to furnish the boys' bedrooms comfortably. They are far from luxurious, but are clean and tidy. I made known my wants to Mr. Love, and he has provided me with ample means; also he has given me a promise to supply me with any more funds which I may require. He has altogether given to myself \$304, to be spent on the boys' school, and \$100 to be devoted to whatever purpose I choose. His comrade gave me \$20, and a present of some beautiful flowers, in pots, to embellish the verandahs; and Dr. Lory, of H.M.S. *Zephyr*, while in port, gave me \$8. The whole amount given me for the boys' school this year has been \$332. With this money I have supplied for each boy a bed, a covering (which does for blanket, sheet, and mattress), and a Chinese pillow and mat, also a box to hold their clothes; I also bought the boys a cheap suit of clothes each, cap, shoes, socks, &c. The boys made their own clothes in our Industrial School. I thought it necessary to supply them with these clothes. Many of the boys are very poor, and their clothes were simply filthy. When I spoke to them about having their clothes mended and washed, they said they had no others to wear in the meantime. If ever we are to teach them systematic, tidy habits, we must first give them the material to be tidy with. Besides, these things are not given them as a bribe to get them to come to school; they are all the children of our Christians, and are glad to get to school even without these inducements.

The class-rooms downstairs are being fitted-up with maps, Scripture pictures, &c.; also the walls of the boys' bedrooms have been decorated with Scripture-texts. Altogether, the place looks very nice, and our best thanks are due to Mr. Love for thus enabling us to make the boys so comfortable.

I have now to present a report of our country schools in the districts of Ku Cheng and Ning Tai. I left Foo-chow on January 28th, with Mr. Banister. I went to inspect the schools, while he went at the same time to visit the stations in his district. We were away altogether about a month, and I was greatly cheered with much of what I



saw of the country work. Of course, there were a good many things which make one sad, such as cases of ex-communication, and, in some cases, of entire backsliding; but we must be prepared for these things. One feels how real and true the epistles are, for we often seem out here to be living, as it were, in the same scenes, and to have the same difficulties, which the early propagators of our faith had to contend with. We had very little to fear, while away from Foo-chow, from the natives, although one would think that the recent war would have exasperated them against all foreigners. When we told them that we were Englishmen, and that we came to preach to them the glad tidings of redemption, they were, generally speaking, very quiet, and did not attempt to molest us in any way. We always had crowds of people come to see us, and were able to speak to them about Jesus and His great love for them. We were able also to sell some Christian books. It is certainly a blessed thing to know that there are

very few places now (at least, in our vicinity) but have heard of God and of His Son Jesus Christ; but one sometimes feels how little this is. Then people require daily teaching, and require the wholesome example of the missionary's life and conversation.

There are twenty schools in the Ku-Cheng and Ning-Taik districts, and I think we have much reason for thankfulness that the schools are as efficient as they are. The great majority of the scholars are heathen. In order to receive an education, they read our Christian books; indeed, we make it a *sine quâ non* that they shall do so. They learn the Creed, Lord's Prayer, and Ten Commandments, besides other Christian literature. The average attendance is about ten to each school; some schools had more than twenty scholars present. In some places these schools are almost the only means the people have of hearing the Gospel. I was glad to find that in some places the teachers have a kind of night-school, to which adults come, and thus learn our doctrine.

#### IV. *From Rev. W. Banister, Ku-Cheng, Hing-Hwa, and Ing-Chung Districts.*

The past year opened with much promise, and I had great expectations of what it was to do for us, the opportunities it would give us of preaching the Gospel to this benighted people, and the new triumphs it would bring to Jesus our Saviour, to Christ our King. It has indeed not been without its grand and free opportunities, nor has it been barren of triumphs and trophies of victory to Him who in the coming days shall be King of kings and Lord of lords, in this land of Sinen; but this unhappy war has thrown its dark and gloomy shadow over all our work. You are perfectly acquainted with the main facts and chief details of the events which have taken place here since July of last year, so that in my report I need not refer to them except so far as they bear upon our work. From the commencement of the trouble the dark cloud has never left us, for the outburst in September only ended in the cloud becoming darker than ever, and still we see no signs of any change for the better. Yet amidst it all our trust and the trust of our Native brethren and sisters is in the Lord of hosts who has hitherto kept us in peace and security, and who has surrounded us and His little but

precious Church in Fuh-Kien with a wall of fire on our right hand and on our left, and who has made even His enemies to praise Him.

From the Canton province we hear of much bitter persecution, chapels pulled down, Christians beaten, their goods and property either destroyed or taken away, but we have had comparative quiet, and only isolated cases of persecution which can be directly traced to the war. There has nevertheless been a very hostile spirit manifested everywhere against the Christians, and we have been on the very verge of a general persecution all over the country, but that has happily been averted under God by the prompt and decisive action of the Mandarins when appealed to. The Chinese Mandarins have no love for Christianity, and generally maintain a very unfriendly disposition towards it, yet at the present crisis they have acted in this province with a promptitude and a readiness when appealed to, for which we cannot be too grateful.

In August a poster was issued by some evil-disposed persons in Ku Cheng city, and affixed to the church doors, making most vile and filthy accusations

against the missionary, threatening the Christians, and inciting the people to pull down the church and beat the worshippers. A copy of this was obtained and sent down to me, and afterwards sent in to the Mandarins in the city through H.B.M. Consul. The high authorities here immediately ordered the Ku Cheng magistrate to issue proclamations quieting the people, and threatening those who wished to make mischief. The head-catechist Seng Mi obtained copies of this proclamation from the Yamen, and put them up in all our chapels in the Ku Cheng district, and this has had a lasting effect in quieting the suspicions and fears of the people, and now the district is perfectly quiet, as I can myself testify, having just returned from a long tour through it.

You will be glad to hear that the Native Christians generally, not only in the Ku Cheng, but also in all the other districts, have shown the reality of their faith, by their steadfastness and constancy at this trying time.

I am thankful to say that notwithstanding the hindrances in the way of itinerating, arising from the troubled and excited state of the country, I have been able to visit my two districts of Ku Cheng and Hing Hwa, the former four times and the latter once. In two visits to Ku Cheng I was accompanied by Mrs. Banister, who during our absence of two months on the first occasion had frequent meetings for the Christian women in the city.

The Church Council in Ku Cheng continues to work satisfactorily, and is being more and more appreciated by the Christians. There has been an increase of \$50 in the Native subscriptions to the Church Council Fund for the support of catechists, and also an increase in the number of baptisms over last year.

*Ku Cheng Pastorate.*—There has been a decided improvement in the city congregation during the past year, and the appointment of Lieng Seng Mi as superintendent catechist has had a most beneficial effect. The congregation have manifested a greater spirit of unity and earnestness than I have seen since I took charge of the district. The church has been cleaned and repaired and the services are conducted more orderly than they were before. I would ask

your special prayers for this dear brother Seng Mi. He is one of the most promising candidates for deacon's orders, and has earned for himself a good degree by his work at Ngu Tu and Ang Yong, and since his removal to Ku Cheng he has itinerated most diligently, visiting frequently all the stations in the district.

*Ang Yong Pastorate.*—It is always a pleasure to visit Ang Yong, and one feels that it is only a matter of time and idolatry will be extinct. The dilapidated temple with its idols falling to pieces, together form a fit emblem of the state of idolatry in the village. The catechist Lau Taik Ong, an earnest, faithful man, was only appointed this year in place of Seng Mi transferred to Ku Cheng. He reported at our council meeting an attendance of seventy or eighty in the first half of the year, but a falling off amongst the weak ones during the height of the war excitement.

Tong Liang and To Hwong are still without any signs of life. At the former place the widow of the old Christian who built the chapel, and who died suddenly of cholera during Conference time at Foo-chow, continues to exert all her influence against the Gospel, and with some success, for the people say, when exhorted to join the Church, "Do you want me to die?"

*Lo Hwa Pastorate.*—The chief event in this pastorate is the building of a small church and house for the catechist at Wong Chong Yong, for which the W. C. Jones Fund made a grant of \$175. There are now two well-built churches in this pastorate, viz. Lo Hwa and Wong Chong Yong.

*Wong Chio Seng Pastorate.*—The four churches in this pastorate have this year disappointed my expectations, for there seemed to be at the close of last year an awakened interest in the Gospel at each of these places, but temptations and trials within and without have led to our anticipations not being realized. At Wong Tung, to which place we have transferred the chapel formerly at Wong Pah Kau, there was great interest manifested in the preaching of the Gospel during my visit in the spring. We held the meeting of the Church Committee here, and in the evening I, with the catechists who were present, continued preaching for over three hours to the congregation

which filled the room to suffocation, without their showing any signs of impatience, except one comfortable old Chinaman, who exclaimed, when told not to smoke, "Well, yours is a strange religion indeed, if you can't allow an old man to smoke in the chapel!"

*Ping Nang Pastorate.*—I am happy to say that this pastorate, once the most unpromising portion of the district, continues to encourage us. At Tong Kio the work continues to spread in the adjoining villages, and there are frequent additions to the Church. There have been nine or ten baptisms during the year, some of which were most interesting cases. One dear old man, seventy-six years of age, whom I baptized a few weeks ago, seemed to have laid hold of the truth in a marvellous way. He received the name of Chiong Chiek, "perfectly illuminated," and truly the light of God had shone into his heart, long darkened by idolatry and superstition. He first heard the truth some years ago, as the catechist was preaching in his village, and invited him, stranger and unknown though he was, to stay to dinner, and tell him more of this new doctrine. He did not believe them, but the seed thus sown by the wayside was not in vain, for last year the old man was led to join the Church, and throw in his lot with the people of God, and as I baptized him I felt that only the Holy Spirit could have taught him. I asked him of his old wife, and he answered that she too believed. Her faith was weak, and she could not read, but still, he quaintly added, "When I pray she very truly says Amen;" and will not He who quenched not the smoking flax, nor broke the bruised reed, receive this old woman, though her faith be not expressed in creeds or formulas, but in a feebly-uttered Amen, amen to her husband's prayers? Not long ago the truth entered a village a few miles from Tong Kio, and the catechist was invited to a great idol smashing, when the household gods of the families which had joined the Church were destroyed. At Kwang Tong also there have been additions to the Church, amongst which is that of a literary graduate, who will doubtless have great influence with the more ignorant of his neighbours.

The Native Missionary Society decided to open a chapel in this pastorate,

and a good house has been rented for three years at the village of Wong Pah, some ten miles away from Tong Kio. A catechist was sent there in May, and at our council meeting he reported that large numbers were present every night to hear the preaching of the Word, and that twelve or thirteen had joined the Church; but since then the war excitement has reduced this number to six or seven. I hope to visit this village myself in a few weeks, and I trust the good work begun will not be in vain.

*Sang Yong Pastorate.*—We are permitted once again to see some gleams of light and hope in this district, for although at the two stations of Ka Pieng and Kah T'üik there is not much to encourage us, yet at Sang Yong I have been able to baptize a few people at each visit. In the spring, during our stay of a day in the place, Mrs. Banister and myself visited a number of houses, and preached to the people, who crowded in to see the foreign lady. Amongst them was a well-to-do old schoolmaster, whose house we also visited, and exhorted him to believe in Jesus; and I was happy to find, when at Sang Yong this time, that he had joined the Church, with all his house. He and his wife, with two fine, intelligent lads, were presented for baptism by the catechist; and although they had not been catechumens for a whole year, which is the rule in the Ku Cheng district, yet, when I heard their confession of faith and the explanation of their belief, I was constrained to baptize them.

*Sang Po Chai Pastorate.*—The church at Sang Po Chai is now completed, and is a fine and conspicuous object, as it stands by the highway, a witness to every passer-by that the doctrine of Jesus has taken root there. It was to have been dedicated to the service of God in the autumn, but the war troubles frustrated our plans. We hope that the dedication services will, however, take place after the next meeting of the Church Council, a few weeks hence.

The first baptisms in the new edifice were celebrated on my recent visit, when I baptized an old shoemaker, and the wife and child of one of the Christians. The completion of this church is a lasting memorial of the earnest labours of the faithful Ngoi Ung Kung, who is now in heaven, and who laid the foundations of this church in much weakness

and in many trials. All that it now requires is a bell, which shall call the worshippers from the villages near, and shall inform the heathen of the day of rest. Will not some of our kind friends in England, who hear the sweet music of the church bells every Sunday of their lives, the memory of which is dear to us in this far-off heathen land, give a bell to this place, and let the surrounding hills, so long accustomed only to the sound of the trumpet, the gongs, the drums of the Taoist and the Buddhist, and of every species of idolatry, re-echo the sound of the call to prayer and praise?

*Ngu Tu Pastorate.*—There is not much to report about this pastorate. It seems to be passing through a state of quietude—little, if any, progress; not many adversaries. Will you pray that a mighty revival of interest may spring up? Yet, even here, my own faith was strengthened by what I saw at Ngu Tu in the spring. I visited a dying Christian, who lay on his bed in the last stage of consumption, in a dirty, squalid room, offensive to every sense, cold and comfortless. The poor man had not always been satisfactory in his conduct; but I shall never forget how he answered when I asked him of his faith and trust in Jesus. Almost gasping for breath, and beating his breast with his worn and wasted hand, he said, "I have the witness within, Sing Sang; I have the witness within." I stood and prayed at his bedside that his faith might not fail, and that he might have an abundant entrance into eternal life. In the common hall of the house I found preparations for a heathen ceremony, on behalf of the dying man's elder brother, who had died six months before, by which the heathen priest was to give him light in the dark regions of the grave. What a contrast, I thought; the poor elder brother dying in darkness, the younger brother dying with the light of God round about him, which should shine upon his path as he entered the dark valley of the shadow of death; so that as he passed on to the better land he would need no earthly light, no earthly help.

*Yong Ping Pastorate.*—We have retained the possession of our chapel, inside the city, in peace; but there is no opportunity of public preaching, and what is done to disseminate the doctrine must be by private conversation.

*Kiong Ning Pastorate.*—There is still good interest manifested at Siong Chie, but at Siong Po I have had to remove the catechist for unsatisfactory conduct, while at Siong Tong there is great opposition to the doctrine, and strong influence is brought to bear against those who join the Church by the rich men in the village. We have now moved the chapel from Muk Sa Ling inside the city, so that we are once more in possession of a house within the city of Kiong Ning, and I trust that we shall be permitted to hold it in peace. The trouble in former days arose from the opposition of the Lieng Kah, or Native guild; but the landlord of the house rented to us is himself one of the headmen in the Lieng Kah, and is a relative of one of our helpers. He, the landlord, illustrates the value of Medical Missions in China, for he came down to Fuh-chow with a bad leg, and was cured gratuitously at the hospital, under the direction of the community doctors; and since then he has been loud in his praises of the foreign teachers, and his willingness to rent the house to us is entirely owing to this fact. We trust the time is not far distant when this city will be occupied by the Society as a Mission station.

*Hing Hwa and Ing Chung Districts.*—In reference to these two districts, one feels that a great work could be done if only we could give sufficient attention to these far-off places, and were able to preach and teach in the two dialects which are spoken. I intend to give my attention this year to the acquisition of the Hing Hwa dialect. We have purchased the house at Hing Hwa city, formerly used as a chapel, and hope to be able to repair it as a residence for a missionary. The further cost of this will be about \$500, and then the Society will have a good house suitable for the residence of a family. There have been twenty-one baptisms in the two districts, and the contributions to the Catechists' Fund have risen from \$46 in the preceding year to \$60 in the present year. The good work begun at Sieng Tu, which is a large Hien city in the Hing Hwa Prefecture, by Chung Seng, the head-catechist, has been continued under his successor, and there are still some fifty or sixty adherents, none of whom have as yet been baptized. At U Yong the Christians have subscribed over \$100 for a chapel.

*Schools.*—In the districts under my charge there have been twenty-one schools in existence during the past year, seventeen of which were in the Ku Cheng district, and the rest in Hing

Hwa and Ing Chung. The average number of scholars in each school would be about ten, which would give over 200 scholars reading Christian books.

*V. From the Rev. J. Martin, Hok-Ning.*

*February 4th, 1885.*

In writing my Annual Letter for 1884, I cannot do better than begin by most thankfully saying, The Lord has been our keeper, and has not left us without manifest tokens of His presence.

Owing to want of accommodation here, we were residing in Foo-chow for the first half of the year. During that time Mrs. Martin continued in charge of the girls' school, and I paid visits to Hok Ning, and went to Ning Taik with Mr. Wolfe. We left Foo-chow for this in July, and were kept in safety through all the recent trouble with the French. The fact of a foreigner and his wife living here while a battle was being fought at Foo-chow, caused no little curiosity, and gave our enemies occasion to spread false reports. As a rule the people were very friendly, and, with but a few bursts of excitement, gave us little ground for great anxiety. At that time, and for some weeks after, I received several interesting visits from the literati, and was able to witness for Christ in a way I think would have been impossible under ordinary circumstances. Among these visitors were some secretaries and clerks from the Yamens, and a few of them became regular visitors for five or six weeks. One was heard to say, "A short time ago, no one from the Yamens dared come here; but now it is known you are not enemies, and do not teach unlawful things, but rather desire our good, so we are allowed to visit you without fear of censure, and as for myself, I delight to come for a friendly talk."

During the last week in November, the city was decorated in honour of the emperor's mother's birthday, and as we placed some floral wreaths outside our door, we attracted large crowds to the church. I had three or four Native brethren besides myself, fully occupied during the week, and we made ourselves tired and hoarse through much speaking. I think our visitors numbered more than three thousand, and Mrs. Martin had over three hundred women visitors. Besides all our talking, we sold several

hundred copies of the Gospels and suitable tracts. The men literally rushed in upon us, and I had no little trouble to keep them in anything like order.

We had only three baptisms during the year, but I believe they are truly converted men. Two of them were old hospital patients, and the other had attended our services for more than six years, walking over six miles, to and fro, every Sunday. He is very poor and ignorant, but says, "He loves Jesus, because He died for him." It is very cheering to see him try to read his New Testament and Prayer-book when with us on the Lord's Day. Of the two hospital patients, one is a shopkeeper here in fair circumstances, and the second comes from a village three days distant. Before I received him into the Church, I asked him what he would do when he went home, for all his friends were heathen, and were likely to persecute him, and he would be the only representative for Christ in his neighbourhood. He replied, with sparkling eyes, "Jesus will always be with me, and I shall not be afraid, for man may hurt my body, but cannot harm my soul. I shall tell them about God, and ask them to read the New Testament with me." After he had returned home a few weeks, I sent the colporteurs to his village, and they had a very interesting time there. They told me the young Christian had invited his friends and neighbours to hear them preach, and they had gatherings of over fifty people. I am sorry his disease has broken out again, and that he has had to return to the hospital, but we rejoice to see his happy face amongst us. One of our inquirers, who was also an old hospital patient, died in the early part of the year. He was on my list for baptism, but before he was received in the visible Church, I feel sure he was called to join the Church triumphant. On his death-bed he told his mother not to have any heathen observances at his funeral, for he was going to his Heavenly Father's home. His widowed mother promised to do as he wished, although

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she knew his heathen relatives would be unwilling to help her to defray his funeral expenses on such conditions. The Christians hearing of this assisted the widow to bury him.

Our Sunday morning and afternoon services have been better attended than the preceding year, as well as our Wednesday and Saturday evening meetings.

I have commenced two Bible-classes every week, one for the more ignorant Christians, and the other for those who can read the Bible in the classical character, and it is encouraging to see most of our number avail themselves of both opportunities. Our daily morning and evening prayers are also open to the inquirers and Christians, and sometimes our room (which has answered the purposes of dining-room, guest-room, schoolroom, and study) is quite full; so I am anticipating having prayers in the church for the future. We are reading Genesis in the mornings and St. Matthew in the evenings, and I question those present on what we read, and on what I said the preceding day. Perhaps one of our most interesting meetings is one we have on Sunday evenings, and which I call our "Social Meeting." I give the evening up to the Christians, and they choose their own subjects. All seem eager to say something, even if it is only to read a single text from the Bible in connection with the topic chosen. The following subjects have already been chosen: "Reading the Bible." "Faith." "Love to Christians and Heathens." "God's love to us." "Sanctification." "Reverence and Godly fear." "The benefits of afflictions." My idea is to draw the Christians out, and to get them to study their Bibles for their own and each other's spiritual welfare.

My wife opened a school for children in September, and although we have had no proper place to teach in, the members have increased to fourteen regular scholars, seven girls and seven boys; all children of heathen parents. We are hoping to get a suitable house for a school; and our liberal friend, Mr. Love, of Foo-chow, has already given me \$500 towards it.

The number of inquirers have continued about the same at the two out-stations, Eng A and Cho Uang, but we have had no baptisms.

At Eng A the people are fishers by occupation, and the catechist says, "Very ignorant and difficult to deal with;" but he has good hopes of three or four inquirers. The present catechist has just come from the College, and I am very pleased with him, for he seems a truly humble and earnest man.

Cho Uang.—Here we have had a very sad case of persecution. One of the inquirers, a rather intelligent man, with a wife and two children, has been most cruelly ill-used. He has been an inquirer some little time, and last August his villagers were sacrificing on the festival of one of their idols, and requested him to join them. On his refusing, they beat him, and said he must join and give his share. He still persisted in refusing, saying he no longer believed in idols. On hearing this, the villagers went to his shop, broke some of his furniture, took all the money there was at hand, turned him out, and put a lock on the door. They went to greater extremes than they might otherwise have done, for they were excited by reports flying about, that the French men-of-war had been seen in the distance. The catechist sent some of the Christians to me, and I tried to comfort them; but when matters grew worse, he came up himself, and asked me to let him bring his own wife and children here for protection. The poor fellow was awfully frightened, so I permitted him to bring them, and urged him to stay at his post, for if he fled the Christians would be disheartened. I then wrote to the Mandarin, telling him what had been done, and asking him to stop further outrages, and also to refund the stolen money, for they were acting contrary to the treaty. He sent a very nice answer, with many promises, but did nothing. I waited a few days, and sent again. He then told me the constables were afraid to go, but he would send them off. Some did go, but only reached half-way, and were afraid the people would leave the Christians and beat them. In the meantime other Christians were being beaten, so I appealed from the first district Mandarin to the Prefect. He also promised, but did nothing, for they were afraid of a rising among the villagers. I still exhorted the Christians to patience and to faith in God. The in-

quirer was almost starving, and could get nothing for his wife and children. The wife was also an inquirer, but her faith failed, and she besought her husband to give in. To her touching appeals he said, "No, we must have faith in God, and our pastor says it will be all right; besides, what are we suffering when compared with the sufferings of our Saviour for us?" He also read the verses to her which I gave him when he came to see me. I wrote more presingly to the Mandarins, asking them for the peace of the people to do something; but if they would not, I should have to send to our Consul at Foo-chow. This, I need hardly say, would have been my last resort, for I have a very great aversion to troubling him with Mission matters. I then invited the constables here, and had a long talk with them, and at last got them to go; but the case was not settled till December, when the shop was reopened. The poor man, however, cannot get his debts

in, and therefore is unable to free himself from his creditors. The catechist, with his wife and children, have returned, and things are quieter, although the persecution has not altogether stopped. The brothers of one of the Christians have deprived him of his share in the profits of the family fields. When he came to speak to me about it a fortnight ago, I prayed with him, and spoke as cheerfully as I could. He received comfort, and on leaving me said, "The Lord's will be done, but it is hard to be almost starving." Yes, it is, and I think it is still harder to see them suffering; but there is one comfort for the missionary as well as for the sufferers of his flock, and that is, "Your Heavenly Father knoweth." Do pray that they may be strengthened, sustained, and purified, and that I may be a true shepherd to them as well as to those who are still wandering in darkness.

#### VI. *From Dr. B. van Someren Taylor, Hok-Ning.*

The numbers have been as under:—

Dispensary:—First six months: new 1243; old, 971. Second six months: new, 846; old, 1202. Total, 4262.

Hospital:—First six months: opium, 36; general dispensary and surgical cases, 44. Second six months: opium, 16; general dispensary and surgical cases, 60. Total, 156.

Seen whilst travelling, &c., about 200; making a total of about 4618.

Now, seeing that my dispensary is open every day except Sundays, these numbers are very small, and, as I shall point out later on, they probably will not be nearly so large next year unless the Society is prepared to supply me with sufficient funds.

The city of Hok-Ning, although an examination city, is a very small and quiet one. It has no special trade; in fact, no trade at all. After very careful and repeated inquiry, I do not think I am wrong in saying that its population is only 10,000 people. It has, moreover, every appearance of a city that is going down.

The people of Hok-Ning are exceedingly poor, and the city is quite out of the way of the tea-traffic, only a very small quantity passing through Hok-Ning. But, as I said, Hok-Ning is an examination city, so once in three years,

for a few months, it presents a very different appearance, for not only are the numbers of the city swelled by the candidates for the examination, but also by many others who come to conduct trade at such seasons. For the year previous to the great examination there is a sort of preliminary examination,\* which also adds to the population. The year that has passed has been the examination year, and I think the fact that when the city was filled with literati seldom was a rude word spoken to my wife or myself, and that we had numbers visiting both our house and the hospital, is a proof that we have conciliated the people and have lived quietly with them.

A few weeks before the examination I received a packet of cards from Mrs. Grimke, as did also Mr. Martin. Over 10,000 of these cards were sold in less than a fortnight, and if we had had more we could have sold them. Of course I freely admit that it was not on account of the text that they were bought, but on account of the pretty ornamental flowers, birds, &c., which surround the text. Let us, however, hope that God may use His own Word, that the reading of these texts may awaken in the minds of some a spirit of inquiry.

\* This examination I termed military in my last report.

In my little hospital there was a service both morning and evening, taken by my assistant; and every effort was put forth to acquaint those remaining in the hospital with the Christian doctrine. The result has been that two of my old patients have become Christians and have been baptized by Mr. Martin, at a time when by making an open acknowledgment of their faith they were running an unusual risk of persecution. But of these it is Mr. Martin's place to write. There was also one other, a resident in the city, who in years gone by used to attend the services, but who fell away and for years never came to church. He came to the hospital to undergo a small operation, which was successful. But, unfortunately, he was suffering also from consumption, and, though I expressed my willingness for him to remain in the hospital, yet he preferred to die in his own house. He died confessing his faith in Jesus Christ, and at his burial there were no heathen rites observed. His little sister now attends church. There were several others

who for a considerable time attended the services, but who were obliged to leave Hok-Ning to try and get a living elsewhere. Of these, of course, we lose sight. Let us, however, hope that the seed, which is indeed cast upon the waters, may yet bring forth fruit.

Very few women have attended the hospital, due chiefly to our having no special place for them, and also to the fact that my assistant had not his wife with him. However, my wife used frequently to have female visitors at our house, and these received medicine if they asked for it. She used also to visit the patients in their own homes with me. You know my wife is the first foreign lady who has ever resided at Hok-Ning.

*Students.*—I began the year with three students. I have taken them over the later portion of St. Matthew and the beginning of St. Luke, Whitt's *Materia Medica*, the later portion of Heath's *Surgical Diagnosis*, the first portion of Heath's *Minor Surgery*, the first portion of Kirke's *Physiology*, as well as clinical teaching.

#### STATISTICS OF THE FUH-KIEN MISSION, 1884.

Name of Station or Out-Station.	Stations and Out-stations.	Native Catechists.	Baptized Christians.	Candidates for Baptism.	Total Adherents.	Communicants.	Baptisms.			Expelled.	Died.	Native Subscriptions to all Objects.
							Adults.	Children.	Total.			
Foo-chow City and District . . . . .	7	6	96	27	123	46	4	6	10	...	6	\$50.20
Lieng-Kong Hien . . . . .	9	10	165	130	294	109	34	8	42	...	3	80.45
Lo-Nguong Hien . . . . .	19	18	749*	415	1164	469	27	...	27	3	12	363.40†
Hok-Chiang Hien . . . . .	26	13	704	1160	1864	383	64	37	101	2	7	327.23‡
Ku-Cheng Hien . . . . .	31	31	602	412	1014	372	30	12	42	27	17	656.36§
Iong-Ping Foo . . . . .	3	2	9	27	36	6	...	...	...	...	...	6.69
Kiong-Ning Foo . . . . .	4	4	18	49	67	6	...	...	...	...	...	17.90
Hok-Ning Foo . . . . .	3	3	32	35	67	19	8	2	10	...	...	17.75
Ning-Taik Hien . . . . .	17	16	579	250	829	306	28	31	59	1	10	167.35
Hing-Hwa Foo . . . . .	5	6	30	91	121	30	6	2	7	1	1	43.00¶
Ing-Chieng Chiu¶ . . . . .	5	5	132	169	301	57	13	1	14	...	6	54.85
Total, 1884 . . . . .	129	114	3106	2765	5871	1803	213	99	312	34	62	1684.05**
Total, 1883 . . . . .	125	107	2866	2411	5277	1587	293	140	433	6	44	
Increase, 1884 . . . . .	4	7	240	354	594	216	...	...	...	28	18	

\* There was a mistake last year in the Lo-Nguong numbers under the head "Baptized Christians," the Lieng-Kong numbers under this head having been by mistake reckoned twice, once under Lieng-Kong and again included in the total under Lo-Nguong, thus making 867 baptized in Lo-Nguong instead of 720, the correct number.

† Of this \$318.20 for support of Native pastors.

‡ Of this only \$159.31 for Native pastors.

§ Of this, \$566.30, only \$346.30 for support of Native pastors. This district subscribed towards church building \$270 during the year. Work by Native members not included.

|| Of this \$128 for Native pastors.

¶ Taik-Hwa districts merged in Ing-Chieng Chiu.

\*\* Of this total only \$947.23 was subscribed for the support of Native pastors and teachers; the remainder for church building, repairs, &c. About \$100 subscribed by the Native C.M.S. not reckoned; also \$100 subscribed by the A-Hai people not reckoned.



## THE C.M.S. "MISSIONARY WEEK" AT SOUTHPORT.



FEW notes of the effort which has been made at Southport to bring the great work of Missions to the heathen world before the members of our beloved Church of England will be of interest to the friends of the cause who may be considering similar efforts elsewhere. All who have the work at heart, and have entered into the detail of the enterprise, feel that the twenty-five-minute sermon, or the half-hour that is allowed at the missionary meeting, once a year, gives no opportunity to lay the work in its interesting features before those who, if they were better informed, might, by God's blessing, become earnest and prayerful workers in the field at home, as well as abroad.

As a preliminary to the practical work of the mission, the clergy of Southport were invited to preach introductory sermons in their own pulpits on the 14th of June, drawing attention to the mission and its object, as well as to the important duty which was set before the Church.

The real business of the mission commenced on Monday evening, June 15th, when a prayer-meeting was held in the Mayor's parlour, Town Hall, Southport, presided over by the Rev. Canon Clarke, D.D. A programme was framed, and the clergy who took part had each his special subject of supplication having reference to the work which was then begun.

On Tuesday the first service was held in Christ Church, as being the central church of the town. There was a short service each morning at 11.30, and the Rev. J. B. Whiting, of St. Luke's, Ramsgate, gave a series of addresses on the principles of the work, as illustrated in the "First Missionary Report of the Christian Church," the Book of the Acts of the Apostles. These addresses excited great and growing interest to the end, and did as much as anything else during the mission to promote the object our friends had in view.

On the afternoon of each day various social gatherings and drawing-room meetings were held, and gave the friends in other parts of the town an opportunity of hearing the missionaries who supported Mr. Whiting. Archdeacon Johnson from the Niger, a clergyman from New Zealand, missionaries from Japan and North-West America, representing the five great divisions of the world, testified to the great extent of the Society's operations. A most successful meeting was held in the large drawing-room of the Smedley Hydropathic Establishment, Birkdale, and on Wednesday afternoon a large juvenile meeting gathered in the Cambridge Hall, to hear most interesting accounts from Japan and Africa. Mr. E. Mantle, Assistant Central Secretary from London, contributed a valuable element of success to the work by bringing down and organizing an exhibition of objects of missionary interest in the lower room of the Cambridge Hall. Curiosities were shown from all parts of the mission-field, and specimens of the Society's publications for home work, including valuable maps and diagrams, as well as a series of translations of the Bible, Prayer-book, and other works, into the languages of peoples amongst whom its agents labour. Mr. Mantle gave an illustrative address each afternoon, and also met some of the schools for the purpose, which attended by special appointment.

The evening of each day of the mission was occupied with addresses in the churches and school-chapels of the town, three or four going on at the same time.

During the week's work, which has been described, there were no appeals for funds, the whole effort was concentrated on supplying information; then

on Sunday, 21st June, the regular Anniversary sermons were preached in all the churches of Southport, and collections made on behalf of the Society. On Monday, the 22nd, a large and enthusiastic meeting was held in the Cambridge Hall, when the chair was taken by Dr. Pilkington, Mayor of Southport, and speeches were made by the Rev. H. C. W. Watson, of New Zealand, Venerable Archdeacon Johnson, of the Niger, West Africa, and Rev. J. B. Whiting, and others. A concluding service was held on Wednesday evening, the 24th, in Christ Church, when the Venerable J. W. Bardsley, Archdeacon of Warrington, preached a most impressive and appropriate sermon from 2 Peter i. 10, 11.

The especial feature of encouragement in the mission was the growing interest shown by all classes in the work as it was unveiled to them. It was not a passing interest in what was attractive for the moment, but there was an evident impression of the deep responsibility displayed by the character of the work as resting upon our Church and nation. Some would have been better pleased by crowded gatherings from the first; but the small congregation at the beginning showed the necessity for the effort, and the growing interest and increasing attendance throughout, with the enthusiastic meeting at the conclusion, witnessed to the blessing that evidently rested on the work. May the blessing of His Holy Spirit follow the impression which has been made, that it may bring forth fruit to the honour and glory of our Lord and Saviour, and the extension of His kingdom!

The Deputation who took part in the mission were the Rev. J. B. Whiting, M.A., Vicar of St. Luke's, Ramsgate, who conducted; the Venerable Henry Johnson, Archdeacon of the Niger, West Africa; Rev. J. Williams, of Japan, and Rev. F. B. Plummer, formerly of the S.P.G. Mission in Japan; Rev. H. C. W. Watson, of New Zealand; and Rev. T. T. Smith, Association Secretary, formerly of North-West America.

T. T. S.

## BISHOP HANNINGTON'S VISIT TO CHAGGA.

### THE BISHOP'S JOURNAL.

(See Map in July "*Intelligencer*," p. 512.)

**S**HORTLY after my arrival at Frere Town the all-important subject of the condition of Teita station was brought before me. The brethren, amongst whom was Mr. Wray, your Teita missionary, urged that I should proceed thither as soon as possible, endeavour to grasp the present situation, and see whether, on account of the ravages of the famine, the station could still be continued; whether, too, an advance towards the mighty slopes of snowy Kilima-njaro was possible. With these ends in view I started on the 2nd of March from Rabbai, in company with Mr. Handford, of Frere Town, who kindly suggested that he should accompany me.

By two o'clock all was ready; so, calling your excellent Native catechist,

William Jones, we bent knees and hearts in prayer, and with no slight emotion forced our way through the little knots of friends and wives who had come to bid us and our porters, their relatives and husbands, farewell.

We were little short of 100 in number, for we had to carry up a month's food for the starving Wateita at Mr. Wray's station, in addition to our own effects. I see the fashion is with those who have wended their way to the stirring scenes around Kilima-njaro to delegate the intermediate road to some imaginary traveller whose glowing—or shall I say dismal?—description is in everybody's hand. If you will have patience to listen to me, I will treat you somewhat better, for I fondly imagine you anxious to follow your missionaries every step of the way.

It was a very hot afternoon when we started; the sun seemed almost to bake one alive. We should sadly belie ourselves were we to sing "Massa 'neath the shade would lay." Master and men must toil on together, and massa, despite being free from a burden, oft-times suffers far the most. After marching till sunset, we suddenly came upon an open glade in the forest, and proceeded to camp. The first time nothing goes right; nobody seems to know what to do or where to go, so one has to show them. Gaiters, shovel-hat, and apron have been laid aside for the journey; so, unmindful of dignity, we rush hither and thither for firewood, and light the fire; then with a mallet and a good bit of shouting we manage to erect the tent; next the bed, a mysterious puzzle, which entirely defies an African head; so, pushing one boy in one direction, one in another, we enter into these mysteries ourselves, and by eleven o'clock are ready to lay us down to rest.

*March 3rd.*—Soon after 2 a.m. we began to get under weigh, and started at four. It looks well for us that we passed one spot where we meant to halt and take breakfast without knowing it, and about 9 a.m. arrived at abundance of water—i.e. a good big muddy pool—and pitched for the day. It was a very merciful providence that we were so led, for the heat all the day was intense, so much so, that some of the men simply lay about beneath the bushes and groaned. I had not energy to get my thermometer out till the cool hours of night. Even then it was 100 deg. Fahr. in extent.

Africans can be plucky sometimes, and will endure great hardships for the sake of wives and children. At this camp we overhauled the men, and sent back those who had proved sick or weak. One man—Dudu—insect by name—was reported as having dysentery in rather a serious form. Handford: "You, too, will return, Dudu." "I don't want to, master. I want to go on." "You can't; you must go back." "I don't want to." "Not another word; you will die. Go!" "Then I won't!" He sprang to his feet at such an unusual occurrence, and the men standing round raised an astonished cry of shame against Dudu's rebellion, when I stepped to the front and said, "Let him go; he has got

some go in him." From that moment Dudu and I became friends; but I must confess he buzzed about me afterwards rather more than I liked.

*4th.*—Off at 2.30 a.m., and arrived at Taro at 7 a.m. This is a beautiful spot—an oasis in the desert—with plenty of satisfactory water; at least, if, like us, you don't mind toads and tadpoles, and suchlike denizens of stagnant pools. We had not camped very long before a Native of a small neighbouring village which lurks somewhere in the heart of a dense tangle, crept out and made his way to my tent. He had come in the name of his people, and was very anxious that we should form a Mission station there. If we did, they could live in peace and cultivate the ground. Now they dared have no possessions, lest they should excite the avarice of the terrible Wakamba, who frequently pass that road. These poor creatures have to eke out a miserable existence on berries, roots, and such game as they can kill with their poisoned arrows.

Soon after, our porters brought two Swahilis to Handford's tent, the men asserting that they were sure they had slaves close at hand. However, not being wishful to get involved in the question of stopping slave caravans on the road, Handford asked for no especial information, but let them pass. Some hours after a cry of "Slaves! slaves!" was raised, and off dashed most of the men in the direction of the cry. It appears that one of our porters, while searching for firewood, suddenly came upon a caravan, and fearing they would kill him, raised this shout. Expecting a hand-to-hand fight, away we dashed after the men. The bishop was in shirt-sleeves and slippers, his right hand firmly clutching a gun. The slippers kept coming off, and I was soon out-distanced by Handford; but as there was no encounter, it mattered not my being *hors de combat*. We found ourselves with eight poor wretched slaves left upon our hands; such pitiable objects, more than half starved, although not linked together by the terrible slave-collar. We afterwards determined to send them straight to the coast in charge of some men. The Consul at once had them freed and delivered over to the Mission; but I regret to hear that all but one are dead, having never recovered

from the cruel treatment received on the journey. Since this capture, while still on my travels, our caravans have liberated two more gangs. The Swahilis are so frightened of being caught and handed over to the authorities that they simply flee and leave the slaves on our hands, so that, as Sir John Kirk says, under such circumstances you cannot help yourself; you must take possession of them. We are as anxious as you are at home not to let any of our men arbitrarily interfere with any passing caravans; for, desperately cruel as the traffic is, missionaries and their men are not military authorities to enforce the Sultan's laws; nor, much as one longs to do it, ought we perhaps to enforce humanity with weapons of warfare. Would to God we could overthrow this stronghold of Satan with the Sword of the Spirit!

On the morrow we started for the dreaded Taro plain, nor did we make a very happy commencement, for soon after leaving camp, down came the rain in a perfect deluge, so that in a short time the ground was covered with an inch or two of water. Cloth, rice, and other loads were simply soaked, and much increased in weight for the poor men. Just before nightfall we managed to leave the right track. On discovering this, we halted to wait for the moon before we righted matters, and lighted a huge fire, at which we soon dried most of our things, and then, without troubling to pitch tents, we snatched an hour or two's sleep in the open. At 1 a.m. we made another move, and in about two hours H. and I arrived at water, but where were the majority of the men? It appears they had let us get on ahead, and then had lighted fires and laid them down to sleep again. Finding they were not coming, I rolled myself up in a canvas cover, and withdrew a little way from the others, who were talking, in order to get a nap. Presently I was stirred by hearing the loud passing growl of a lion near at hand. So as prudence is the better part of valour, I took up my bed and walked to the safer regions of the fire. On again at 11 a.m. till night-fall. Camp without water. On the move again about 2 a.m., and at 9 a.m. we reached Maungu, after one of the most trying marches I ever remember—trying because the road is so dismal;

it winds and twists and turns in the most provoking manner. It passes through closely packed thorn-bushes of the worst description, under which, over which, through which you have to go. They tear your clothes and flesh; nor in the heat of the sun do they afford any satisfactory shade. You can see only a few yards ahead, with the exception of an occasional peep at the mountain you have to reach, which appears to be constantly getting further away, and no wonder, as if you turn round you frequently find you are walking *pro tem.* right away from it. This forest is so monotonous that on my return journey I could recall scarce any special spot or feature to remind me we had passed that way before. I suffered here just a little from getting over-heated, but after a good long halt at Maungu, we proceeded the same day into the forest again, and halted without water. How little we appreciate our comforts at home—the blessings of a wash for instance. No water means almost no wash. Being an old traveller, I combat the difficulty by filling my sponge before starting, and tying it tightly in its bag. If we have two days without water, the first day I have what a schoolboy would call a lick and a promise; then the second day I wring out the water, and get quite a brave wash, the water afterwards coming in for the dog and the donkey.

Another night's march brought us to the foot of Teita Hill. But what a climb! 3000 feet of steep, rugged road has to be dealt with as best one can, hands and knees, if you can't manage with your feet. How tired I was! The Natives choose these fastnesses for a double reason. They are excellent places to pounce down upon the weak, while on the other hand they give them a chance against the strong. After ascending a certain height we came upon villages, but everywhere deserted. What were once banana groves and beautiful plantations are now rank grass and ill weeds indeed growing apace.

Mr. Wray we found in a semi-state of siege. The Wakamba had attacked and burnt villages within sight of him, and for two nights he and his people had been on guard, fearing, I think needlessly, that they might attack them. However, our arrival was a

great relief, and the more so as we brought the much-needed food.

You have had Teita often described to you; I feel therefore that it rests with me rather to enter into the present harassing state of the Mission than to dwell upon the loveliness of its situation or climate, and the grandeur of the scene that stretches before you as you stand in the little compound. Let me just speak with a deep sense of gratitude and thankfulness for what Mr. Wray has been enabled to do. In the midst of most trying opposition and fierce ominous threatenings, he has held the fort; oppressed by the fearful famine of which many of the Natives believe he himself was the cause, he has gone steadily on, and he has won the confidence and love of those who still remain around him. Corn in the ear he cannot point to, but I found that an unusually hard fallow had been broken up and seed sown, of which the blade already begins to appear.

This being the case, and the station being a valuable link in a chain of stations, one would make every effort to keep it going, and almost every effort has indeed been made. Food has been sent at great cost to those who have gathered around Mr. Wray, though unfortunately the supply has not always been sustained regularly, so that from time to time famine has pressed hard on all. Many have died, many have left, and many have been killed or captured and sold for slaves; thus it comes that all the villages, except those immediately under Mr. Wray's wing, are utterly abandoned. The people around him number less than 100. These I gathered together to hear their opinion on the present position, and most decided were they about it. "We do not wish to desert Bwana, but we cannot stop here. Sometimes you feed us, sometimes you do not, and we have for a time to return to eating grass and insects. Not one neighbour have we left. If you were to give us seed to-morrow to cultivate the ground, and circumstances were most favourable, it would be four months before we could get any food." And if indeed we supplied them with the necessary seed, they would only eat it; or if they were in the mind to cultivate their plantations, by far the most of these are at the foot of the hill. Many have not strength to

climb up and down, and those who have get pounced upon by Wakamba and sold as slaves. It seemed then to us all that in the face of this the station could not be continued. With so many demands for missionaries from populous districts, it appears to me that you cannot carry on a station for less than 100 souls at enormous cost; when, too, these few families can be better fed at one-third the expense, and can, through the nature of the situation, be better looked after and provided for at Rabbai. After they have, in spite of much opposition from without, stuck so manfully to Mr. Wray and his teaching, to abandon them to famine and their enemies would be altogether contrary to your wish. I have therefore been arranging for them to be received at Rabbai, and the Native catechist, Cecil Marbaruki, who has been under Mr. Wray, of whom he speaks very highly, will be especially told off to look after them. If the mountain should again be populated, there would be nothing to hinder us from taking possession of the same site at any time.

10th.—Saw us on the move again, accompanied by Mr. Wray. The descent on the west side of Teita Hill we found to be much steeper, but at the same time shorter and less fatiguing, than that on the east. At one part the direct track made over a smooth rock, scarcely out of the perpendicular; down this we found it impossible to expedite the donkeys, nor was the task of circumnavigation much less difficult and dangerous.

The arms of the huge plain that thrusts itself between the two Teitas now had to be crossed, and on the morrow we encamped near a Wakamba village, among the very people who have so cruelly ravaged Sagalla (Wray's mountain). To us they said and did nothing; on the contrary, received us in a friendly manner. It was here that we spent our first money, and for a little cloth bought some heads of Indian corn.

12th.—A day with us to be remembered. I must rank it among one of the red-letter days of my traveller's existence. At 4.30 we started and made our way round the prominent shoulder of Kilima Kiboma, the other Teita. Handford, who guarded the rear, met with some little opposition

from one of the Natives blocking his path and trying to demand hongo. After a short climb we rounded the headland, and there, before one's astonished gaze, was Kilima-njaro standing in all its glory, radiant with the rays of the rising sun. At this distance its two peaks, the dome-shaped Kiboo and the needle-pointed Kimawenzi, were merged in one, and only with the glass could I distinguish their different outlines. The sight was so surpassingly beautiful that it called forth long and loud exclamations from the stolid Africans around us, many of whom accompanied Thomson or Johnston, some both, and were well acquainted with the snow giant. For them to exclaim, or even for an African to take note of any natural scene, however grand, is something quite out of the common, but here white and black were alike in ecstasies at the magnificent view before us. A halt was immediately called for, and as long as our time would permit, did we feast our eyes on snow under Africa's burning sun. Descending the pass, we came to the dreaded hongo station of the Kilima. We met with a little braggadocio on the part of one gentleman, who even threatened to kill any stragglers we might leave behind; but as we did not intend to leave any, and had most carefully provided for this contingency, we expressed no alarm, but very placidly wished him good-morning and passed on, in spite of his war-cry and endeavour to raise the country against us. At the next village, Burra, according to custom, I drew with my stick a line across a foot-track leading in a wrong direction, a warning to those behind not to pass that way. An old woman, who happened to be standing on the path, was seized with a paroxysm of terror; fully impressed that I had done this to bewitch her, she raised the most frightful shrieks, calling on all around to kill me, I suppose, and through the woods and over hill and dale rang these shrill cries, nor could we in any way pacify her; so, not knowing what might come of it, we hastily passed on, and camped at the extreme end of the district.

We were now on the verge of the vast and almost waterless plain that lies between Teita and Tiveta, and we were led to expect no water for at least two days. So, accordingly, on the morrow we started

provided, as far as we could, for the worst. The marches were long that we had to make, but through many the days were cloudy, and the elevation being considerable, the air is bracing and pleasant. This plain exactly resembles the ideas I have formed, from pictures and descriptions, of some of the plains of South Africa, formerly so densely populated with all manner of game. Every turn or fresh slope brought to view fresh herds of zebra, hartebeeste, eland, spring buck, and other antelope, nor was larger game wanting. Thus the attention was always held occupied, and minutes soon grew into hours, and many an otherwise weary mile was passed swiftly by. At one spot we came upon a fire, and found sitting around it a small group of half, nay more, starved Wateita, endeavouring to struggle on to the richer districts that surround the mountain. One poor woman and child they had already abandoned; the former was dead, the latter we enabled them to rescue by giving them food, and encouraging the man to return and search for it. On another occasion we came unexpectedly on water, and thus passed the plain without any difficulty.

On the second day the dark-green shades of Tiveta began to be visible, and at length we entered a dense forest, where we were mysteriously told intense silence must be preserved, lest the inhabitants should hear and shut the gates against us, refusing to open them until a heavy hongo had been handed over. With almost bated breath we crept along; the tension was so great that I nearly forgot to taste a new kind of fruit that hung overhead, and Handford quite forgot to look where he was treading, and went headlong over a stump. If we could have exchanged memories for the time we should both have been better off. Presently we arrived at the mysterious portals, so low that only on hands and knees could admission be gained, but to our joy they were opened, so we could easily afford to stoop. I gathered afterwards that all our fuss was so much waste of energy. Confidence in the white man has been fully established here. I do not think that they would keep one waiting outside for a single instant. After a fifteen hours' march, ending in a brisk shower of rain, you do not imagine that we saw much of Tiveta

the day of arrival; and our men having made a good meal, for they had found a dead hartebeeste that had been partly consumed by a lion, were equally ready to close their eyes in sleep.

I wish I could borrow Thomson's pen for a short time, or ask his permission to quote word for word his description of Tiveta for the benefit of your readers; but perhaps if I say Tiveta is a real piece of tropical scenery they will understand me; their minds will be carried back to those pictures of foreign scenes that are prepared in London and elsewhere for public demand, but which, on the whole, are about as unlike Africa as Regent's Park. We found ourselves in a most magnificent forest, honey-combed with luxuriant gardens of maize, Indian corn, and broad-leaved banana-trees. The people, peculiarly gentle and taking in manner and conversation, the description of Laish (Judges xviii.) seems to me exactly to suit them. "They dwelt careless, quiet, and secure; and there was no magistrate in the land to put them to shame." "A place where there is no want" would be generally true, but this terrible famine has driven a large quantity of starving neighbours within their bounds, and caused a certain amount of scarcity. One thing we were all agreed upon—it is not the place for a European missionary. Travellers who have recommended it have probably not seen it as we did in the depth of the rainy season, when the rich black vegetable soil constantly exhales poisonous vapours. The forest is so dense that it almost entirely excludes the refreshing breezes, and so overshadows the open spaces and plantations that large parts of them are constantly damp. Both going and coming Mr. Wray had attacks of fever, and I had what might be called a loud warning; so that, beautiful as the place is in many respects, we were uncommonly glad to be out of it, and to find ourselves, March 17, *en route* for Chagga. Martin, of Thomson's, told me it was the only place he was ill.

During the afternoon messengers bearing a welcome from Mandara, in the shape of an ox, met us. "*Sed quidquid est timeo Danaos et dona ferentes.*" Just as we approached our sleeping-place a rhinoceros strolled leisurely away; I suppose to make room for us, and I think he was wise.

Another very long march brought us face to face with the august monarch himself. It was well night (8 p.m.) before we had crossed the beautiful valley that separates the outside world from Moshi. However, after a good bit of firing on both sides, to my great surprise we were at once ushered into his presence, and if first impressions are to be valued, I was most favourably struck, not only with his general appearance, but also by his kindness of manner and intelligence. The interview was a short one; we craved naught but to seek our respective couches.

19th.—We had one of those nights which do sometimes occur in Africa, namely, a very rainy one. We were not able to pitch our tents till very late, and had no trenches dug. Consequently, when the rain began to pour down it rushed right through my tent in a small torrent. The men and boys, too, were unprovided with shelter, so I had to invite some into my tent, which is a very small one. There was myself, two on the ground, Pinto, my invaluable coolie, in the chair, and another curled up on the foot of my camp-bed. Presently I heard an ominous sound, and soon found out by various shouts for help that Handford's tent was laid flat; so, what with one thing and the other, our first night on the slopes of Kilimanjaro was not an encouraging one.

I rose before daylight and made certain preparations, for I had suspicions which proved to be very true, namely, that dawn would bring the roseate Mandara (he always wears a rosy-red robe). Yes, there he was, with about twenty stark-naked warriors, fine athletic young men of one of the Masai clans, looking fierce enough to frighten one out of his wits. Mandara received his presents in a most satisfactory manner, nor did he ask to see a single thing in the tent, though I thought his one eye roved around in a somewhat restless manner. "Wait," said I, "he will develop."

After breakfast we had a private interview with his Majesty, and cautiously unfolded the objects of our visit. The same caution was strictly observed on his part. The sum of what he said is the echo of almost every chief's heart in Africa: "I want guns and gunpowder, and if I can't have them, the next best thing is a white teacher to live in the land." To the end of our

visit Mandara maintained the same princely bearing and gentlemanly conduct. With the exception of Mirambo, I have never met in the interior a more enlightened or shrewd chief. I have but little doubt that the history of a Mission here, if properly maintained, would be the counterpart of most of our Missions: the reception of the white man with joy and gladness, everything done for him for a week or two, then a cooling down of the first love, neglect, perhaps even persecution; after which, if patiently endured, fresh overtures, a mutual understanding deepening into confidence and love, then a gradual opening of the door, a breaking down of superstitions, a reception of the sweet gospel of peace of the Saviour of mankind. God give Chagga to His Son, for 'tis a lovely spot. I frequently exclaimed to the men in rapture of delight, "England, England! You see England here." Yes, and that charming part of England, Devonshire.

On 20th, Handford winged a rapid flight homewards. Wray failed with severe fever, picked up on the road, and so I was left to my own devices. The time I spent in examining the district, and I made one attempt to cross the savage country of Kibusho, above Mandara's; not as the last traveller, armed to the teeth, but with my three boys and umbrella. We passed through some grand forest scenery, got into the region of heath and tree-ferns, failed to attain any great height (about 8000 feet), and finally got lost in a desperate tangle, out of which we had the utmost difficulty in finding our way.

26th.—Bade farewell to Mandara, bearing with me some handsome presents in the shape of a spear, a war club of rhinoceros' horn, a goat, and an ox, a beautifully wrought watch-chain, and a tusk of ivory. For the latter, however, I am to send him a lamp, some soap and oil.

The next day we arrived in Fumba's country. We were immediately asked to halt to wait instructions, while the delighted people gathered round us in great curiosity, this little territory being off the traveller's track; in fact, we only found ourselves there by having mistaken a turn. Presently the chief's father arrived, bringing with him a sheep. This sheep had at once to be killed, although not before we and they had spit upon its head. Then

some strips of skin were cut off and made into rings, one of which was put on my finger and another on Wray's. Then we had in turn to put rings on two of them. After this the liver was examined, and finally we were freely splashed with the contents of the entrails, and the ceremony which made us brothers was completed. We were now permitted to make a move towards the chief, and to encamp. Then another sheep had to be killed, the same ceremony, yet more elaborately performed, and the conversation then began. It was not interesting, it harped too much on one string; the burden of the song was "Give, give, give!" the same word repeated in chorus by the bystanders. The next day we bade them farewell, and arrived in the truly lovely country of the young chief, Miliali.

All these districts are on the eastern slopes of Kilima-njaro, and comprise Chagga proper, the Natives all appearing to speak the same tongue. To Miliali's presence we were admitted without much ceremony, and were both more or less prepossessed with him, although he lacks the shrewd sense of Mandara, and has not got out of the habit of asking for everything he sees.

I have seen no place in Africa so beautiful as this; rapid torrents dash down the mountain-sides, forming a succession of lovely cascades, grassy slopes, fern-clad rocks, even shady lanes, in which the blackberry abounds, nooks entirely tropical, snow-clad heights; you have, in fact, panoramic views of the scenery of the world, and yet an originality in it all that is quite its own.

March 31st.—About three o'clock we departed. Arriving at a river, we found a sheer precipice of some 50 feet, up which Natives, by means of roots and creepers, can climb; but for the donkey it was an impossibility. We turned; the Natives vowed there was no other place, and defied us to try; we braved their wrath, and found another, the difficulties of which were scarcely less. Here, somehow or other, in the shades of night, we got separated, my tent and several loads taking an entirely different road from the one I had the misfortune to follow. Night came on, and with it torrents of rain. I stood, momentarily expecting it to clear, and expecting my tent. An hour passed, and still I stood.



Wray now made an effort, I got his tent under weigh. It is a very small one, and, with himself and six boxes, there was scarce room to stir. We endeavoured to light a fire with oil and tallow and fat, but in vain; for once we were entirely beaten, and worse still, nearly blinded with smoke. Wray succeeded in getting a bed under weigh, but I had to face the mud on the wet ground, spreading a blanket over it. I lay me to rest in wet clothes, boots and gaiters; and I made two wet boys, both for their own sakes and mine, come and lie down on either side of me, to prevent the chance of a chill. How thankful I was when daylight broke. In spite of being much bespattered with mud, and having no dry clothes to put on, it seemed so delightful to be able to see what you were about!

In a very short time I heard a war-cry, and, looking up, I saw a large body of armed men bearing down upon us. Thank God, my old nerve remained. I ran alone, unarmed, to meet them, for one false step from one of our men, and all would have been over. I felt my heart jump into my mouth as over 100 naked warriors charged up the hill, yelling and brandishing their spears in a most savage manner. I seized a bough, a token of peace, and shouted, "Jambo!"

"Good morning! Do you want to kill a white man?" A halt at once and a dead pause. "No, we don't. We thought you were Masai." It appeared that a man lived near where we had halted, and heard us talking in the dark, and thought we were Masai, and sent word all round the country, so that now a large force, armed with shields and spears, stood before us. We at once made friends, and hard did they try to get us to remain, and visit their chief Mambo; but I had no tent, so I declined. They now refused to tell us the way, and finally we had to take axes and chop a road for ourselves, through dense thicket, until we joined the road at the top of the precipice the donkey men with loads had been unable to climb.

Good Friday and Easter Day we spent in Tiveta, and on Easter Monday commenced a rapid homeward march, reaching Frere Town on Saturday, April 18, about 9 p.m. I have to praise God for one of the most successful journeys, as a journey, I ever took. I have, too, enjoyed the most excellent health the whole way, a tramp of 400 miles. May its results be the planting of the *Cross of Christ on Kilima-njaro*! God shall have all the glory.

## THE LATE DR. TRUMPP.

[In the *Intelligencer* of June we noticed Dr. Trumpp's death, and his eminent linguistic services to the missionary cause. The following, written by a German friend, is communicated to us by Mr. R. N. Cust.]



R. ERNEST TRUMPP was born on the 13th of March, 1828, at Ilsfeld, near Besigheim, Würtemberg (Germany). The deceased was the youngest son of a carpenter and builder, of that place. The future professor's father was a simple, devout man, at the same time well versed in the classics. His intention was that Ernest should become an architect. The boy was possessed of rare talents and a great desire for knowledge. When he was but four years of age, he followed his elder brother to school, and did not rest until he was able to read and write. As books were the boy's greatest delight, his father altered his mind and determined to prepare him for the Church, although he knew, of course, that much time had been lost, for Ernest was already thirteen years of age, and had not yet commenced the study of the Latin tongue. But the lad set hard to work, and in four years succeeded in acquiring all the requisite knowledge enabling him to proceed to the University. This he managed to do by taking private lessons and attending the Grammar School at Heilbronn. Tübingen became his Alma Mater. Besides divinity and classical philology, he there studied more

especially Oriental languages. After remaining there four years, he accepted a curacy. In the year 1848, political troubles caused him to leave home, and we next hear of him in England, where he taught Latin. But his heart was not in this work, and he therefore gladly accepted a call of the Church Missionary Society to proceed to British India.

After he had been in India a twelvemonth his health gave way. He therefore left for Jerusalem, and at the house of Bishop Samuel Gobat he made the acquaintance of his first wife, Miss Pauline Linder, of Bâle. He returned with his bride to India, where a year of worry and care awaited him at Karáchi. The Indian Mutiny was hardly at an end; and for months Trumpp's life was in constant danger. About this time a son was born unto him, but he had the misfortune of losing his wife, the mother of his child. Grief and his arduous labours caused him to thoroughly break down, and his medical advisers insisted upon his returning to Europe. When he sailed for the Western Hemisphere with his weak orphan child, the rough sailors advised him to cast the boy into the sea, as he would never live to see Europe. But father and son, nevertheless, safely reached Germany. Little Paul's life was spared; he became the joy of his father, and is at the present moment a teacher at the Grammar School of Nuremberg.

At Stuttgart, where Trumpp worked up the materials collected by him in India, he married a second time, the lady's name being Miss Louisa Pelargus. His new partner in life was not only a good mother to his little boy, but herself became the parent of four children. One of the daughters died very young, the other is married to Captain Junge, of the Imperial German Navy. One of the sons is studying medicine, and the youngest member of the family is at present (April, 1885) staying with his sister, prior to his going up for examination for a cadetship as a midshipman in the German Navy.

From Stuttgart Trumpp proceeded on his third journey to India, his wife accompanying him on his journey. When in the harbour of Alexandria, the travellers, who were aboard of a rickety boat, were caught in a storm, and nearly lost their lives; however, they succeeded in gaining the shore. Arrived in India, the Trumpps proceeded to the borders of Afghanistan, where the Doctor was called upon to study Pushto, the then little-known language of the people of that country. He was soon able to preach the Gospel in their own tongue to the Natives several evenings every week. He did good work, but he attempted too much for his strength, and after eighteen months once more had to return home. There was much weeping and wailing when he left, as he had become a great favourite with the Natives. But Trumpp was destined to find the same love and devotion in his native country.

Trumpp now (1864) accepted the perpetual curacy of Pfullingen (Württemberg), which he retained until 1870. He was much beloved by his flock, retaining their affection to the close of his life.

In the year 1870, the British Government, at the suggestion of Mr. R. N. Cust, the Commissioner of Amritsar, requested him to translate the sacred writings of the Sikhs; this great scientific work, which he considered it incumbent upon him to accept, rendered a fourth journey to India necessary, and thus brought his labours at Pfullingen to a close.

After two years of the most unremitting labour, which was too much for his strength, and which doubtless undermined his health, he returned home

and established himself as a *privatdocent*, or supernumerary professor, at his own University of Tübingen, until, in 1874, he received a call as Professor (in ordinary) of the Semitic Languages and Literature in the University of Munich. He remained in this position for ten years, working unceasingly in the most varied department of linguistics.

When it became necessary to classify the little-known Brahui language, Mr. R. N. Cust collected texts and sent them to Dr. Trumpp for analysis, and a decision was arrived at. When, during the last campaign in Afghanistan, specimens of the unknown language of the Siahposh Káfirs came to hand, Mr. Cust sent them to Dr. Trumpp; but, alas! the keen intellect and quick eye had lost their power, and the papers came back to London, and the work remains to be done.

Trumpp's eyesight had been failing him for some time past, and in the early part of 1884 he became totally blind, and in the autumn of that year he became thoroughly prostrated by a terrible nervous affection, which had been coming on for a long time before. After six months of great suffering, though nursed by tender and loving hands, death must have been a welcome release to himself and his friends; his end was peace. He departed this life on Easter Sunday, 1885.

## CEYLON MISSION.

*Report of the Sub-Committee of the South Ceylon Missionary Conference on the year's work.*

"O, I am with you alway."



Such was the parting promise of the Lord Jesus to His Church, and He who is the faithful and true has verily been with His servants, who have striven amidst many difficulties and in much weakness to build up Christ's Church and to preach the Gospel to the heathen.

In presenting the Annual Report of the South Ceylon Mission, the sub-committee thankfully record that during the past year manifest tokens of God's presence and blessing have been granted to His servants.

In a Church which is being pressed on to a position of pecuniary independence it is refreshing to notice in some places a growing liberality on the part of the Native Christians. Especial attention may perhaps be drawn to the Colombo Tamil districts, where it is stated that the Christians contributed Rs. 140 this year in excess of last. At Udupusellawa, contributions by the Native Christians towards the erection of a little church have now reached the sum of Rs. 700. The sub-committee feel, however, that the Native Christians of Ceylon have not yet learnt to give of their substance as they ought to give. God grant that

this coming year may witness a more hearty consecration of themselves to Christ, and then we may expect to see even greater things with regard to the Christian grace and duty of liberality!

A further cause for encouragement and thankfulness is the increased sale of religious books and tracts during the year. In the Negombo district alone no less than 133 New Testaments and nearly 5000 tracts have been sold. It is noticeable, also, that Mohammedans are not infrequently induced, not only to give patient hearing to the preaching of the Word, but also to buy the tracts which are offered to them.

During the past year it is gratifying to record that there have been 120 adults and 240 infants admitted into Christ's visible Church by baptism. It is noticeable that, as in previous years, a large proportion of those baptized have been brought into the fold through the agency of the Tamil Cooly Mission. In the short limits of this report it is impossible to give any lengthened account of those who have been brought out of darkness into light and from the power of Satan unto God. To mention one out of many, the baptism of a woman living in Hultsdorf is full

of interest as the result of street-preaching. Impressed by what she had heard in the streets, she asked the catechist for a tract, which was willingly given and as eagerly read. The result was that she was persuaded of the truth of Christianity, and after due preparation, baptized. Since her baptism she has given proof of her sincerity by her zeal in bringing others to the Saviour whom she herself had found. Similar instances of zeal have occurred among the Christians connected with the Tamil Cooly Mission. We gratefully record, also, that some of the members of the Galle Face Tamil congregation opened a Sunday-school and took part in street-preaching during the year.

The spirit of prayer among the Christians is another cause for thankfulness. A prayerless Christian must needs be a lifeless one. It is, therefore, with deep thankfulness that the sub-committee report that the daily prayer-meeting, established some years ago at Baddegama, continues to be well attended; the average attendance was twenty-five. And they would urge that what has been begun and carried on with such manifest success in Baddegama be commenced, in faith and reliance upon God's Holy Spirit, at other stations of the Mission.

Although the sub-committee thankfully record the tokens of encouragement already mentioned, they do not forget that these encouragements have been granted notwithstanding many difficulties. The continued opposition of the Romanists and Buddhists may be mentioned. A Buddhist priest in the Cotta district, mentioned in a former report, is still as earnest as ever in opposing the efforts of Christ's servants, by seeking to draw away the boys from our schools and by openly declaring his hostility to Christianity. Another of our difficulties has arisen from the line of action adopted by the Salvationists. Instead of going to the heathen around, they have in some cases singled out villages in which the Gospel has already been received, and have unsettled the minds of those who have long been called by the name of Christ. This has been the case in the Baddegama and Kurunagala districts. While we feel that the Salvation Army do certainly set an example of zeal and fervour, we could wish that their

zeal was more tempered by Christian charity.

Great blessings have resulted during the year from special mission services held in Kandy, Talangama, and Kurunagala. In Talangama and Mampe, of the Cotta district, the results were "a more diligent study of the Word of God, family prayers, and a better attendance at the church services." In Kandy large numbers of Mohammedans and others were reached, and the agents stirred up to greater activity.

The book depôt in connection with the Mission in Kandy and the preaching-room in Colombo have been encouraging features of the work during the year under review. The former has been rendered more attractive and efficient as an evangelistic agency, and a great number of Christian books have been sold. A spirit of inquiry after the truth has been excited.

The educational work of the Mission presents varying features. Whilst in the Kandyan country education has been carried on under great disadvantages, schools in other districts have been maintained in a high state of efficiency. Special mention may be made of the girls' boarding-school at Cotta, which obtained 93 per cent. of passes at the last Government examination. The labour and expense bestowed upon the schools do not seem to be followed by proportionate success. Still, schools have not been without encouragement, for many baptisms have taken place from among the elder children, and, as an instance of "seed found after many days," the case may be mentioned of a man who was baptized at Galle, who had received his early training in the Chundickully Seminary.

In conclusion, while the sub-committee have drawn attention to some of the agencies employed, they feel deeply that without the help and blessing of God no spiritual work can prosper. The motto emblazoned upon our banner must ever be, "The sword of the Lord and of Gideon." May the Holy Spirit of God work mightily in the hearts of both the agents and people, causing them to triumph in His name who giveth the victory!

R. T. DOWBIGGIN.  
HUGH HORSLEY.  
J. W. BALDING.

## THE MONTH.



THE C.M.S. Committee are proposing to hold important meetings in different parts of the country, in one week, in the ensuing winter. The date is not finally settled. First November was thought of; then December; but the expected General Election stands in the way. Probably it will be the second week in February. The object of the meetings is similar to that of the great Exeter Hall Meeting of March 24th, viz., to set before the Christian public (but not young men more than others) the claims of the Heathen and Mohammedan World, and of the C.M.S. as one chief instrument of meeting those claims. They are intended to be, not ordinary missionary meetings, for presenting reports and details of the work, but special opportunities for appealing to the Church to rouse itself to greater energy in the cause of Christ. It is hoped that members of the Committee and other leading friends of the Society will be told off to address these simultaneous meetings, which should be held at fifty centres at least.

THE Earl of Enniskillen and the Earl of Lichfield have accepted the office of Vice-Presidents of the Society.

THE following have been accepted by the C.M.S. Committee for missionary service:—the Rev. Thomas Walker, B.A. (1st Senior Optime), of St. John's College, Cambridge, Curate of St. James's, Holloway; Mr. Egerton Corfield, B.A., of St. Catharine's College, Cambridge; and Miss Letitia Mary Littlewood, a daughter of the Rev. W. E. Littlewood, now of St. Thomas's, Finsbury Park, formerly of St. James's, Bath. Mr. Walker is appointed to Tinnevely, for evangelistic work among the higher castes; Mr. Corfield to Batála, Punjab (Mr. Baring's Mission), to assist Dr. Weitbrecht, and take charge of the school there when the latter comes home next year; and Miss Littlewood to Lagos, to work under Mrs. Kerr at the Female Institution.

THE Rev. P. Ireland Jones is appointed Principal of the Calcutta Divinity School. Dr. S. W. Sutton is to be a member of the new Mission to Quetta. The Rev E. J. Jones is appointed to Western India, instead of to the Telugu Mission, in consequence of Mr. Mountfort's death.

WE deeply regret to announce the death of Bishop Poole, of Japan, at Shrewsbury on July 14. He returned to England very ill a few weeks ago, and gradually sank to rest.

Arthur W. Poole was educated at Shrewsbury School, whence he proceeded to Worcester College, Oxford. In 1871 he took a 3rd Class in Moderations, and in 1873 a 3rd Class Lit. Hum., when he graduated B.A. He was ordained by the Bishop of Oxford in 1876, and was for a year Curate to the Rev. A. M. W. Christopher at St. Aldate's. In 1877, he and his friend the Rev. E. Noel Hodges, of Queen's College, Oxford, then Tutor at the Church Missionary College at Islington, offered themselves to the C.M.S., and were appointed to Masulipatam, South India, whither they sailed in that year. Mr. Hodges took the Principalship of the Noble High School, and Mr. Poole became Rugby-Fox Master, devoting himself also to special work among educated Hindus. His health from the first was not good, and in 1880 he was obliged to return to England. In 1883 he was one of

the speakers at the Annual Meeting of the C.M.S. in May, on which occasion the present Archbishop of Canterbury was present for the first time. Mr. Poole's speech was a remarkable one. The Archbishop, in his address from the chair, had urged the importance of influencing the educated classes in India; and Mr. Poole gave an unpretending but extremely interesting account of the work in that direction in which he himself had taken part. It was understood that the Archbishop was much struck by his statement; at all events, within a few weeks, his Grace spontaneously nominated Mr. Poole to the new Bishopric to be established in Japan. He accepted the post with much hesitation, and only after the medical authorities had given a decidedly favourable opinion regarding his health. He was consecrated at Lambeth Palace Chapel on St. Luke's Day in that year (1883), when the sermon was preached by the present Bishop of Exeter. He sailed immediately with Mrs Poole for Japan, where he was cordially received by the missionaries of the C.M.S., the S.P.G., the American Episcopal Church, and the other Protestant Missions. After a few months, however, his health gave way, and he was obliged to seek the climate of California for the winter of 1884-5. Thence he returned to England a few weeks ago, as already mentioned.

The death of Bishop Poole is to human eyes a heavy loss to the Japan Mission. He won golden opinions while in the country, and seemed in many ways exactly fitted for the post. But the Great Master has called him to Himself, and He doeth all things well. We would now invite earnest prayer that a successor like-minded may be selected by the Archbishop.

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Two African Clergymen of the Sierra Leone Church, the Rev. D. G. Williams, Pastor of Trinity Church, Freetown, and the Rev. N. H. Boston, missionary to the Bullom tribe, have come to England to interest the friends of the C.M.S. and of Africa in the position and prospects of the Native Church in the Colony. We hope they will everywhere meet with a hearty welcome, and with substantial help.

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ON Whit-Sunday, May 24th, the Bishop of Colombo ordained two C.M.S. Tamil agents at Jaffna, John Backus and John Niles. On the following Sunday, May 31st, the Bishop of Lahore ordained Mulaim-ud-din, one of the catechists in the Punjab.

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WE have before mentioned that Mr. Douglas Hooper took with him to East Africa, at his own charges, a young assistant, Mr. Burr. On July 2nd a letter arrived from Mr. Hooper, written *en route*, and posted at the Cape of Good Hope, saying that he was sending for a second man in the same capacity. He had written to Mr. Mathieson at Mildmay to find another in the great Men's Night School there, and remitted money to pay all expenses. Next day, July 3rd, a young carpenter, Mr. W. Taylor, was sent by Mr. Mathieson to the Society; and on July 8th he sailed for Zanzibar.

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AN excellent young engineer, of decided Christian character, Mr. Hales, has been appointed to the charge of the new *Henry Venn* steamer. He is a brother of the Secretary of the Y.M.C.A. at Liverpool.

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LETTERS are to hand from the Rev. E. C. Gordon and Mr. Wise at Msalala (south end of the Victoria Nyanza), dated February 28th, from the Rev. J. Blackburn and Mr. Stokes, at Uyui, dated April 6th, and from Dr. Baxter,

at Mpwapwa, dated May 16th. All well; and we hear with thankfulness that Mrs. Baxter, who gave birth to a daughter on May 6th, and was in very serious danger for two or three days, was mercifully restored. There are no letters from U-Ganda, but Mr. Gordon had heard through native sources that the new king there thinks Mr. Mackay too valuable to be allowed to leave, even to visit his brethren across the Lake.

ON Trinity Sunday, May 31st, Bishop Hannington held an ordination at Frere Town, when the first two natives of East Africa to be admitted to the sacred ministry in connection with the C.M.S., William Jones and Ishmael Michael Semler, received deacons' orders, and the Rev. W. E. Taylor, B.A., priest's orders. The candidates were presented by the Rev. E. A. Fitch, and the sermon was preached by the Rev. J. W. Handford. The Rev. J. C. Price, of Mpwapwa, was to receive priest's orders on June 10th. Bishop Hannington writes:—

On arriving at Frere Town I found, as I had been led to expect, two brethren, William Henry Jones and Ishmael Michael Semler, Native catechists, about whom the question of ordination arose. Their history is briefly this. They were captured by Arabs as slaves, and recaptured by H.M. cruisers before the formation of the freed-slave settlement at Frere Town, and were consequently taken to Nasik and put under the charge of the Rev. W. Salter Price. By him they were educated, and through his means brought to the true knowledge of the truth.

When he founded Frere Town, these with others (notably George David, whose sudden death but a short time ago removed him from the land of prayer to the realms of praise) were employed by Mr. Price as teachers, educational and mechanical, in the great work he had in hand. Semler has continued at Frere Town ever since. Jones, on the other hand, has had a rather more stirring life, returning for a time to India, and lately having been in sole charge of Rabai.

The question of their ordination had been previously brought before the Bishop of Mauritius when visiting the East Africa Mission. He, however, deemed that delay was advisable, and this made me exceedingly anxious really to weigh their cases in the spirit of prayer, that I might lay hands suddenly on no man. I found that Mr. Jones had, as I have already stated, been for a long time in charge of the large and important work at Rabai; that he had daily and on Sunday conducted such parts of the services per-

missible to lay readers, and had most satisfactorily discharged his duties. Ishmael Semler had been under Mr. Handford at Frere Town, and he too constantly conducted the services, and preached even with the clergy present, and his manner of living was satisfactory. It seemed to me then that in any case it was my duty to examine them in the Holy Scriptures to ascertain whether they were sufficiently taught themselves to be capable of teaching others. This examination, which also included James D. Rosengrave, another Native catechist and schoolmaster (a freed slave of 1875), was most ably conducted by my chaplain, the Rev. E. A. Fitch, and not only satisfied us, but surprised and rejoiced our hearts; and on the strength of this examination, which was the same as we had intended for deacons' orders, I offered the two former ordination, regretting that Rosengrave's youthful age prevented me from doing more than giving him a licence as lay-helper.

Commencing on Thursday, we had daily, both morning and evening, special seasons set apart for prayers, and then it was that I gave them brief charges on Christian life and ministerial office. The Friday morning address my chaplain gave, speaking forcibly from the words, "Be strong in the Lord." These seasons I think we all felt to be times of great refreshment and strengthening. Saturday we met in the church, and thoroughly arranged and entered into the details of the solemn service before us. On Sunday (Trinity Sunday) my disappointment began to be great when I found the rain rushing down in

tropical torrents, and lately these torrents have continued more or less all day, but, through the mercy of God, just at the time we had agreed to meet in Mr. Handford's house for prayer the weather brightened and the rain passed away. From Mr. Handford's we proceeded to the vestry, and as the congregation commenced the well-known hymn, "Onward, Christian soldiers!" to Sullivan's tune, we proceeded to our various places. Mr. Handford then preached in Kiswahili from St. Matthew xiii. 52, and the chaplain presented first the candidates for deacons' orders, and then the Rev. W. E. Taylor, B.A., for priest's orders. But I need not enlarge upon the well-known ordination service. The Rev. William Jones, by my appointment, read the Gospel, and fifty-seven communicants joined us at the Holy Communion. On the whole service, which was almost entirely in Kiswahili, the

divine blessing seemed to shine. In the afternoon the newly-ordained deacons divided the service between them, Mr. Taylor and Mr. Handford reading the Lessons, and I preaching from the words, "This is My beloved Son."

I can scarcely tell you how greatly privileged I feel in thus having been permitted to ordain the first Native minister of our infant East Africa Church, and, if I may so express it, to reap where Mr. Price and others have so diligently sown. The foundations of a Native ministry have been laid, now they must be strengthened and built up by our united prayers. Earnestly would I call on the dear children of God to pray for them that they may be kept humble and zealous workers in God's vineyard, and that many souls may be their hire, and crowns richly studded with gems their everlasting reward.

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IN *Central Africa*, the magazine of the Universities' Mission, there is a letter from Bishop Smythies, who writes from Magila: "On Feb. 7th we had the great pleasure of a visit from the Bishop of East Equatorial Africa. . . . I am most thankful that Dr. Hannington has come out to superintend the Church Missionary Society's Central African Mission. I am certain that I shall always find in him a sympathizing friend, and that in all matters in which the two Missions are likely to touch one another, we shall be able to work together in perfect harmony. The coming of such a Bishop to superintend the neighbouring Mission cannot but strengthen our hands and be a help to the whole work. May God spare him long, and give him health for the arduous labours which lie before him!"

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THE Rev. F. A. Klein has baptized an Egyptian Mohammedan at Cairo, who gave every evidence of sincere faith, and who has had to undergo much persecution, and separation from his wife. The sponsors were Miss M. L. Whately, Mr. Azoori (her medical missionary), and Major Seton Churchill. Mr. Klein has sent a full account of the case, but it is safer not to publish details.

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THE Weekly Prayer Meeting has been suspended for the vacation, but will be resumed (p.v.) on Thursday, October 1st, at 4 p.m. Its interest has been fully maintained through the four months and a half since it was started, and it is being increasingly regarded as an opportunity for the Society's friends in town and country to meet, when they are severally able, around the throne of grace. To give an idea of the way it is conducted, we may instance the meeting of July 16. The Secretaries take it in turns to conduct it, and that day was Mr. Gray's turn; but Lord Chichester, being present, was in the chair. After an opening hymn, Mr. Gray read some verses from Scripture, and spoke very briefly upon them. Then the Rev. W. Allan prayed. Mr. Gray then asked special prayer for four objects, viz., the supply of men, the bereaved family of Bishop Poole and the choice of his



successor, Tinnevely and Bishop Sargent, and the C.M. Children's Home. This was done in two prayers, by Mr. Joseph Hoare and the Rev. G. S. Karney; after which thanksgiving was suggested for good and encouraging work in Krishnagar, at Trichur in Cochin, and in Mauritius, and the Rev. T. W. Drury took these subjects in a thanksgiving prayer. After another hymn Lord Chichester offered the concluding prayer. There is no cast-iron rule for the meeting: each Secretary adopts his own plan; but the above is a fair specimen. We hope many more friends will join this most profitable and helpful gathering after the holidays.

THE Ladies' Church Missionary Union for London, and the Junior Clergy Church Missionary Union for London, have been formed. Each has already enrolled a goodly band of members; and active work will begin after the holiday season. The Ladies' Union has elected Mrs. Wigram president, and Mrs. Barlow secretary. Its first general meeting was on July 17, when about 150 ladies were present, and were addressed by the Revs. G. S. Karney and H. Sutton. Of the Junior Clergy Union the Rev. T. W. Drury has been elected president.

IN the Contribution List will be seen a gift to the C.M. House Fund of 85*l.*, in memory of the well-known Rev. Thomas Jones, of Creaton. The Rev. H. Smith, Christ Church Vicarage, St. Alban's, will be glad to receive contributions to complete the 100*l.* from those who cherish the memory of that good man.

THE Rev. R. Clark's valuable book, *The Punjab and Sindh Mission of the C.M.S.*, is now published in a handsome octavo volume, price 5*s.* It is very much enlarged and improved upon the original edition printed in India for private circulation. It can be obtained at the C.M. House.

THE Rev. G. E. A. Pargiter, Principal of St. John's College (C.M.S.) at Agra, North India, writes, "Can you persuade any friends to post me copies of papers for my college reading-room?" We hope some of our friends will send him good papers (like the *Graphic*) and magazines, posting them direct to him week by week. Or, gifts of the kind can always be sent through the Missionary Leaves Association, Compton Terrace, N.

THE Valedictory Dismissal of missionaries leaving in the autumn, which will this year be of very special interest, has been fixed for Friday, October 2nd. We hope many friends will note the date.

### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for more men accepted. Prayer for many more urgently needed; and for means to support them. (P. 617.)

Thanksgiving for this year's reports from the Fuh-Kien Mission. Prayer for the missionaries, the Native agents and students, the converts, the heathen. (P. 585.)

Thanksgiving for the episcopate of the late Bishop Poole. Prayer that a like-minded successor may be appointed. (P. 617.)

Prayer for the convert from Mohammedanism at Cairo. (P. 618.)

Prayer for the new C.M. Unions in London, for Ladies and for Younger Clergy. (P. 621.)

Prayer for the proposed special simultaneous meetings in the ensuing winter. (P. 617.)

Prayer for the newly-ordained Native clergy in East Africa, the Punjab, and Ceylon. (Pp. 618, 619.)

## HOME WORK OF THE SOCIETY.

**Aston Sandford.**—On Sunday, June 7th, sermons were preached in the Aston Sandford Church in connection with the Society by the Rector, the Rev. A. C. Halford, and the Rev. J. D. Thomas, missionary from Tinnevely. On Monday afternoon tables were spread in the spacious granary adjoining the Manor House, kindly lent for the purpose by Mrs. Dover, when 116 persons sat down to tea in spite of the great inclemency of the weather. After tea a meeting was held, when the Rector made a few opening remarks, and stated that 12*l.* 14*s.* 3*d.* was sent up from the parish last year to the Society. The Revs. Henry Meeres, William Toovey, and E. G. Sones then gave short addresses, advocating the claims of the Society, and were followed by the Rev. J. D. Thomas, who gave a most interesting account of his work in India.

**Bath.**—The first half-yearly opening of the collecting boxes of the Abbey Branch for 1885 took place at the Blue Coat School on Thursday afternoon, June 18th. Tea was provided, and subsequently a public meeting was held in the evening. The chair was taken by Mr. Hudleston Stokes, in the absence of Canon Brooke from indisposition. There had been seventy-three boxes opened, and a sum of 16*l.* 19*s.* taken out. He found that last year at Midsummer there were eighty-two boxes opened, which produced 18*l.* 19*s.* 1*d.* The Rev. R. R. Meadows read his report on the essays on the Malayalam Mission in the Travancore country. Eleven essays had been sent in, and all evinced great pains, and the accompanying maps and illustrations were of first-class merit. The first place in the competition had been won by Miss Elizabeth Lines, of Worcester; the second by Miss Caroline T. Hole, of Camberwell Grove; and the third by Miss F. J. Stokes, of Bath.

**Birmingham.**—The Annual Meeting of the Birmingham Auxiliary of the Society was held in the Town Hall on Tuesday, June 23rd. Mr. F. B. Wright presided. The Rev. W. Eliot, one of the Hon. Secs., read the Annual Report, which reviewed the work of the Society in different parts of the world. The financial statement showed that the Birmingham Auxiliary had remitted 218*l.* 16*s.* 3*d.* during the past year. The Bishop of Athabasca, Archdeacon Johnson, of the Upper Niger, and the Rev. A. Elwin, from China, gave interesting accounts of the Society's work in those parts where they had laboured.

**Borough of Stroud.**—On Tuesday afternoon, June 23rd, a Drawing Room Meeting was held at Brownhill Court, at which the Rev. J. M. Hall, Rector of Pitchcombe, presided. Rain prevented the meeting being held on the lawn, and also kept many from being present. The Chairman stated that the Borough Association had remitted 758*l.* 15*s.* 7*d.* to the Society during the past year. Special reference was made to a missionary box, which, for half a century, had done good service to the cause in the family of Miss Winscom. On the conclusion of the Rev. J. H. Gray's address, the veteran box was emptied of its contents gathered during the year, the sum amounting to 7*l.* 11*s.* 11½*d.* The Revs. G. Poole, J. Williams (Japan), and A. P. Doherty then spoke.

**Boston.**—On Saturday evening, June 20th, a devotional meeting in connection with the Society was held in the Town Hall, Boston. On Sunday special services were preached at the various churches. The Juvenile Meeting was held in the National Schoolrooms on Monday morning, and in the evening the Annual Meeting was held in the Town Hall. The Rev. Canon G. B. Blenkin (Vicar), presided. The Secretary, T. C. Garfit, Esq., stated that the total income from the district had been 415*l.* 8*s.* 10*d.*, being 14*l.* in excess of the ordinary income of last year. The Rev. Canon Scott, in an interesting address, referred to the present aspect of the Church, compared with forty or fifty years ago. In alluding to the early days which he spent in Boston, he said that in 1839 his grandfather was Mayor of the borough, and concluded by adverting to the work the Society

was doing in India and other parts of the world. The Rev. H. Maundrell, from Japan, also spoke. There was a very large attendance.

On Monday, June 29th, a large Garden Party was given by Mr. Garfit at Bank House. The company assembled on the lawn at three o'clock, and addresses were delivered by R. Williams, Esq., a member of the Parent Committee, Rev. G. Ensor, and Canons Blenkin and Disborough. On the previous day Mr. Williams gave a missionary address to Mr. Garfit's Young Men's Bible-class, at which 110 were present.

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**Colchester.**—The Annual Sermons on behalf of the Society were preached in the several churches on Sunday, May 31st. The Annual Meetings were held, by permission of the Mayor, in the Town Hall on the Monday; W. H. Penrose, Esq. (President of the Association), presiding at that in the afternoon, and C. R. Gurney Hoare, Esq., at that in the evening. The Secretary (the Rev. Dr. Ashwin) stated that the amount contributed by the Colchester and East Essex Association during the past year was 806*l.* 9*s.* 11*d.* The Rev. Canon Hoare (Tunbridge Wells) and the Rev. J. Williams (Japan) attended as the Deputation, and gave interesting addresses at both meetings, the attendance being large on both occasions.

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**Gloucester.**—A meeting of the members of the Gloucestershire C.M. Union was held on the 30th of June, in the Old Crypt schoolroom, Gloucester. The Rev. Canon Bell, President of the year, was in the chair. At the morning meeting an able and exhaustive paper, on the "Pressing Needs of the Mission-field in India," was read by the Rev. H. P. Parker, late Secretary of the Calcutta Corresponding Committee. The Rev. J. H. Gray also read a valuable paper on home work. In the afternoon the Rev. H. Sutton, Central Secretary, gave practical hints for the success of the Union.

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**Hereford.**—The Anniversary of the Herefordshire Association took place on June 14th and 15th. Sermons were preached at different churches in the city on the Sunday, and a missionary service for the young, in connection with the Juvenile and Family Box Association, was held at All Saints' Church in the afternoon. The Annual Meetings took place on the Monday; the Bishop presiding at that in the morning, and the Rev. G. B. Bennett at that in the evening. The Bishop said that, both from religious and political aspects, these were days of great anxiety to the Church, showing the need for earnest prayer, faithful work, and diligent perseverance on the part of all Christians, that it might please Him who was the Author of peace and the Lover of concord to give peace in our time. They had met that morning to promote the spreading of the Gospel of peace; so it was natural that their thoughts should be turned to the question of peace or war, whichever it might please God should come to pass. The Rev. G. B. Bennett (Sec. and Treasurer) read the Report, from which it appeared that the Association had raised 749*l.* 8*s.* 4*d.* during the past year. The Revs. S. Coles (Ceylon) and G. F. Smith, who were the Deputation, spoke at both of the meetings. On Tuesday afternoon there was a Juvenile Meeting at All Saints' Schoolroom.

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**Holbrook.**—The Annual Sale of Work was held in the Rectory grounds, on Thursday, July 9th, when a large number of friends from the parish and neighbourhood met together, in response to the kind invitation of the Rev. and Mrs. E. P. Hathaway. Missionary addresses were given at four o'clock and at 7.30 in the Rectory room; the speakers being the Revs. W. H. Barlow, A. Elwin (China), and E. D. Stead. The weather was all that could be desired, and the numerous guests were warmly welcomed by their kind hosts. The total sum collected during the day was 17*l.* 4*s.* 3*d.*

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**Islington.**—A large open-air gathering of children, chiefly from the Sunday-schools of the parish, was held in connection with the Islington Juvenile Associa-

tion, in the grounds of the Church Missionary College, Upper Street, on Saturday afternoon, July 4th. A similar gathering, and the first of its kind in Islington, was held last year, when, although interfered with by rain, about 700 attended. On this occasion not less than 1600 were present. The children, with their teachers, were divided into five groups, to each of which addresses were given, and objects of missionary interest explained, each group, by being moved to a fresh table at the end of each address, receiving four different addresses. The speakers were the Rev. W. Allan, on the Palestine Mission, who was very attractive to the children by his wearing a Sheik's dress; the Rev. S. Coles, of Ceylon; the Rev. T. Dunn, of the North Pacific Mission; the Rev. A. Elwin, of Hang-chow, China; and the students of the Church Missionary College. The addresses were interspersed with well-known missionary hymns, the singing of which was kindly led by a contingent of the Church Sunday-school choir. A mass meeting was afterwards held in the centre of the grounds, when the Rev. T. W. Drury, the Principal of the College, and the Rev. D. G. Williams, a Native minister of Sierra Leone, said a few words to the children. Much kind and efficient help, as stewards, was given by the students of the College, with Mr. Malaher and Mr. Anderson. The collection amounted to 7*l.* 2*s.* 6*d.*, being "as much again" as last year.

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**Lewes.**—The Forty-ninth Anniversary of this local Auxiliary took place on June 14th and 15th. Sermons were preached at Southover and South Malling Churches, Lewes, on the Sunday, and the Annual Meeting was held at the Trinity Hall on the following day, the Mayor (Alderman Thorne) presiding. The Rev. W. E. Richardson, the Secretary, stated that the contributions for the past year amounted to 323*l.* 7*s.* 10*d.*, being a considerable increase on the previous year. After a few words from the Chairman, the Revs. J. H. Gray, J. Piggott, and A. Elwin (from China) addressed those present.

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**Lichfield.**—The Anniversary Services in connection with this Association were held in Lichfield on Sunday, June 28th. The preachers at the Cathedral were the Rev. Prebendary Lloyd and the Rev. T. W. Drury, Principal of the Church Missionary College, and at other churches the Revs. G. Graham, M. H. Scott, C. E. McCreery, and T. W. Drury. On Monday afternoon a meeting for young people was held in the Corn Exchange. The Annual General Meeting took place in the evening, the Dean of Lichfield presiding, who, in opening the proceedings, said that ever since he had been a minister of the Church of England he had been a steady supporter of the Church Missionary Society, and it was perfectly amazing to him so think how much was done all over the world by this Society, in a thoroughly practical manner. The Report showed that the Association had collected 159*l.* 3*s.* 9*d.* during the year, as against 178*l.* 8*s.* 6*d.* in the previous year. The principal speakers were the Rev. T. W. Drury and the Rev. Henry Newton (missionary from Ceylon).

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**Northampton.**—The Annual Sermons in behalf of the Society were preached in several of the churches in the town and neighbourhood on Sunday, June 21st. There were exceedingly large congregations at St. Giles's Church at the three services, the Rev. H. Woffindin, late Vicar of the parish, preaching on each occasion, and warmly advocating the claims of the Society; the Rev. H. C. Squires (the Deputation) and the local clergy preaching at the other churches. Meetings were held on Monday at the Town Hall, that in the afternoon under the presidency of Mr. H. O. Nethercote. The Chairman, having briefly addressed the meeting, the Rev. A. Pearson made an earnest appeal for funds, and was followed by Mr. Squires, who gave a very interesting account of the Society's work in India. The Rev. R. B. Hall presided at the evening meeting. The Rev. T. C. Beasley, the Secretary, announced the receipts from the Auxiliary for the past year as 364*l.* 19*s.* 10*d.* Mr. Squires and others addressed those present.

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**Nottingham.**—The Seventy-second Anniversary of this branch Association was held on June 14th and 15th. On the Sunday sermons were preached in

about fifty parishes. A public meeting was held in the large hall of the Mechanics' Institute on the Monday; Mr. H. A. Norman, the President, occupying the chair. He referred to the removal from Nottingham of the Rev. Canon J. Allan Smith, and the appointment of the Rev. W. R. Blackett as his successor. Mr. Blackett stated that the Nottingham and Nottinghamshire Associations showed a decrease in their contributions. In the past year 2466*l.* 19*s.* 11*d.* had been sent up as against 2576*l.* 12*s.* 7*d.* the year before, which again was a falling off as compared with 2934*l.* 18*s.* 11*d.* in 1883. The Bishop of Athabasca spoke of the work of the Society in North-West America; the Rev. H. C. M. Watson traced the history of the progress made by the Society in New Zealand, and the Rev. H. P. Parker gave an account of the Society's work in India. A meeting of the local juvenile branch was held in the evening in the same hall. The attendance, which was almost exclusively composed of children, was large, the hall being crowded in every part. Mr. H. E. Thornton presided. The Rev. T. F. Boulton stated that the amount given by the children of the various churches during the past year was 286*l.* 4*s.*, as compared with 300*l.* 17*s.* 4*d.* of the previous year. The Revs. H. M. Watson, H. P. Parker, and W. R. Blackett addressed those present.

**Plymouth, Stonehouse, and Devonport.**—Sermons were preached in the various churches of Plymouth and Stonehouse on Sunday, May 31st, both morning and evening, and addresses to the Sunday-school children and their teachers in the afternoon. The Anniversary Meeting of the *Plymouth* branch was held at St. Andrew's Hall on Monday evening, June 1st, the Rev. Prebendary Wilkinson presiding, who referred to the removal of the Rev. G. F. Head, their late Secretary, and Mr. J. Shopheard, the Treasurer. The Rev. J. A. Harris read the Treasurer's account, from which it appeared that the amount contributed by the Association during the past year was 642*l.* 6*s.* 4*d.*, less disbursements 16*l.* 14*s.* 6*d.* The large amounts contributed by the parishes of Charles (341*l.* 1*s.* 10*d.*) and Emmanuel Church (95*l.* 9*s.* 9*d.*) were applauded. The Revs. W. G. Mallett (formerly of North India), L. F. Potter (Cullompton), and H. P. Parker (North India) attended as the Deputation. Mr. Potter stated that a gentleman in his parish had supported a missionary for two years, and was now supporting two to go to Quetta. The Annual Meetings of the *Devonport* and *Stonehouse* branches were held on Tuesday, June 2nd; one at the Public Hall, Devonport, under the presidency of Admiral Wake, and the other at the Soldiers' Institute, the Rev. P. B. Scott presiding. The amount raised at Devonport during the past year was 76*l.* 5*s.* The Rev. H. Maundrell, missionary from Japan, gave an interesting account of his work, and earnestly appealed for funds. At Stonehouse the Rev. W. A. Prideaux (Secretary) stated that from their branch over 44*l.* had been raised during the year, as compared with 38*l.* last year. The Revs. L. F. Potter and W. G. Mallett addressed the meeting.

**Richmond (Surrey).**—The Annual Sermons in connection with the Richmond branch association were preached on Sunday, June 14th, by the Rev. H. Sutton (Central Secretary) and Archdeacon H. Johnson, from the Upper Niger. On Monday evening a juvenile meeting was held, the Rev. J. H. Walthew presiding, when Mr. Sutton gave an address to those assembled. On Tuesday evening the Annual Meeting was held in the College Hall, the Rev. C. P. Miles, Canon of Durham, presiding. The Treasurer's statement gave the receipts for the past year as 532*l.* 18*s.*, showing an excess of those of former years by 22*l.* 14*s.* 8*d.* The chairman stated that it was fifty years since he first addressed an audience. He was then an undergraduate of Cambridge, and made his maiden speech at the anniversary meeting of a neighbouring village of the Church Missionary Society. He had been asked to speak because he had previously served as a young officer in India, and had also been in China and the Eastern Archipelago, and gave an account of his own impressions of what he had seen and heard. In India he first received his religious convictions, and on his return home he began to feel that missionary meetings were precious meetings—meetings for spiritual refreshment. He added that the missionary progress of the past thirty years was really marvel-

lous, and should encourage them to increased effort. Archdeacon Johnson next addressed the meeting at some length, and detailed his conversion and subsequent life, and dealt more particularly on his own work during the past four years in the Upper Niger. The Rev. H. Suttou also spoke.

**Southampton.**—The Fifty-ninth Anniversary of this Auxiliary took place on June 14th and 15th. On the Sunday sermons were preached in many of the churches in the parish and neighbourhood. There were also services for the young at some of the churches. The Deputation consisted of the Revs. F. E. Wigram, A. R. Cavalier (Tinnevely), and R. Hicks (N.-W. America). The Annual Meeting was held on Monday evening at the Victoria Rooms, Mr. R. C. Hankinson, J.P., the President of the Auxiliary, occupying the chair. The Rev. R. Hughes, after referring to losses by death and removal, stated that 652*l.* 10*s.* 3*d.* had been raised by the Auxiliary during the past year. It was also stated that Canon Wilberforce had kindly allowed the reintroduction of the Society to St. Mary's, a sermon having been preached in that church on Sunday by Mr. Wigram.

**Winchester and Central Hampshire.**—On Tuesday, June 9th, this Association celebrated its fifty-sixth Anniversary, which was unusually interesting and successful, owing to the Bishop of London fulfilling his promise, made some months ago, when he was Bishop of Exeter, to be present on the occasion. The Bishop preached an excellent sermon at the Cathedral from Matt. xiii. 31, 32. After the service the Rev. A. Baring-Gould (Hon. Sec. of the local Branch), and Vicar of Christ Church, entertained a large number of the clergy at the vicarage to meet the Bishop and the Dean of Winchester, and the Deputation, and expressed a regret at the unavoidable absence of the Bishop of Winchester. The Annual Meeting was afterwards held in the St. John's Rooms, under the Presidency of the Dean of Winchester; the Bishop of London, the Bishop of Athabasca, and most of the clergy being present. There was an unusually large audience. The Bishop of London then addressed the meeting, and said,—

He had taken a warm interest in the Society for many years, was a subscriber to the Society when he was ten years of age, and his annual subscription had never ceased from that time to the present. It was a great pleasure to him to see how steadily the Society was growing, and to see so many of the neighbouring clergy showing their interest in the Society, and also a great satisfaction to see a Society like that which had existed for many years still fresh and vigorous. It was most essential that they should keep before their minds the great importance of stimulating zeal in the work, and the supreme importance of making it understood how very great the work was which had to be done. He urged them not to allow their first zeal gradually to cool and die away simply because they did not see as much progress as they expected. Where the Church Missionary Society was at work it was necessary to urge the duty of patient perseverance—a steady going on in spite of disappointments, which showed that those engaged in the work were resting on the promises of God. They were to go on working, whether results appeared great or small, knowing that the work was His. They could not command success; all they could do was to trust in God. They were doing the work well, but were they sufficiently grateful? Were they stirring up their neighbours and calling the attention of their neighbours to the work? His dear old friend, Mr. Baring-Gould, whom he knew in the Diocese of Exeter, was not likely to give up the work, having laboured at it for so many years. Others were going on, and he wished very much that they should retain that which was spoken of in the New Testament as having a special blessing, namely, their “first love.” It was absolutely necessary for them to be as zealous as at the beginning, so that they might interest all their neighbours and friends in the work of Missions. He wished to urge upon them that there was no such thing as standing still, and that they must “Forget the things which were behind, and press forward to those things which were before.” The work was God's, and He was calling them to do their part in it.

The Rev. A. Baring-Gould having read the Report, the Dean and Canon Carus addressed those assembled. A meeting was also held in the evening, at which the Rev. A. Baring-Gould presided, and the Bishop of Athabasca and the Rev. W. Clayton spoke.

The ninth Summer Gathering and Sale of Work in connection with the Juvenile Association took place at Christ Church Vicarage grounds on Thursday, July

9th, and proved as successful as ever. A wet and gloomy day on Wednesday, which filled many a young heart with misgivings, was followed on the day appointed for this annual fête by a complete change, and the weather on Thursday was all that could be desired. The attraction proved as strong as ever, and a large assembly responded to the invitation which had been given them by the Rev. A. and Mrs. Baring-Gould. The result of the sale of work was most encouraging. The amount realized for the last eight years has been on every occasion an advance on the preceding year, and in this tide of progress the year 1885, notwithstanding some evil forebodings, was not to be an exception. The sum of 115*l.* was realized on the vicarage grounds, being 4*l.* 10*s.* more than in the preceding year.

## NOTES OF THE MONTH.

### ORDINATIONS.

On May 31, at St. Paul's Cathedral, by the Bishop of London, Messrs. Charles Herbert Bradburn, Henry Cole (Nyanza), George Witham Coultas, Arthur Ernest Day, Arthur Kington Finnimore, Edmund John Jones, and Thomas Frederick Robothan to Deacons' Orders.

*Eastern Equatorial Africa*.—On May 31, at Frere Town, by Bishop Hannington, the Rev. W. E. Taylor to Priest's Orders, and Messrs. William Henry Jones and Ishmael Michael Somler, Natives, to Deacons' Orders.

*Punjab*.—On May 31, at Mianmir, by the Bishop of Lahore, Mr. Mulaim-ud-din, Native, to Deacon's Orders; and the Rev. A. W. Cotton to Priest's Orders.

*Ceylon*.—On May 27, by the Bishop of Colombo, Messrs. Niles and Backus, Natives, to Deacons' Orders; and the Rev. J. Ilsley to Priest's Orders.

### ARRIVALS.

*Punjab*.—The Rev. A. Bailey left Kotgurh on May 21, and arrived at Dover on June 14.

### BIRTHS.

At Christchurch, Hants, on July 18, the wife of the Rev. W. J. Edmonds, of a daughter.

*South India*.—At South Kensington, on July 7, the wife of the Rev. E. N. Hodges, of a son.

### MARRIAGES.

*South India*.—On June 17, Mr. M. Browne, of the C.M.S. High School, Ellore, to Miss Mary Seymour.

### DEATHS.

*Japan*.—At Shrewsbury, on July 14, the Rt. Rev. Bishop Poole.

*Western India*.—At Malegām, on June 2, Arthur Payne, infant son of the Rev. A. and Mrs. Manwaring.

## REPORTS, &c., RECEIVED FROM THE MISSIONS,

*From April 22nd to July 18th, 1885.*

*Yoruba*.—Rev. C. Phillips (Journal, August, 1884, to February, 1885); Messrs. G. A. Vincent and J. A. T. Williams (Journal for quarter ending March 31, 1885).

*Niger*.—Ven. Archdeacon Crowther (Journal of a visit to Bonny); Ven. Archdeacon Johnson (Report of Stations on the Upper Niger, 1884); Report of Onitsha, 1884.

*Palestine*.—Rev. J. R. L. Hall (Annual Letter); Reports for six stations in Palestine.

*Persia*.—Rev. T. R. Hodgson (Journal of Tour near Baghdad, March, 1885).

*North India*.—Revs. R. R. Bell, I. G. H. Hoernle, and G. B. Durrant (Annual Letters); Reports for Benares Girls' School, Gorakpur Native Christian Association, Calcutta and Benares C.M. Associations; Rev. B. Davis (Journal for first quarter, 1885).

*Panjab and Sindh*.—Printed Report of Amritsar, 1884.

*Western India*.—Printed Report of Bombay C.M. Auxiliary, 1884.

*Ceylon*.—Printed Report of Ceylon, 1884.

*South China*.—Rev. J. B. Ost (Annual Letter).

*Mid-China*.—Printed Report (second) of Hung-Chow Medical Mission, 1884.

*New Zealand*.—Rev. A. O. Williams (Annual Letter).

*N.-W. America*.—Rev. J. Sanders (Annual Letter).

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, June 16th, 1885.*—Dr. Samuel Walter Sutton, M.D., B.Sc. Lond., was accepted as a Medical Missionary, and the Secretaries were directed to convey to Mr. and Mrs. Alfred Sutton, of Reading, the congratulations and sympathy of the Committee on two of their sons having offered themselves for the happy work of Medical Missionaries. (Mr. H. M. Sutton was accepted April 21st.)

The Committee took into consideration the location of six missionary students from the Islington College, ordained on Trinity Sunday, and also of other missionary candidates recently accepted. The Rev. C. H. Bradburn was appointed to assist in the Calcutta Boys' Boarding-school; the Rev. G. W. Coultas to Mid-China; the Rev. T. F. Robothan to the North-West Provinces; the Rev. A. E. Day to the Punjab; the Rev. E. J. Jones to the Telugu Mission [afterwards altered]; the Rev. A. K. Finnimore to Tinnevely; the Rev. W. J. Edmonds to Japan; the Rev. H. Sykes to Lagos; Dr. S. T. Pruen to Eastern Equatorial Africa; Dr. F. J. Harpur to Aden; and Dr. H. M. Sutton to Baghdad.

A Sub-Committee, which had been appointed to consider the question of the admission of Christian boys of the lower castes to the Society's High Schools in the Telugu Mission, presented a Report, which showed that the main difficulty lay with the Noble High School at Masulipatam, which had been confined to the higher castes ever since its foundation by the Rev. R. Noble in 1841; the Sub-Committee, however, recommended the following Resolution, which was adopted:—"That the Parent Committee are of opinion that any Christian boy, from whatever heathen caste descended, may be admitted into the Noble or any other Anglo-Vernacular School of the Society in the Telugu Mission, who is able to pay the usual fees, and to pass such an entrance examination as will justify the Principal in the belief that the boy is likely, from intellectual capacity and educational requirements, to be able to take full advantage of the teaching given in the school."

On the recommendation of the Sub-Committee in charge of the India Missions, various arrangements were agreed to in connection with those Missions.

*Committee of Funds and Home Organization, June 23rd.*—The Secretaries reported various meetings recently held in the Society's House with a view to forming a Ladies' Church Missionary Union for London, and a Junior Clergy C.M. Union for London.

A Sub-Committee was appointed to carry out the details of the scheme for holding simultaneous meetings in behalf of the Society in the ensuing winter. Considerable discussion took place regarding the further development of the Society's home organization.

*Committee of Correspondence, July 7th.*—A Sub-Committee which had been appointed to take into consideration and to report upon Medical Missionary work, and the position the Society should adopt towards it, presented a Report. The Sub-Committee had considered a paper laid before them by the Lay Secretary, suggesting certain principles for adoption. They recommended the following Resolutions, which were adopted:—

1. That Medical Missions are specially desirable under the following circumstances:—(a) In a country where the Gospel cannot freely be preached by ordinary evangelists; this being the strongest claim. (b) In the case of aboriginal and uncivilized peoples likely to be specially impressed by the benevolent influence



of medical work, particularly where medical aid cannot be obtained for the people from the Government, or other sources. (c) Where there are special opportunities, or a special call, for training Native Medical Evangelists. (d) Where there is a strong missionary centre, with a large body of clerical Missionaries, to whom a medical colleague may form a valuable auxiliary.

2. That the medical work should always be subordinate to the spiritual.

3. That the importance of the Medical Missionary being adequately supplied with instruments and drugs be fully recognized, and that his estimates for such purposes be considered on their merits, as the estimates of educational and other Missionaries are considered; but the Committee will have regard in their grants to the opportunities of raising local funds, and in some cases of obtaining fees, and they will bear in mind that in some quarters local support is more readily given to Medical Missions than to other branches of the work.

4. That the following part of the Resolution adopted tentatively by the General Committee of November 12th, 1883, be recommended for adoption permanently:—  
“That the Committee, while recognizing that there may sometimes be cases where the Medical Missionary would, by giving the benefit of his medical skill gratuitously, be in a more advantageous position for presenting the Gospel message, are yet of opinion that, considering the great physical benefit conferred on those who are the objects of the care and skill of the Medical Missionary, the Medical Missionary should be allowed, at his discretion, to receive payments from such of his patients as can afford it. . . . All such payments, or any contributions given in gratitude for benefits received, shall go towards the supply of the special medical expenditure of the Medical Mission, or, if in excess of what was needed for this purpose, to the local funds of the Corresponding Committee; and those who make such payments or contributions should be duly informed of this.”

5. That with regard to the proposals from the Punjab to form an additional society in England to supply medical appliances and wants, it is not desirable to promote the establishment of a new society. But in view of the importance of sparing the General Fund a heavy expenditure upon medical and surgical requirements and appliances, and in view of the readiness with which many persons will contribute for such objects who will not contribute to general missionary work, the General Committee be recommended to open a Medical Mission Auxiliary Fund, for the purpose of supporting Medical Missions connected with the Society, and to appoint an Auxiliary Committee, with an Honorary Secretary, who would promote the Auxiliary Fund, and with whom the General Committee might confer respecting the Society's Medical Missions generally.

The Committee had the pleasure of an interview with the Rev. N. H. Boston, Missionary of the Sierra Leone Church to Bullom. Mr. Boston, in company with the Rev. D. G. Williams, Pastor of Kiskey Road, Freetown, Sierra Leone (who was unable to be present on account of illness) had come to England as a Deputation from the Sierra Leone Church, to lay its needs before the Mother Church. Mr. Boston expressed the thanks of himself and his colleague for the welcome accorded to them, and also, in the name of his countrymen, their gratitude to England for all the benefits conferred, through her instrumentality, upon West Africa. He spoke of the growth and prosperity of the Sierra Leone Church, which, feeling that as a living Church she must be a Missionary Church, was already carrying on Missions in Bullom and Quiah. They felt, however, the need of an endowment fund, which would set the Church free to use her annual contributions for missionary and educational purposes. He desired to enlist the sympathy and the assistance of the Mother Church in their schemes for self-development and extension. After a few words from the Commissary of the Bishop of Sierra Leone, the Rev. Prebendary Mason, prayer was offered by the Rev. B. Baring-Gould.

The Rev. Thomas Walker, B.A., of St. John's College, Cambridge,

Curate of St. James's, Holloway, and Mr. Egerton Corfield, B.A., of St. Catharine's College, Cambridge, were accepted for missionary work, and Mr. Corfield was appointed to the Punjab Mission, with a view to his assisting in the work at Batala.

Miss Letitia Mary Littlewood, a daughter of the Rev. W. E. Littlewood, St. Thomas's, Finsbury Park, was accepted for missionary work, and appointed to assist in the Female Institution at Lagos.

The following locations were agreed upon: The Rev. P. Ireland Jones, M.A. (accepted February 3rd) to the Calcutta Divinity School; the Rev. E. J. Jones to Western India (instead of the Telugu Mission), Dr. S. W. Sutton to the new Quetta Mission, and the Rev. T. Walker to Tinnevely.

It was agreed to request the British and Foreign Bible Society to print a translation of the Four Gospels in the Nupe language, prepared by Archdeacon Johnson and the Rev. C. Paul; also to request the Society for Promoting Christian Knowledge to print the vocabularies of five Niger languages prepared by Archdeacon Johnson; two other West Africa languages prepared by Mr. Christaller of the Basle Mission; and grammars of the Megi and Kamba languages, East Africa, prepared by Mr. Last.

The Committee received, with much regret, the news by telegraph of the death, on June 14, of Rev. C. Mountfort, of the Western India Mission.

The Rev. R. Clark, Secretary of the Punjab and Sindh Corresponding Committee, who has now laboured for thirty-four years in the Punjab, was present, having returned home for a short visit, and received a very cordial greeting. Mr. Clark addressed the Committee, and dwelt emphatically on two points—the present preparedness of the ground in the Punjab to receive the seed cast upon it, and the prime importance, in view of events now transpiring, of the Society's frontier stations being well maintained and strengthened, as far as the Society's resources would admit. He also bore an eloquent testimony, which had constantly deepened with his long experience, to the irresistible power of the blessed Gospel of Christ—true Christianity—especially when exemplified in the lives of holy men and women.

On the recommendation of the Sub-Committees in charge of the West Africa, Yoruba, Niger, Nyanza, Ceylon, China, North-West America, and North Pacific Missions, various arrangements were sanctioned in connection with those Missions.

*Committee of Funds and Home Organization, July 6th.*—The Rev. H. Percy Grubb, M.A., was appointed an Assistant Central Secretary for the Home Organization Department.

Further progress was reported in the formation of the Ladies' Church Missionary Union, and the C.M. Union for the Younger Clergy.

*General Committee, July 13th.*—Sir Wm. Muir, K.C.S.I., being present, was addressed by the Chairman, Mr. A. Beattie, upon his approaching removal from London to enter on the office of Principal of the University of Edinburgh; and thanks were offered to him for the ever-ready counsel he had given to the Committee. Sir W. Muir having addressed the Committee, speaking of the pleasure he had had in attending its meetings, and of his appreciation of the work of the Society's Missionaries he had known in North India, prayer was offered by the Rev. H. W. Webb-Peploe.

The Publication and Library Sub-Committee presented their annual Report on the Society's publications, their circulation and cost. They also laid on the table the Rev. R. Clark's *Punjab and Sindh Mission of the*

C.M.S., just published by the Society. The Society's Annual Report for 1884-85 was also presented.

The Resolutions of the Committee of Correspondence on Medical Missions were considered and confirmed.

The death of the Rev. Dr. K. M. Banerjea, of Calcutta, was reported to the Committee, and Mr Alexander Beattie read a letter from Dr. Banerjea, dated October 16th, 1832, inviting him (Mr. Beattie) to be present at his baptism that evening. The Rev. James Long and others having spoken on Dr. Banerjea's career, the following Resolution was adopted:—"The Committee have heard with regret of the death on May 11th of the Rev. Krishna Mohan Banerjea, of Calcutta, in his 72nd year, and desire to put on record their sense of the loss which the cause of Christianity in India has sustained in the removal of that eminent Bengali Christian. As one deeply interested in and active for the highest welfare of his native land, as a large contributor to Bengali and Sanskrit literature, as a man of great independence and earnestness of character, and as a consistent follower of the Lord Jesus Christ through a long career, his loss will be long and deeply felt. The Committee desire to express to the surviving relatives of Dr. Banerjea the assurance of their respectful sympathy."

## Contribution List.

*In the following list of receipts from June 11th to July 10th are acknowledged all remittances from Associations, Benefactions and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.*

### ENGLISH ASSOCIATIONS.

Berkshire: Reading .....	251	0	7	Nettlestead .....	10	0	0
Buckinghamshire: Datchet .....	8	14	7	Lancashire: Althwaite .....	9	7	0
Haddenham .....	5	0	4	Bolton: St. George's .....	3	2	0
Hazlemere .....	6	18	5	Leicestershire: Barkby .....	5	5	0
Kingsey .....	3	12	2	Lincolnshire: Barton-on-Humber .....	10	18	10
Cambridgeshire: Cambridge .....	300	0	0	Bigby .....	1	9	5
Cheshire: Cloughton: Christ Church .....	33	3	6	Cadney and Howsham .....	1	17	6
New Brighton .....	17	0	0	East Keal .....	1	10	0
Wheelock .....	1	14	8	Grasby .....	4	4	6
Cornwall: Bodmin .....	1	6	2	Middlesex: Belgrave Chapel .....	30	0	0
Creed and Graupound .....	5	0	0	Chelsea: Park Chapel .....	63	3	0
Penponds .....	10	10	3	Kilburn: Holy Trinity Juvenile .....	10	14	5
Philleigh .....	1	8	6	Mill End New Town: All Saints' .....	4	4	6
St. Just in Roseland and St. Mawes .....	2	14	3	North Bow: St. Stephen's .....	6	0	0
Isles of Scilly: St. Mary's .....	4	14	6	Notting Hill: St. John's (including 10s. 6d. for Central Africa) .....	3	2	6
Cumberland: Whitehaven .....	50	0	0	Paddington: Christ Church .....	488	2	3
Derbyshire: Measham .....	13	19	9	Southgate: St. Michael's Bowes .....	9	6	6
Devonshire: Devon and Exeter .....	300	0	0	Stammore .....	3	3	0
Dorsetshire: Compton Valence .....	12	7	0	Stepney: Christ Church .....	5	2	0
Durweston .....	3	5	5	Trent Park: Christ Church .....	10	10	0
Hampton .....	4	1	6	Nottinghamshire: Nottingham, &c. .....	300	0	0
Langton Herring .....	1	1	0	Shropshire: Selattyn .....	8	9	6
Little Bredy .....	33	13	7	Somersetshire: Bath, &c. .....	150	0	0
Litton Cheney .....	1	10	6	Midsummer Norton .....	2	7	0
Swyre .....	2	0	5	Minehead .....	76	2	6
Essex: Saffron Walden, &c. .....	26	7	0	Shepton Mallet .....	20	0	0
Wanstead .....	12	3	0	Wellington .....	12	12	0
Woodford Wells Juvenile .....	4	10	11	Staffordshire: Leigh .....	2	2	0
Gloucestershire: Cheltenham .....	500	0	0	Newcastle-under-Lyme: Parish Church .....	18	4	4
Hampshire: Bournemouth: Holy Trinity .....	45	0	0	Stone .....	28	15	0
Christchurch .....	7	7	7	Suffolk: Aldringham .....	100	0	0
Fareham .....	5	19	0	Bungay: St. Mary's .....	7	8	1
Petersfield .....	7	1	0	Great Barton .....	2	7	5
Portsmouth .....	3	2	6	Occold .....	1	1	4
Isle of Wight: Kingston .....	18	9	0	Thwaite .....	5	5	0
Herefordshire .....	100	0	0	Surrey: Balham and Upper Tooting .....	22	0	2
Hertfordshire: Boxmoor .....	17	4	2	Camberwell: All Saints' .....	10	0	0
Kent: Blackheath .....	108	2	8	Ewell .....	26	6	6
Deptford: St. John's .....	14	7	3	Ham .....	3	10	6
Kidbrook .....	40	0	0	Kennington: St. Mark's .....	10	14	7

Lambeth: St. Stephen's.....	10	8	6
Merton.....	29	12	0
Mitcham.....	41	5	10
Nutfeld.....	14	16	6
Red Hill: St. Matthew's.....	5	0	0
Richmond.....	83	11	6
Streatham: Immanuel Church.....	19	18	0
Sussex: East Sussex.....	350	0	0
Frant (including 1 <i>l.</i> 8 <i>s.</i> for Saskatchewan).....	11	8	0
West Hoothley.....	8	0	3
Warwickshire: Barton-on-Heath.....	18	6	
Brilles.....	5	7	3
Edgbaston: St. James's.....	4	0	0
Long Compton.....	2	10	3
Winderton.....	10	2	
Wiltshire: East Kennett.....	2	12	8
Worcestershire: Malvern Wells.....	2	19	3
Yorkshire: Arthington.....	30	0	0
Burnston.....	14	16	0
Elvington.....	2	14	2
Grindale.....	10	8	2
Healey.....	1	15	0
Holderness.....	23	10	0
Sewerby.....	34	12	9

## ASSOCIATIONS IN WALES.

Carmarthenshire: Carmarthen.....	16	12	0
Carnarvonshire: Pwllheli.....	8	14	7
Denbighshire: Llanhaiadr.....	1	1	0
Glamorganshire: Llandaff.....	5	0	7
Port Eynon.....	1	11	6
Montgomeryshire: Bwlch-y-cibau.....	4	0	0

## BENEFACTIONS.

Addy, Boughton, Esq., Thornhill (including 6 <i>l.</i> for Victoria Nyanza).....	10	5	0
Anonymous.....	50	0	0
Anonymous.....	5	0	0
Cares, Rev. Thos., Dunmow.....	18	15	0
Colville, Misses, Great Cumberland Place.....	10	0	0
Farrer, Miss Georgiana, Stoke Ferry.....	10	0	0
Gibson, H., Esq., Ongar (for Matlakhtia).....	25	0	0
Gladstone, Mrs. Robert, Rickmansworth.....	10	0	0
Hathornthwaite, Rev. R., Bowdon.....	50	0	0
Jeffery, Mrs., Malvern.....	10	0	0
Rose, Sir Wm., K.C.B., Bruton Street.....	8	0	0
Rucker, D. H., Esq., Clapham Park.....	6	0	0
"Unexpected".....	8	0	0
"Winged Words".....	100	0	0
"W. E. B. M.".....	5	0	0

## COLLECTIONS.

Austin, Miss E. E., Highbury ( <i>Miss. Box</i> ).....	2	10	9
Clark, Miss M. A., South Ockendon ( <i>Miss. Box</i> ).....	10	0	
Clifton Church Bible-class, by Mr. E. Watson.....	2	3	6
Coates, Miss Ellen, Bankton ( <i>Miss. Box</i> ).....	1	0	0
St. Michael's, Wood Green, Sunday-schools, by Mr. T. E. Browne.....	2	0	0
St. Paul's, Whitechapel, Sunday-schools, by Mr. Tindall (Boys, 1 <i>l.</i> 1 <i>d.</i> ; Girls, 1 <i>l.</i> 0 <i>s.</i> 6 <i>d.</i> ).....	1	11	6
St. Thomas's Sunday-schools, St. Helen's, by Mr. R. Baddeley.....	3	2	6
Sutton at Hone Schools, by Miss J. McNab.....	10	0	
Webber Row Sunday-schools, by Mr. B. Madden.....	1	16	0

## LEGACIES.

Gladwish, late Miss M. E.: Exors., Thos.
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Jos. Grace, Esq., and James Selmes, Esq.....	90	0	0
Hardman, late Rev. R. P.: Exors., Chas. E. Blundell, Esq., and W. M. Hardman, Esq.....	5	0	0
Harford, late Mrs. C. H.: Exors., F. Thos. Jones, Esq., E. T. Day, Esq., and Col. Edward Cave.....	100	0	0
Hollier, late Mrs. S.: Exors., Rev. W. D. Thatcher and W. N. Marcy, Esq.....	10	0	0
Jolly, late Mrs. Elizabeth, of Skerton.....	45	0	0
Kemble, late Mrs. Rachel Dobree: Exors., Sir Peter Molvill Melvill, K.C.B., R. Melvill Beachcroft, Esq., Wm. Henry Melvill, Esq., and Philip Sandys Melvill, Esq., C.S.I.....	2000	0	0
Martin, late John, Esq., of Lincoln's Inn: Exor., Marcus Martin, Esq.....	100	0	
Orde, late Lady E. S.....	20	12	7
Power, late Rev. F. A., of Liverpool: Exors.: Edward Whitley, Esq., M.P., Fredk. Collins, Esq., and Edward T. Quillon, Esq.....	50	0	0
Spicer, late Mrs. Phoebe Grant: Exors.: John Dawson, Esq., and Edward Lawford, Esq., M.D.....	1000	0	0
Tilson, late Rev. W. M. T. N. L. ( <i>on account</i> ).....	300	0	0
Usill, late Rev. J. H.: Exors., Robert George Veasey, Esq., Alex. Peckover, Esq., and Edward Hugh Jackson, Esq.....	250	0	0
Young, late Mrs. A. E., of Cheltenham.....	194	8	0

## FOREIGN CONTRIBUTIONS.

Capetown: Trinity Church.....	9	17	9
Palestine: Jerusalem.....	5	0	0
New Zealand: Richmond, &c.....	6	3	10
Christchurch.....	10	1	5
Nelson.....	5	9	6
Tasmania: Launceston.....	14	2	6

## FOR LECTURES ON RELIGIONS OF THE EAST.

Long, Rev. J.....	2000	0	0
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## EXTENSION FUND.

C. C. H., Tunbridge Wells (for <i>Quetta</i> ).....	100	0	0
Fliat, Rev. G. S., Canterbury (for <i>Aden</i> ).....	5	0	0
Gibson, H., Esq., Ongar (for <i>Aden</i> ).....	25	0	0

## CHURCH MISSION HOUSE FUND.

Hutchinson, Major-General G., C.B., C.S.I. (towards 250 <i>l.</i> promised).....	25	0	0
In Memory of the Rev. J. A. Lamb, by G. H. Woolley, Esq., (towards 100 <i>l.</i> ).....	20	0	0
In Memory of the Rev. Thomas Jones, of Creaton, by Rev. H. Smith (including 50 <i>l.</i> from Rev. T. F. Cobb, Tunbridge.....	85	0	0

## GORDON MEMORIAL FUND.

Collected at Curry Rivell, per Miss Alford.....	5	17	0
Collected by Rev. E. L. Smith, Chetwode.....	5	11	0
Davies, Rev. E., Himley.....	5	0	0
From S. G.....	5	0	0
Gonville and Caius College Offertory, by Rev. F. Wallis.....	5	19	8
Hanning, Rev. C. Hugh, Brencley.....	5	0	0
Notridge, Miss, Richmond.....	5	0	0
Two friends, per Rev. W. H. Barlow.....	100	0	0

## REV. E. J. PECK'S STEAMER FUND.

Collected by Rev. G. L. Harding.....	13	15	0
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*Correction.*—We regret that the sum of 39*l.* 17*s.* 6*d.*, from Haverfordwest, was accidentally omitted from our May number.

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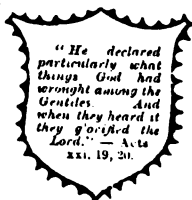
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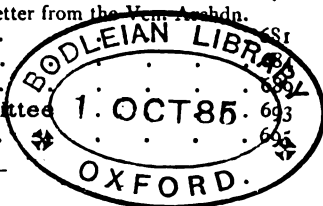
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THE  
CHURCH MISSIONARY INTELLIGENCER  
AND RECORD.

SEPTEMBER, 1885.

THE ARCHBISHOP OF CANTERBURY ON MISSIONS.\*

T must have been to the Archbishop of Canterbury himself an occasion of no ordinary interest when, in the plenitude of authority and with exalted reputation, he revisited, for the purpose of pleading the cause of Christian Missions, the University in which he had in earlier years won so much honourable and high distinction. The sight of the preacher in the pulpit of St. Mary's must have been an impressive one to the young men who thronged the church, and of no small consolation to those who through so many generations of undergraduates, if we may appropriately use the term, had been labouring, although much spoken against, to urge upon our Universities the paramount claim of Christian Missions. Even among the seniors present there may have been some who were led to wonder whether their coldness, perhaps their antagonism, had been well judged, when they looked upon one of the ablest of their number earnestly advocating a cause which had had for many years after they had entered the University the scantiest sympathy at their hands. It is quite clear from the introductory sentences of the Archbishop's sermon that he was conscious that there was in the audience before him a large element of able men, many of them clergymen, who had probably, through the best portion of a lifetime spent in honourable and successful studies, been insensible to the very plainest Christian duty inculcated in the New Testament of our Lord and Saviour Jesus Christ. In the pulpit of St. Mary's the Archbishop stood up to proclaim to his Alma Mater that those "who had walked their annual rounds, patient and unheeded for many years," and who had not failed to include the University of Cambridge in their circuits, had achieved marvellous things. He truly says, "Their doings and their records were with outsiders a proverb of dulness." The fact was that they chronicled the conversion of souls to Christ in all quarters of the world. But those who would have hailed with enthusiasm the accession of a new beetle hitherto unheard of, or a fossil specimen telling that there had been in remote ages some extinct creation, or who would have lingered with delight over a torso excavated in Rome, were quite "outsiders" when there were being added to the Church daily such as should be saved. At this insiders were

\* Ramsden Sermon at Great St. Mary's, Cambridge, by His Grace the Archbishop of Canterbury, Sunday, May 24th, 1885.

not surprised, because they had read in their Bibles that when Christ crucified was preached in apostolic times to the Jews it was a stumbling-block, to the Greeks foolishness. There is not much evidence that in things divine the world, although it has grown older, has grown wiser. The "outsiders" nowadays are nominally Christians: then they were not; but the difference as regards their attitude to Missions is not very appreciable.

With clear discrimination the Archbishop touches the spring which has converted what he charitably describes as respect for Missions into admiration, by pointing out explicitly what has wrought the change in "outside" public feeling. It is so important that even the friends of Missions should not be under any delusion upon this point, that we quote his Grace's words. It will be noticed that he totally omits, and wisely, all reference to spiritual work, which is indeed incomprehensible to "outsiders." He says, "Suddenly a life or two, a blue-book, a few consular reports, two or three speeches, changed the whole tone about them. They were benefactors of tribes and islands. Language and science owed them a great deal. They were exponents and administrators of a true and unconventional policy." This is the fact. But it would be leaning on a broken reed if the friends of Missions were to conclude that because respect has succeeded to indifference, and some sort of admiration has supplanted the vulgar Sidney Smith style of ridicule, that Missions, *qua* Christian Missions, can anticipate much beyond tolerance as an incomprehensible fanaticism. We do not, however, mean to assert that among the most brilliant men in our Universities there are not some who may be accessible to true and just conceptions of Christian duty. We have before us the recollection of one of the most distinguished and learned men of recent times, a most able and accomplished Professor, who was applied to by an undergraduate for a subscription to Christian Missions. He was quite taken aback, but memory travelled back rapidly to an early Christian home, and with the words, "I ought to have thought of this before," became a subscriber till the day of his death. The words implied much. We add no more, but we could do so. We place the anecdote on record as an encouragement to young missionary collectors, if judicious as well as zealous. The mouse in the fable could nibble the net and set the lion free.

We must not, however, be allured away from distinct consideration of the Archbishop's sermon. We notice in the outset that his Grace, when giving out his text,\* has seen fit to translate the Greek *ἀποστολῶν* by apostles, which is neither the translation of the ordinary nor of the revised version; both prefer "messengers." We have no quarrel with this. It might be thought perhaps by some that fondness for ecclesiastical terms, which was made matter of reproach to King James's translators, may have dictated this change. But we think it susceptible of a much larger feeling. The persons alluded to by St. Paul were his brethren, who were "to go before to the Corinthians to make up

\* "The apostles of the Churches, they are the glory of Christ. Show ye therefore unto them, in the face of the Churches, the proof of your love."—2 Cor. viii. 23, 24.

their bounty that the same might be ready" when he came. Their office on this occasion was to collect subscriptions, but no doubt they would take occasion to disseminate the Gospel which Paul preached. Rightly understood, therefore, the Archbishop would seem to imply that all engaged in works of benevolence are to be accounted and styled apostles, and that the appellation should not be confined as it is to the twelve selected by our Lord. Much of the existing difficulty in the propagation of Christianity has sprung from the tying up and limiting in subsequent ages of what was originally used in its simplest and most natural meaning. Plainly the Archbishop inclines to the more genial and literal use of ecclesiastical terms.

In his introductory statements the Archbishop formulates a difference between apostolic and modern Missions. He states that now "the Mission power is not the Church itself," whereas in the beginning there was identity between the senders and the Church. This, however, is not the only difference between apostolic and modern times. We read, that at the period when the senders of Missions and the Church were one, "The multitude of those who believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed were his own, but they had all things common." This did not last very long, nor did the identity between the senders and the Church last very long. It was so in the beginning, but it was not so in the sequel. If time and space afforded, a very interesting parallel might be instituted between these two points of primæval Christianity. It may suffice to say that the spirit of both survived considerably longer than the actual operation. There was for a long time liberality towards each other among early Christians, and there was for a long time much individual effort in making the Gospel known to Jew and Gentile. It was held to be everybody's business, and the stage had not yet been reached when what was everybody's business became nobody's business. The Archbishop has represented it correctly: "In the first days after the Apostles and their successors ceased to travel, there are scarcely any vestiges of any Mission system; a persecuted Church was the one universal missionary. Light simply spread from family to family, town to town, valley to valley. Each household and family who had lost a member by martyrdom or exile, had been reduced to poverty by confiscation, explained its glory and its joy to those who wondered at its secret." We venture to add that the same process went on in strictly apostolic times. When Aquila and Priscilla heard Apollos preaching his imperfect gospel in the synagogue of Ephesus, "they took him unto them and expounded unto him the way of God more perfectly." Is it reasonable to suppose that this was a solitary specimen of their Christian zeal? So, after the death of Stephen, "they that were scattered abroad went everywhere preaching the Word." We do not wonder that the Archbishop in his rapid glance over the first seven centuries of Christianity is unable to discern a Mission system which did not exist. The propagation of our creed was, as he rightly maintains, the work of individuals whose hearts were touched with the love of Christ and concern for the salva-

tion of the souls of men. They worked under no system; they were free and unshackled. The names of some of the more eminent survive, but the record of the vast multitude of these workers can only be found in the Lamb's book of life. Some of them may possibly be found huddled up in the books of Romish hagiology, with doubtful saints, or saints who have never existed, such as Barlaam and Josaphat,\* disfigured with cock-and-bull legends; but the names even of the large majority have perished "*caruere quia vate sacro.*"

This era of "Personal Missions," as the Archbishop properly terms it, planted Christianity far and wide throughout the world † without for the most part any ecclesiastical organization, but, according to the simple language of our English Catechism, through each man doing his duty in the station in which it might please God to call him. We must not be supposed to maintain that in this era of personal Missions the great leaders of them, especially in later times, despised or refused to admit ecclesiastical organization among the congregations whom they had gathered out of the heathen world. But these arrangements were subsequent to their successful exertions, ‡ not the fruit of any cut-and-dried system imposed upon them in their original endeavours. As regards Rome, much of this missionary work was independent of that Church altogether, and was only reduced to submission to it by bloody intervention at a later date.

We are again indebted to the Archbishop for a vigorous sketch of what he terms "Government Missions." It embodies powerfully the views which have always been maintained in this periodical of those disgraceful travesties of Christianity in which, in the most fearful sense of the term, the end was supposed to justify the means. "No Christian," he says, "will ever again be able to comprehend the careers of Bishop Absalom, or St. Henry, or even of St. Stephen of Hungary, much less of such evangelists as the Teutonic knights, who, by half a century of resolute campaigning, planted a Gospel in Russia. But indeed the natural climax of Government Missions was crusading: their necessary sequel the Inquisition. Crusades redeemed only by the blessings of their failure; the Inquisition unredeemed even by the excellence of the reaction it excited." Our only difference with the Archbishop on this point, but it is not a trivial one, is that we do not think that he has put the saddle upon the right horse. Governments no doubt, especially in the Middle Ages, were bad enough, and in their blind ignorance frequently were tempted to commit many abominations in the name and for the sake of Jesus of Nazareth. It may be argued, too, with some show of reason, that many incidental worldly benefits

\* For the exposure of the fable of Barlaam and Josaphat see Professor Max Müller on the "Migration of Fables." In the Roman Martyrologium the 27th of November is the day assigned to them. In point of fact, as the Professor points out, Buddha under an alias has become a saint of the Romish Church. It would be curious to ascertain who the infallible Pope was who canonized him; also what benefits accrue to the faithful from invoking him!

† See Robertson's *History of the Christian Church*, vol. i. ch. 8.

‡ Ulphilas, the "Moses of the Goths," was consecrated a Bishop A.D. 348; but it is euphemistically stated concerning him, he "imperfectly apprehended the question between Arianism and Nicene orthodoxy." The propagation of Christianity by Udo or Audeus is a curious chapter in early Church history.

resulted from the Crusades. But in their worst, that is their religious, aspect, they were not the projects of Governments; they were the schemes of ecclesiastics, bad in their original intention, and constantly prostituted to work out the private malice and interests of Popes.

As for the Inquisition, with all its horrors, both in the Old and the New World, it was from first to last purely an ecclesiastical engine worked by popes, by saints, by friars, for the promotion of ecclesiastical ends. It was throughout its career the most awful and astounding blasphemy that ever, if that were possible, cast infamy on the name of Christ. Many Governments stoutly and steadfastly resisted it. Thank God, it never got a footing in England in the worst times! When, for the sake of persecuting the Huguenots, Henry II. and the Guises would have resuscitated it in France, procuring for that purpose a bull from Pope Paul IV., the French Parliament insisted upon the constitutional resource of the "*Appel comme d'abus*" from the inquisitorial tribunals; so that in France it was rendered powerless. Impartial study of history will, we think, relieve Governments from the horrible charge of originating or upholding the Inquisition, except in the instance of Philip II. of Spain. It is the awful heritage of the Church of Rome, with whom, and not with Governments, the odium of the Inquisition rests. This ought to have been made clear. If we admit the Church of Rome in the Middle Ages to have been the Church, upon the Church and not upon kings and rulers—who in this respect were the tools of the Church blinded by the superstitions and false doctrines as to the mode of propagating the Gospel which she inculcated—does the blame and responsibility rest of the horrible proceedings which the Archbishop so righteously condemns. He quotes with much approbation a sentence from the celebrated Englishman Alcuin, which well deserves the reproduction he has given it: "Faith is a matter of free-will, not of compulsion. A man may be forced into baptism, but not into belief. In baptism are three things visible and three invisible—the priest, the body, and the water; the Spirit of God, the soul, and faith. The three visible profit not, if the three invisible work not." The strain indeed upon Christianity between the seventh and fifteenth centuries was, as the Archbishop truly says, severe. So far from the Church in those periods attempting to cure the evils of the propaganda then in vogue, those evils were of her devising, were encouraged and inculcated by her, and constantly enforced by her upon reluctant kings and nations.

As we strongly hold that Mediæval Missions, if the term is not a misnomer, were, as in the case of the Crusades and the Inquisition, ecclesiastical rather than governmental Missions, we would be disposed somewhat to demur to the Archbishop's statement that "by the fifteenth century the power of Governments to affect opinion began to fail." We think that a reference to history would hardly substantiate this assertion. Governments were still in religious matters swayed by the ecclesiastics of the Church of Rome, and placed their powers at their disposal, employing them vigorously "to affect opinion." Surely it was quite at the close of the fifteenth century that Ferdinand and Isabella

(1492), by the conquest of Grenada, terminated what Hallam terms "the political combat of the two religions," the Moorish and the Christian, leaving the conquered with a *Væ victis* to the relentless propaganda of the Inquisition. The cruel policy of Charles V., Philip II., the Duke of Alva, the horrible doings in the New World, the persecutions of the Huguenots in France, occupied the sixteenth century, and hardly were brought to a close even then. Not even in the period of the Crusades was the sanguinary force of Governments, instigated by ecclesiastics, more energetic and busy in "affecting opinion"—that is, by seeking its extirpation by the sword, the fire, and the stake.\* We think it can hardly be said with strict accuracy that the power of Governments failed even in the sixteenth century, when we remember the fate of the Moors and of the Reformation in Spain, of the nascent Reformation in Italy, and the calamities which overtook Protestantism in the Netherlands, affecting Protestantism in Belgium even to the present day. France too, in the same period, was largely affected by the same terrible agency. Perhaps if the Archbishop had selected the seventeenth century as the period when religious persecution ceased to be influential, it would have been more precise, although the Thirty Years' War must be included in that period. Tilly and Wallenstein propagated Romanism very effectually then: we admit that they did not propagate faith in the Lord Jesus Christ.

We must confess that we feel some difficulty in understanding exactly what the Archbishop means by the statement that the "Reformation itself was a kind of Mission preached and directed by societies." It can hardly be meant by his Grace that it was directed by societies in any degree analogous to those with which we are at a later period familiar. We cannot understand in what sense Luther, Calvin, Zwingle abroad, or our own Reformers in England, worked through the agency of societies. It is true that they had friends, and there are those who would derive the name of Huguenots from "confederates;" but those persons were either merely persons usually of kindred views, but not so in all cases, as in the notable instance of Erasmus, or else they were the congregations or Churches gathered by individual agency. The solitary society that rose up in the sixteenth century was the Society of Jesus, which had its first origin in the crypt beneath the church on Montmartre (1536). Xavier did not sail for India till 1540. With the exception of his personal work, so much of which is mythical, the Jesuit Missions are hardly, either in the East or the West, to be distinguished in their operations during the sixteenth and seventeenth centuries from those which the Archbishop has so justly stigmatized as Government Missions. There is the same perpetual recurrence to the arm of flesh wielding the sword, directing the cannon, delivering over to the fires of the Inquisition, and torturing under its auspices. This is the only society, in the modern sense of the term, either within or without the Church of Rome, that can be discovered previous to the closing

\* At the close of the fifteenth century Torquemada, the Inquisitor-General in Spain, caused eight thousand persons to be put to death, and a hundred thousand persons to be imprisoned and despoiled of their goods. (Llorrente, *Histoire de l'Inquisition*, i. p. 285.)

portion of the seventeenth century, and even it was rather more akin to a company of free lances in the Middle Ages than to the constitution of a modern religious society. It professed to be devoted to the service of the Pope, but in reality it served him, flouted him, or tyrannized over him as it best suited the ends of the generals. The only other possible solution of the Archbishop's statements which occurs to us, is that he views every other body outside the Church of Rome, including the Church of England, as a society; but this idea is so absurdly preposterous that it must be dismissed instantly as untenable. If then we may venture to remove, as we think may be permissible, the date of societies till the end of the seventeenth century, we would thoroughly admit the view of the Archbishop that all Mission work that has been done since that period is the work of societies. This we think holds good even as regards the Church of Rome. Societies, according to our notion of the term, such as those of St. Vincent of Paul, sprang up and became agencies in that Church. Certainly this holds good of Protestantism generally, and of the Church of England in particular. The latter part of the seventeenth century was the great era of religious societies of all sorts amongst ourselves. In 1698 the Society for Promoting Christian Knowledge was instituted. In 1701 the first charter was granted to the Society for the Propagation of the Gospel. It was on the occasion of the granting of this charter that Convocation, which had been entertaining some thoughts about Foreign Missions, relinquished the idea. Subsequently Convocation disappeared itself, but fortunately the Society survived. From that day till the present hour, all effort for the evangelization of the world, with two exceptions presently to be noticed, has been the work of societies, as the Archbishop states, whether within or without the Church of England, or any other Church whatsoever. Some Churches have made no attempts of any kind; others have thankfully availed themselves of societies for almost all religious purposes, beyond the ordinary ministrations of religion within their own bosoms.

We pause here from the comments we have ventured to make upon the interesting *résumé* of history propounded by the Archbishop to bring prominently, if we can, before the minds of our readers one most noticeable fact, which must be the outcome of historical research as regards Christian Missions. We are, of course, ourselves alone responsible for the view. It is this. The Church of Christ, whether general or parcelled out into portions, has been, in some shape or another, in existence now for nineteen hundred years. It may be a startling fact to some, but the assertion is fully borne out by the Archbishop, that during that lengthened period there never has been a time, from the period when it passed beyond the company of believers at Jerusalem, when the Church by any corporate action of its own, either before or after the separation between the East and West, or anterior or subsequent to the Reformation period, has collectively and authoritatively undertaken by its own energies the work of Christian Missions. Believers individually, as contradistinguished from the mass

of professing Christians, have in various ways accomplished the work, sometimes with, sometimes without, concurrence of ecclesiastical authority. As the Archbishop has lucidly shown, there have been Personal Missions, there have been Government Missions, there have been Society Missions, but there never have been Missions completely identified with the Church in which all believers have unanimously carried on the conversion of the world either in person or by contributions for that end. If in a case of this kind the maxim of Vincentius of Lerins were to be urged, "Quod semper, quod ubique, quod ab omnibus," all that could be said in reply would be, "We have no such custom, neither the Churches of God."

As this may seem to be matter of astonishment, it may be well to make some inquiry into the cause of how it has come to pass perpetually, that there never has been since apostolic times formal identity between the senders and the Church. We cannot readily admit that there has been no sufficient reason for this, although perhaps there ought to be none. In our judgment, the reason is not far to seek. Theory is one thing, practice is another. In theory, all Christians ought, in some sense or another, to be missionaries; in practice, unquestionably they are not, and from the earliest days of Christianity never have been. We may mourn over this, but we cannot dispute it. We may seek to alter what exists, but most assuredly the alteration is, so far as man may judge, as far as ever from its accomplishment. Some Christians, partly from personal conviction, partly from official station, interest themselves in Missions; large multitudes do not dream of doing so, and would scoff at the barest notion that it was expected of them. Whole masses of professing Christians are profoundly indifferent to everything in the shape of Christian effort. The period is easily within the recollection of multitudes now living, when the vast majority of Christian ministers throughout the length of Great Britain and Ireland took no concern whatever in Christian Missions. The same fact applies to foreign countries, both Protestant and Popish. Even in this present year, a careful inspection of the contributors to religious societies of all denominations would disclose the result that there is still a very large number of clergy and dissenting ministers who take but the merest nominal interest, if any at all, in Missions. The ignorance concerning them is still profound even among clerical persons. An instance came to our knowledge, not long ago, of a parish where no contribution had been made, through offertory, sermon, or any means whatever, for any charitable or religious object, since the battle of Waterloo. Those who have access to parish registers and the accounts of churchwardens can tell what was the amount of liberality when parish briefs were in vogue. The Queen's letters, which were issued periodically at a time when reverence for the Queen as Head of the Church was strongly held by the majority of the English clergy, produced results so insignificant that the venerable S.P.G., which largely depended upon them, was seriously deliberating whether it might not be well to discontinue its operations. There has since been a most marked and beneficial change in the support given to that Society, but still how large is the number of



the clergy identified in theory with it who do nothing or next to nothing for it. If it were not for the existence of the society, would the zeal even of those who maintain it actively continue unabated? We have been dwelling upon the attitude of the clergy towards Missions, but it is not an exaggeration to say that the laity might be counted by millions who are totally uninterested in the matter, and contribute nothing towards them. It is painful to make this statement, but we challenge the refutation of it. Let any clergyman who reads it glance around even his own parish, and, except in some singularly favoured and most exceptional case, he will admit the truth that some few individuals only can be counted upon as really helpers to him where he himself is interested: he will be, moreover, conscious that without his active intervention, in but the most rare instances, their zeal would flag or become extinct. It is true that by the organized machinery of societies considerable sums are raised and the Christian duty of Missions is urged, but those who know best could readily tell that without the unceasing efforts of special contrivances and appeals, the love of only too many would wax cold, or their attention be devoted to other objects, in the midst of the never-ceasing appeals and claims pressing on their attention.

The true explanation of all this is that the genuine spirit of Christianity, as contra-distinguished from the outward profession of it, has still only imperfectly leavened Christians. There is not, therefore, so far as we can discover, the slightest indication that the "Church"—meaning thereby the mass of professing Christians—is at the present day and hour interested in the missionary cause. The mass of the laity are almost unconscious and almost wholly uninformed. Multitudes of the clergy are nearly in the same plight, and certainly would be so were it not for the action of societies. This has been the case from the earliest times, and still holds good.

It is therefore the fact, that what is termed the "corporate action of the Church" in the matter of Missions if attempted would be the most astounding and unheard-of novelty that has ever yet occurred in the annals of Christianity. This may seem to be a startling statement, but it has received the imprimatur of the Archbishop of Canterbury, and his Grace's allegation cannot be refuted by those who prefer historical facts to loose generalizations and vapouring talk. Much has at various periods been effected by the media which he has enumerated, but the utmost that can be said of any of them is, that at different periods Christian men, either individually or banded together by special influences, as contradistinguished from the mass of professing believers, have achieved mighty things, but sometimes in a most questionable, nay, often most indefensible manner, for the propagation of Christianity. This is something wholly different from corporate action, which hitherto has been as non-existent as the philosopher's stone or the *elixir vitæ* of the Middle Ages. There would have to be a most vast outpouring of the Spirit of God, creating new hearts and new spirits in myriads of Christians, before the corporate action dreamed of could become a reality.

But it is time that we should revert to the further matters dealt with

in the Archbishop's pregnant sermon. Having proceeded in his survey to the present times, his Grace notices various points in modern Missions. He terms some "Missions of Absorption." By these he understands Missions like those of the American Congregationalists, which would incorporate and obliterate ancient Churches. As his Grace passes no distinct opinion on them, it may be superfluous to enter into any discussion of them, although the question is full of interest. He rather turns to what he styles "Missions of Maintenance," referring to the recent attempts made to uphold certain fallen Eastern Churches. These efforts have hitherto been so "feeble and intermittent" that they hardly call for remark, as the Church Missionary Society has, latterly especially, had little concern in them. The chief experience which she has had was in the efforts once made to uphold and revivify the Syrian Churches in Western India, but those were notorious and hopeless failures. Otherwise, the whole tenour of the policy of the Society, and we think it has been wise and Christian, has been virtually to open an asylum to wearied and sin-oppressed souls in corrupt and moribund communities, wherever any such were willing to avail themselves of it. This, too, was the policy of Schwartz and his noble colleagues, which caused so much joy and satisfaction in England when the intelligence reached our fathers.

The Archbishop then adverts to what he terms Missions to the learned—"the Missions to the learned and polished classes of India." Himself a learned man, he naturally sympathizes with these Missions, which are as yet only incipient. The task before them is a difficult one. From the very outset of Christianity its first triumphs have never hitherto been among the learned and the wise of this world. Such persons have invariably brought up the rear of conversions. The aspect of what has been commonly termed "young Bengal" is singularly unpromising. Minds puffed up by fleshly wisdom are unlikely subjects for conversion. "God resisteth the proud, but giveth grace unto the humble." Still it is well that there should be such special efforts made, however unpromising they may be in results. Again, we do not ourselves see how the "monuments of Sanscrit literature and ancient religion" fall within the purview of Luther's remark quoted by the Archbishop, for there is little if any parallel between the Renaissance in the sixteenth century and the resuscitation of the Vedas. Colet's Lectures on the New Testament in the University of Oxford, and the editions of the Bible by Erasmus and other great scholars, restoring to Christians the Word of God, were something very different from the restoration of Vedic literature. If the Renaissance had only brought to light Aristophanes and other monuments of profane literature, it is questionable whether mankind would have been the better, even if they had become more learned and intelligent. Fruit, however, may possibly result from these new attempts, of which we wish to speak respectfully, but the process seems a very roundabout one—through the Vedas to Christ. The route chosen by the Apostles of Christ was a simpler and a shorter one.

The Archbishop then comments on the formation of new Churches. In these remarks of his Grace we most heartily concur, and feel

thankful that he has been permitted to utter words fraught with so much wisdom and salutary caution. It has been our unceasing contention that the Native Churches should be allowed to develop themselves after the fashion which may prove most congenial to their views and habits, provided that there is no surrender or compromise of the great and fundamental doctrines of Christianity, and that there is no mingle-mangle of it with false superstitions and decaying idolatry, the pernicious effects of which have been so deadly in the Christian Churches both of the East and West. In other respects there ought to be most considerable latitude freely given. It is for this reason that we have ever deprecated what we feel to be the fatal error of attempting to amalgamate English Christians with Native Christians in one common Church, in which the free development of Native Christianity must necessarily be strangled, or at any rate distorted. The Church of England in India, for instance, must continue to be for English men and women what it is in England. Its rites, its ceremonies, its peculiarities are precious to them, maintaining and helping forward their spiritual life, and keeping inviolate their connection with all the friends and relatives from whom they are temporarily separated. But how can Churches truly native, as the Archbishop's sagacity sees it to be essential, be raised up under such conditions? His Grace hardly allows himself to allude to the notorious fact that there are masses of Native Christians who have had no sort of training in Church of England theories. He does, however, hint that possibly these various Churches may become extinct in India, there being no ground for their separation from each other there. But we deem it a fond imagination that all these will merge in the stereotyped Church of England if reproduced in India; whereas without premature ecclesiastical interference it does not seem to be impossible that there might in the future be an Indian Church peculiar to the country, collected from these various bodies, governing itself after its own fashion. Whether, however, in process of time there might not be Indian Dissent from it, as there is Dissent in England here, is another question. But it is needless to speculate so far into an unknown and perhaps distant future. For the present, the utmost freedom consistent with anything like discipline or order seems to be all-essential for the free growth of Native Christianity. It should grow as far as possible by itself and for itself, with the utmost sympathy of English Christians, racy of the soil. The advice and counsel of experienced missionaries intimate with native habits and modes of thought and feeling must be invaluable, but these are wholly different from cut-and-dried theories, novel or antiquarian, gathered from nations and circumstances wholly differing, and imported into India as what the Church there ought to be. The imposition of Romanism in India has signally tended to the hopeless degradation of those who have, especially in the past, submitted to its sway. Romish Christianity in India is a scandal and a stumbling-block. Even Rome itself is conscious of this, and is making some attempt to remedy the evil.

From the past and the present the Archbishop passes on to the future.

This of course must, from the necessity of the case, be to a considerable extent speculative. When considering it we are at the outset a good deal embarrassed as to the precise definition which the Archbishop gives to the term "Church." The explanation in our Article is of course familiar: "The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same." The Article further recognizes that several Churches, including that of Rome, have erred in matters of faith. There is clearly here considerable scope for defining what a Church is. But still what is "the Church"? Presumably the Archbishop means the Church of which he is the chief officer. Now it is quite true, as he says, that there are several important questions in "foreign" Missions needing solution, but will they in all cases come before the See of Canterbury or the English Episcopate? Will there be references from Madagascar, from the extensive Missions in the South Seas, from many parts of India? Again, is there a prospect of obedience or conformity if the decisions of the English Church militate, or seem to militate, against Scripture? If, for instance, polygamy were to be tolerated, as a century ago slavery would have been tolerated, by ecclesiastical sanction in England, would Missions which have not originated from or been subject to the Church of England take any notice of such a decision? As regards questions of jurisdiction and inheritance, these would in India, for instance, we presume, be settled by the civil code, without respect to ecclesiastical decisions. Assuredly the missionaries cannot offer solutions, nor can "the Church," whatever the definition of it may be. We would not pretend to follow the Archbishop in the questions he suggests as to interference with decaying foreign Churches. The great societies, as he says truly, have left them alone. What "the Church" will do with them remains to be seen.

If we understand the Archbishop, then, the action of the Church is something to be in the future. The phase of societies certainly has not yet broadened to its full orb, for every day we hear of the inauguration of fresh societies, both for home and foreign spiritual and charitable work, which, if the Church were a synonym for Christ's believing people, rather than for the baptized world, it would, according to the new idea, be the Church's function to undertake. In reality, High Churchmen of the most ultra type are perpetually founding them, as well as Low Churchmen, perhaps more so. If profuse vegetation is not symptomatic of decay, but the reverse, the era of societies is as yet only in its youth.

The Archbishop then notices that the "Church of America" knows no societies, but is herself the only society, and her episcopate the only council of her Missions; this he looks upon as a sign and example of the future. Upon this statement we would venture most respectfully to offer a few remarks. It is necessary to bear in mind that the Church in America is only the Church of an exceedingly small fraction of the Christian people of America. It is a Church highly respectable

for the wealth, the intelligence, the culture, and, we believe, the piety of its members. But it is numerically small, standing to the American people much in the same relation that the Episcopal Church of Scotland does to the people of that country. Whatever claims on conscience are preferred by either are as little recognized by the general community as the claims of the Church of Rome. Obviously then, there is a wide difference between the status of the Church of England and that of America.\* It would hardly, we think, be safe to argue, from the very brief experience of a very limited community—for the Board of Missions has only been a most recent institution in the American Church—as to what might be expedient in a Church such as that of the Church of England. It may, perhaps, be best viewed as an interesting experiment now on its trial. In the Church of Sweden the attempt to establish a Board of Missions proved a disastrous failure, and has, we believe, been abandoned. Upon the recent proceedings in Convocation for the establishment of a Board of Missions in England, the Archbishop says little, and we therefore pass them over as having only reference to a contingent future of which his Grace holds them to be a sign.

We are quite at one with his Grace in his remarks on the indifference of statesmen to Missions. We would hold it to be a most disastrous thing that they should be like the Romish Missions of France, “exploited” by political parties, and made the pretext for bloodshedding and territorial aggrandizement, as is the case even under the present Republic. It is one of the most astounding portents, in the progress of any sort of Christianity, to watch the ceaseless endeavours of statesmen and politicians in France to destroy the influence and even the existence of Romanism if they could in their country, and to see them patting Cardinal Lavignerie on the back, evidently dealing with him as the most successful *commis voyageur* they can lay their hands upon in dealing with foreign nations. We hope, with the Archbishop, that the day may be very far distant when the services of Protestant missionaries will be so prostituted. If colonization is to be attempted, let it be the work of statesmen dealing with the secular interests involved. Still more, if wars have to be waged, let them be for necessary political ends. But let not the sacred cause of the conversion of souls to Christ be bedabbled in blood, and be mixed up with crooked political negotiations. To a right-thinking mind it is a most deplorable

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\* It may be of interest to quote the following statistics, gleaned from the *Year Book of the Church of England*, concerning the Missions of the Protestant Episcopal Church of America. The gross receipts for Foreign Missions during the fiscal year 1883-4 amounted to 33,200*l.*; the disbursements to 39,100*l.* These Missions are carried on in China, Japan, and Africa. Three missionary bishops resigned their sees during the past year, and successors have been appointed, one of whom is the first negro bishop elected by the American Episcopal Church. He is for Cape Palmas. There are 106 stations in the foreign field: 38 in Africa, 31 in China, 20 in Japan, 1 in Greece, 16 in Hayti, 2 in Northern Mexico. The whole number of labourers is 234, of whom 55 are presbyters and deacons, 5 are physicians, 30 are foreign lay workers, and 143 are Native lay readers, &c. There are 1310 communicants in the Missions, of whom 50 are not Natives. There are in all 2217 scholars in the Mission schools. Funds are disbursed for home administration and for making the work known to the Church.

thing to see the lives of many devoted men and women recklessly squandered, as in France, on enterprises of doubtful object. But we fear some portion of the blame must rest upon the ecclesiastical intriguers who pull the wire strings, and more than foolishly try to make the self-devotion of missionaries an element in the internecine war which they are carrying on with the home authorities in their vain attempt to recover lost status and prestige. Most heartily do we re-echo the Archbishop's words: "It would be no gain if politicians, as such, took part in forwarding the operation of Missions beyond the narrow margin of fairness."

The Archbishop indulges in some remarkable speculations concerning future contingent advantages which may arise instrumentally through Missions, which may eventuate in what he terms "a Catholic Church reviving." His Grace thinks that if this does occur "the cause of Missions will be one of the first forms in which it will take action." Where one placed in a position affording so many ample opportunities for judging speaks as yet, so to speak, with bated breath, it would be in the last degree presumptuous for those whose range of knowledge must necessarily be far more limited to offer an opinion upon a point still within the region of speculation. We must be content for the present to say, "*Deus facit.*"

We have ventured, we trust without undue freedom, to comment upon this remarkable sermon. But we cannot dismiss it from our thoughts without recording our sincere thankfulness at the profound interest which it is evident that our new Archbishop takes in missionary work. He has rightly seized upon it as a most important department of the onerous charge devolving upon him. We feel assured that the more closely in the discharge of his exalted duties his Grace grapples with it, the more he will feel it to be the great work which the Master has committed to His servants to engage in "till He come." It is deserving of notice that the occupants of the See of Canterbury in Reformed times have been, so soon as facility for foreign Mission work was afforded them, by no means indifferent to this paramount duty. Archbishop Tillotson was much concerned in the establishment of the Society for the Propagation of the Gospel. At a later period, Archbishop Wake honourably distinguished himself by the pains and interests which he took in the despatch of the Lutheran missionaries to India, sent out by the venerable Society for Promoting Christian Knowledge. It may interest our readers to see in what terms in 1721 a predecessor of Archbishop Benson, on the death of Ziegenbalg, pleaded with Professor Francke of Halle to supply more missionaries in the room of those who had been called to their rest.\*

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\* *Heu dura mortalitatis lex! Obiit Ziegenbalgius præcipuus hujus missionis dux et pater. Obiit Grundlerus, socius ipsius individuus. Solus fere relinquitur optimus Schultzius qui tanto operi præesse par sit. Adeo messis magna et operarii pauci. Sentis quo tendat hæc mea querimonia, quam in sinum tuum dolens effundo; et jamjam percipis me aliquot a te petere pios atque prudentes juvenes ad hoc ministerium obeundum idoneos, quos per proximam nostram classem Indicam ad Schultzium sublevandum mittamus, in eodem munere evangelii prædicandi ipsi adjungendos. Immo peto instantem a te, peto hoc plane necessarium auxilium; necumque petit veneranda illa, cui indignus præsideo, ad propagandam fidem ad extremas*

These letters of the Archbishop—for there were many of them—produced quite a sensation abroad. In his seventy-third year, when, “senio atque infirmitatibus gravis,” he was hardly equal to the exertion of writing, he corresponded with the missionary Schultze in the most affectionate terms. There has been then in the Archiepiscopal See of Canterbury a special interest in Missions, rarely intermitted, and most comprehensive in welcoming labourers from all quarters into the mission-field. The catholicity to which Archbishop Benson refers, although it has had little existence in the Church of England generally, yet has already found expression through Archbishops of Canterbury in the mission-field. They have acted exactly in the manner and spirit of Law XXXI. of the Church Missionary Society. They have “maintained a friendly intercourse with other Protestant Societies engaged in the benevolent design of propagating the Gospel of Jesus Christ,” and most gladly and thankfully availed themselves of their help. We hail it as of singular good omen that in the earliest years of his episcopate, Archbishop Benson has so actively concerned himself in missionary operations, and has so willingly given his countenance, and especially, “as in private duty bound” we add, to the Church Missionary Society in its work and labour of love. It is not impossible that his Graco may imagine that there is a more excellent way than that of societies, but he is meanwhile content to hold in high esteem, and to put trust in the “bruised helmets” which have held good in so many fearful frays, even though a newer article may be proffered for his acceptance which certainly has not been proved. The Church Missionary Society owes him a debt of gratitude for his frank and hearty co-operation with it, for his countenance and support. K.

## RECOLLECTIONS OF SOUTH INDIAN MISSIONS.

BY A VERY OLD INDIAN.

### VI.—CANARA AND MYSORE, 1831—1838.

FTER leaving Tinnevely and proceeding by sea in the primitive native craft called a “dhony” through the Pamban Pass, between the mainland and Ramiswaram, then only about eight feet deep, but since opened by blasting for the passage of larger vessels, I reached Madras in four days, where I remained till the end of the year, chiefly engrossed with official work, and adding little or nothing to my acquaintance with Missions. I was transferred in the beginning of 1831 to the Canara collectorate, on the western coast. This also I reached by sea in a country bark,

usque partes orbis terrarum instituta Societas; petunt hoc idem pauci que restant Indorum apostoli, quique in eodem opere indies incedunt laborant; petunt novi catechumeni eorum opere ad ecclesiam reddituri: ipse denique Dominus atque Salvator noster Jesus Christus hoc non tam a te petit, quam pro jure suo postulat, requirit, efflagitat; nec in huc re repulsum feret.” — *Archbishop Wake to Professor Francke of Halle, 1721.* It is an affecting thought that at that period a similar appeal to the Church of England would have been utterly vain and futile, and that many of the Archbishop's suffragans would not have dreamed of seconding it; some even might have entered a protest against any missionary appeal of any sort.

the *Edward and Eliza*. Rounding Ceylon we anchored at Colombo for a few days, during which, after spending Sunday there in the hospitable abode of Mr. Layard, I made a run up to Kandy to visit an Irish friend there, medical officer on the staff of the Governor, Sir Edward Barnes. Here I saw the celebrated Buddhist shrine, and learned enough to convince me that this form of false religion, now so popular with some Western scholars, who turn from truth to fables, is really as devilish and brutish as that of the people of India. During this voyage from Madras to the West I saw for the first time the rich beauty of tropical vegetation on the south of Ceylon and the coast of Travancore. Such a coasting trip along the belt of white sand fringed with a luxuriant band of cocoa-nut, palmyra, and other palms, interspersed with picturesque dwellings, each nestling under its own jack fruit and mango trees, pepper vines, and plantains, with the line of mountains in the background, in the month of January is a delightful excursion, for then the heat, at no time severe on the western coast, is just what we English can enjoy.

I finally left the vessel at Calicut, and travelled in my palankeen to Mangalore, the chief station of the Canara district.

On arrival in Malabar and Canara, I found by painful contrast the value of Missions and other Christian privileges. At that time I do not think there was church, chaplain, or missionary (except Roman) between Cochin and Bombay. The western coast and western Mysore was indeed a land without the salt of the earth. For myself, I may say that, except during a short visit to Bangalore, I came across no Protestant Mission for seven years. Having had a taste of the high privilege of serving in a missionary district, and not having rightly used the privilege, I had to experience the solemn truth, "From him that hath not shall be taken that which he hath." The condition of English society was what may be easily supposed. After the manner of the Zidonians at Laish, we lived quiet and secure, with no one in the land to put us to shame in anything. Few were married, many young men, both civil and military, living alone in the out-stations, the sub-collectors and assistants in their own charges, and the young officers in military posts on detachment. The coast-line of Canara is over 200 miles long. There was then no road for wheel carriages. I doubt whether there was one in the district below the ghauts, except in Mangalore itself. About every ten miles it was necessary to cross a river; none of them were bridged. The larger tidal rivers had ferry-boats, called "jungars," formed by a platform on two canoes—a sort of pontoon, in fact. The smaller rivers, the traveller, if a horseman, crossed in a canoe, holding his horse's bridle as he swam after him. How many of these young men were carried off to an early grave by excess! how many lived among the heathen and learned their ways! Yet, after all, is English society better in the London world, if undisguised? As I look back upon this period with loathing, it seems to have been like Pharaoh's seven years of famine, or Nebuchadnezzar's seven times while a beast's heart was given to him. But I must not forget that I am giving recollections of South Indian Missions and not autobiographical sketches. I can only confess



with a blush that I had no personal intercourse with Protestant missionaries during the three years spent in Canara and four in Mysore. Yet I dare not leave this period blank.

Mission work is but a part of our Lord's glorious undertaking. "For this purpose the Son of God was manifested that He might destroy the works of the devil." I had to learn the painful fact, now so generally forgotten, that the devil is a living power, the personal Prince of darkness, the god of this world. The whole population of this part of India are demon-worshippers. Much of the magistrate's time was taken up by charges from the farmers or their labourers, one against another, for having set his demon to kill his cattle or afflict the family with fever. The devil is a murderer from the beginning. He is a liar and the father of lies. His favourite work is to destroy man made in the image of God, and to divert man's heart from his Maker to himself. The means he employs are various: idolatry with its unclean and bloody rites, the tyranny and cruelty of heathen rulers, evil beasts, and professional robbers and murderers.

Now all through this time the True Light was steadily rising over India's thick darkness and already gilding the mountain-tops. India had seen something of the value of British rule. Now she was beginning to experience the results of Christian government, and of comparing the practical outcome of a decided Christian policy exercised by a pious Governor-General, such as Lord William Bentinck, with the so-called tenderness towards the Hindu conscience of many officials before and since, who, priding themselves on their religious neutrality, consider it would be a cruelty to offer the Bible in Government schools to those who have as much right to their idols as Christians to Christ. Lord W. Bentinck held office as Governor-General from 1828 to 1835. Most important changes in the principles of Indian government were made under him. Perhaps the most important was the abolition of the custom usually called "suttee," of allowing Hindu widows to immolate themselves by being burnt alive with the corpse of their husband. An act was passed in 1830 prohibiting the practice, and rendering all who took a responsible part in it liable to be tried for culpable homicide. In the same year a special department was organized for the suppression of "Thuggee," a wide-spread profession of highway robbery with murder. In 1831 restrictions on official employment of Native Christians were removed, and in the next year converts were secured from the forfeiture of their property. None of these measures of this Christian statesman, being carried out in a Christian way, provoked the hostility of the people, but were welcomed by Natives all over India and confirmed their intelligent loyalty. The same may be said of the suppression of infanticide and of the Meriah human sacrifices by the Konds in Gumsur, carried out about the same time. Between the years 1830 and 1834 the misrule prevailing under the Native Rajahs of Mysore and Coorg had reached its height. In 1832 Lord William Bentinck assumed the administration of the former kingdom, and placed it under a commissioner. Two years later it was parcelled out into four divisions, of which Nagara, the north-western, fell to my lot. In the same year Coorg was annexed. The

abominable licentiousness and cruelty practised by both these Rajahs was known to few, but in the case of Coorg was afterwards authentically related by Dr. Moebling in his Coorg Memoir. Thus great victories were gained over Satan's outworks. Two have yet to be referred to.

The ravages of wild beasts were fearful in the Nagara division. From 1834 to 1837 no fewer than 342 human beings, and 3500 head of cattle, were destroyed by tigers and cheetas. But in the same time the Sirkar reward was claimed for the skins of 263 tigers and 370 cheetas killed. It is to be noted that in our old possessions—Tinnevely for instance—the loss of life from wild beasts is very rare. During 1834 and 1835 many tigers were shot by officers of the 2nd Native Infantry who were stationed on the skirts of the forest, but one of them, Captain Humphries, was killed by rashly following a tiger that he had wounded. But the greater number of the destructive animals were taken in pit-falls constructed on a model furnished by Captain Dobbs. After a time, however, their success suddenly ceased. One cheeta had managed to escape out of the pit, and the Natives thought it had divulged the trap.

But of all the works of the devil in this land of idols, I do not know that any combined more Satanic characteristics than the fraternity of Thugs—murder, deceit, idolatry, Mohammedanism, and debauchery. I rather refer to it because its suppression, though not distinctly traceable to Christian Missions, springs from the same love and mercy; and in my own official experience I had unmistakable proofs, conclusive to my own mind, that Thuggee was detected and put down by the special providence of the Father of mercies.

During the early part of my charge of the Nagara division, police reports came from time to time of travellers known to have started and never to have reached their destination, and now and then that dead bodies were found under suspicious circumstances. One day the hereditary washerman of a village not far from Shemoga, my headquarters, came to my catcherry to present a grievous complaint against the headman (Gowda) of his village. [Here I must explain for English readers, that according to the ancient municipal constitution of an Indian village, the headman, the accountant, smith, barber, washerman, with some others, are hereditary officers with small endowments in land and fees, or both.] The petitioner, after preferring various charges of oppression, wound up by adding that he harbours a gang of "phansigars" (stranglers). This charge struck me as rather peculiar, but I did not look on it very seriously at the time. Shortly after, I crossed over the Mysore frontier to pay a hurried visit to the sub-collector and magistrate of North Canara, then staying on circuit not far from my charge. I found him much interested in some papers that had been forwarded to him by order of the Supreme Criminal Court at Madras. These were the depositions of certain Thugs, approvers, who had been apprehended in connection with the robbery and murder of a party of traders near Bezwara, on the Krishna. They were travelling with their merchandise on bullocks, had been strangled, and buried in the bed of the river. The approver gave a detailed account of certain bands of this

murderous fraternity, among others of a tribe called Arcotti Thugs, who, it was supposed, had been detected and broken up soon after the fall of Seringapatam, but a remnant of whom were now located in villages near Harihur, of some of which the names were given. These names were familiar to me, and recalled to my mind the washerman's petition. On returning to Shemoga I sent for the petitioner, and examined him privately as to all he knew about these stranglers. His account tallied so completely with the information I had got, that I had no longer any doubt as to its truth. He described the men as Mohammedans by name and profession, but that their habit was to join in the Dasara, the great annual festival of the Hindu goddess Kali, or Durgha; after which they disappeared from their homes for two or three months, when they returned with plenty of cloths, jewels, and other wealth, which they freely lavished, giving a due share to the village authorities. I then sent for the Amildar, the Native subordinate collector and magistrate of that district, placed all the information I had before him, and asked if he could undertake to apprehend these ruffians, promising him a good reward as well as great credit in case of success. He readily accepted the commission, and after consultation with the village watchman, surrounded at night the village where most of the suspicious parties resided, and seized all who were found in their houses. One of them speedily confessed, and gave valuable information regarding the others, some of whom he said were Jemmadars, or heads of gangs: one of these was known by the name of Chukka, who had been described as so cunning and wary as always to escape detection. When all these wretched creatures with their wives were brought before me, I was of course sorely puzzled, but a curious expedient came into my mind, which I must regard as another link in the chain by which the murderers were found out. I had with me a Native artist, who at one time had been employed about the Rajah's court. With very little artistic skill as to perspective and drawing, he had a remarkable talent for taking likenesses. I used to employ him accordingly in taking pictures for me of specimens of different castes and characters that I came across. Accordingly, I made him take the likenesses of the four or five who the approver said were Jemmadars, and sent them up to Captain Reynolds, the officer at that time in charge of the department at Hingoli. These pictures were shown to the approvers with him, and the name of each, as identified by them, written by Captain Reynolds, and sent back to me. I was directed to retain the men in custody till an officer of the department should be sent down to Bangalore to try them. My Amildar, in reporting the result of his capture, expressed regret that one celebrated Jemmadar, known as Sahib Khan Lādikār, with three or four of his men, had somehow made his escape. I confess to a suspicion that, according to a too-frequent custom of native heads of police, Srinevasrow had done his duty sufficiently to maintain his own credit, and had connived at this escape for a consideration. Weeks passed away, and the officer, Captain Ellwall, who was deputed to try these men, was on his way to Bangalore. One morning, on his

march southward, not far from Bellary, he and the approvers with him met a party of four travellers. The approvers immediately recognized them as Thugs; they were apprehended on the spot, confessed to a murder recently committed, pointed out the spot where the body was buried; and on this evidence they were tried and hanged there and then. Their leader was the very Sahib Khan who had escaped from my Amildar. I believe these were the only members of the fraternity who suffered capital punishment: many of the others were condemned to penal servitude on the treadmill, I fancy for life. Srinevasrow received the reward of a massive gold armlet, with an inscription recording the cause of its bestowal, and some years after he was promoted to the highest office at that time open to Native officials in the revenue department, that of Serishtadar.

And now, in closing this dark chapter, I must record one more instance of the special providence of Him of whom John Newton sang—

Determined to save, He watched o'er my path.

Early in 1838 I obtained three months' sick leave to visit a brother lately come to Bombay. Having been invited to accompany friends to Mahbaleshwar, I applied to the medical officer for an extension of leave. His reply was that he could give no certificate at all for leave in India, as the state of my health required a return to Europe. To this conclusion I did not at all assent, as I felt well enough, and had been promoted to a much more honourable and lucrative post as collector of Canara. The question was, however, at once settled by my brother's affectionate firmness. I was sent home from darkness to light, and a consistent Christian man was sent to Canara to foster the German Mission which had been planted there in 1834; while, moreover, I received a wholesome rebuke for the lust of filthy lucre, by the loss of several weeks' salary for the time during which I lay between two stools, the Government of India and the Government of Madras.

H. S.

## THE UPPER NIGER MISSION.

REPORT OF THE VEN. ARCHDEACON JOHNSON FOR 1884.

[Archdeacon Johnson's presence in England since he wrote this Report will, we are sure, enhance its interest with the many friends who have seen and heard him.]

*Onitsha, Dec. 30th, 1884.*

**W**E began the year with our working staff greatly reduced by the dismissals and retirements of agents towards the close of last year. Nothing could have been more discouraging than the sight of stations left vacant for want of suitable men, and the staff considerably undermanned; and what was painful to contemplate, there was not the slightest prospect of men coming to join our

ranks and helping to retrieve our fortunes. Everything seemed to encourage a hopeless despair; but in spite of all untoward circumstances, we bravely entered upon the work of the year, assured that, though few, the Lord could work by us and bless our labours, if only we were faithful.

If the Mission was established by the will of God; if the work is His, as we have no doubt that it is; if it is His desire that it should continue to be

carried on, for the benefit of the tribes along the banks of the Niger, as we may conclude from what He is even now achieving by the weakest instruments; then surely we are bound to believe that without doubt He will "thrust forth labourers into this His own harvest-field." May our fervent and prayerful wish be abundantly realized in the coming year!

The stations are taken in the usual order, beginning with

1. *Kipo Hill*.—In his annual statement, the Rev. C. Paul has said all that might be said in regard to the ordinary routine of work in this station. If there has not been an increase in the number of attendants at divine service, I am thankful to state that there has been a gradual and steady growth in the knowledge of Gospel truths on the part of the few regular and stated worshippers. I had abundant opportunities of gauging the extent and depth of this knowledge. I paid three visits to the station, the united length of which amounted to seventeen weeks, or about one-third of the whole year. I have often remarked on the regularity of the people residing on the premises in attending the early morning prayer, which is usually held at 5.30 a.m., and also on the (sometimes) intelligent answers which some of them usually gave when they were catechized at church. During the last two years, Mr. Paul has not given addresses in the Hausa, for the sufficient reason that the Hausa element has almost entirely disappeared from the station. The Yoruba has more than supplanted it, and hence that language and the Nupe are those now in constant use at church.

Since the receipt of the Nupe Primers, which were kindly printed for us by the Christian Knowledge Society, the desire to learn to read has possessed the minds of the grown-up members of the congregation. Some have already surmounted the formidable difficulties presented by the apparently unmeaning A.B.D., others are yet struggling with them with a tenacity of purpose which makes one regret, on their account, the loss of earlier advantages. Evidently there are some who are too old to learn, and, do what they will, they will never be able to read for themselves. Mr. Paul has endeavoured to make up for this by storing their heads with Scripture texts. The *One Hundred Texts* of the Irish

Church Missions, translated into the Nupe, have been found most useful in our Sunday-schools.

The testimony of outsiders is often very valuable, as being the judgment of disinterested parties. Gentlemen from Egan paid a visit to the church a few months ago, and they were greatly astonished at the progress made, when they heard the responses of the congregation and the beautiful singing of the school-children. That they were sincere in their expression of grateful surprise may be inferred from the fact of their reporting to others everywhere all that they saw and heard, thus giving a wide publicity to the quiet work which is being carried on in this place. Two reverend gentlemen of the Wesleyan Society, one of them being a European, also paid a visit. One of them expressed himself as being much interested in hearing the advanced class read fluently and intelligently in three languages, viz. English, Nupe, and Hausa. I much prefer that others should speak of our doings than that we should become our own trumpeters.

The agents (Mr. Paul and the school-master) have never omitted any favourable opportunities for preaching at the market village of Katsa. One or the other goes over every Sunday morning. This village, which is not above a mile and three quarters from our station, is well known in the country, far and wide. Being on the high road to and from the interior, it is subject to a constant flux and reflux of strangers. Oftentimes persons have been met with, attending the fair, who hailed from places distant from three to ten days' journey. The ivory caravans here make their final halt, where they pay to a collector the usual load-tax, before they cross the river to the merchants' stores at Egan. The caravans are usually composed of Hausas, and to them the Gospel is often preached by Mr. Paul or Mr. Bako in their own beautiful vernacular.

2. *Lokoja*.—This is the station which has suffered the heaviest in the last two years. In 1883 the Committee disconnected from the Society's service two of the oldest agents. A month or so after two schoolmasters resigned, to save themselves from dismissal; and almost about the same time two others followed the same course, whose location had scarcely been determined by the Finance

Committee; making in all (if, for the nonce, we regard the two last as in any way connected with the station) eight persons. Although the loss of some of these men, especially the young students from the Lagos Institution, could scarcely be regretted, they having shown themselves otherwise unfit for the work expected of them, yet one could not help reflecting seriously on the wide gap which took place in the ranks of the agents in that eventful year. I had indulged the hope and belief that we had sounded the depth of our misfortunes; but, alas! we had not yet done so, for the last quarter of this year witnessed to a further reduction in the already reduced staff of workers. In October, the Bishop felt constrained to dispense with the services of one more agent on account of moral unfitness. This dismissal produced in me such a feeling of depression as I can hardly describe.

On or about November 5th, Dr. Percy Brown, who was on his way home on sick furlough, succumbed to the wasting effects of an acute dysentery. Though Dr. Brown's career was short, yet the work done by him has left an impression which in this country will not readily be effaced. Besides his own department of work, he was ever ready to give a helping hand in the spiritual duties in the station, and, as I was obliged to be frequently absent at Kipo Hill and Onitsha, he usually had at such times a temporary oversight of the work, preaching occasionally, and visiting regularly. There was a childlike simplicity of manner about him which was very engaging. That disposition endeared him very much to his patients, and universal was the regret expressed by them when the painful news of his death became known.

I may be allowed to specify one of his patients. A— was one of the old converts at Gbebe, and is now a most regular attendant at the Lokoja church. In the early part of the year the Doctor performed on him a difficult but perfectly successful operation, and nursed him until he was perfectly restored to health. From the day that he was able to move about, he did not omit a single morning without coming to see the Doctor; and although his services were not required, he would insist upon bringing water and firewood for the Doctor's

use, in token of his gratitude. He wept very much when the Doctor wished him good-bye. I shall not attempt to describe his grief when the report came that he died on board the home-bound steamer, and was buried on shore at Accra. Aikuta's was not a solitary, but only a typical case. The feeling was general among the poorer classes of the people. That first successful operation performed at once stamped the fame of the Medical Mission. Patients came from far and near to seek relief; and I can venture to say that, despite the inevitable difficulties of a first attempt, Dr. Brown's brief career has proved conclusively the need of such a Mission as this in the Niger.

To return to the ordinary events of the year. If we have had our losses, we have also had our mercies in this station, and it would be ungrateful not to recognize them. I have often described the normal state of things at Lokoja, and the non-productiveness of the soil, which we are endeavouring to cultivate. I am thankful to state that, in spite of all the misfortunes which have overtaken us, the congregation still holds together. The defection of agents, from one cause or another, has not induced any of the usual attendants to fall back; on the contrary, there has been a decided increase in the average attendance on that of last year. I am bound to say that our church members have had no small temptation. We all know the force of example in moral actions, and therefore I regard it as a remarkable token of God's goodness and mercy that there has not been, as there might have been, a considerable falling away, and a total indifference on their part to the Gospel which we preach.

The weekly classes have been, on the whole, well attended. The communicants' list shows that the attendance during the year of full members of the church has been above the average. Another encouraging sign is that all have tried their best to pay the class-fees. The class, however, presents a feature which I believe is to be found nowhere else, certainly not in any of the Mission stations which I have visited. I refer to the absolute preponderance of women over men. In fact, only *one* man's name is on the books, out of twenty-eight communicants. I gave the reason for this in a former report, and

the opinion of all with whom I have conversed agrees with what I expressed. Many men have been lost to the church from polygamy. If I should consent to-day to enrol polygamists in the list of membership, there is no doubt that we should have a full church; but we dare not, just for the sake of having a show of members, depart by a hair's-breadth from the rule laid down by the Church, a rule founded upon Christ's own law. Some of these polygamists come to church to hear the Word of God; we may hope then that, sooner or later, their hearts will be touched, and that they will be brought to see the enormity of their guilt and the danger in which they have voluntarily placed themselves. Others there are who were lost to us through their having embraced Mohammedanism. There is no blinking the fact that our progress has been unsatisfactory owing to the baneful influence exercised over our converts by the masters of the country, who are Mohammedans. Time after time one is compelled to witness oppression which is enough to make a stony heart bleed. The princes and chiefs live on their people to a most cruel extent. Their progress through a town is only comparable to a visitation of locusts. In June last, for example, one of the princes was here. His followers, who are always considered as privileged, went about robbing the people, and maltreating all those who dared to raise a finger in self-defence. Our principal convert, for having the temerity to say that his sheep was stolen, was tied up, with his wife, and exposed to the heat of a broiling sun, while the licensed robbers helped themselves to whatever could be carried away from his house and barn. Then, as if that was not enough, the prince fined him fifty bags of cowries and three slaves. The poor man was obliged to escape by night to the bush, and there hid himself for three days, before crossing over to Gbebe, where he remained for some time, "until the tyranny was overpast." Their prey having thus escaped them, the robbers fell on the house of a neighbour, and carried off some of the inmates, who were sold as slaves.

Although Mohammedans have not come to our services, yet I have much pleasure in stating that they have come freely and openly to our houses. We

may hope that a quiet, unobtrusive, but at the same time substantial work is going on in the hearts of some of them. The following facts are my grounds for this statement:—There is a man of very fair complexion, a Mohammedan, who has been in the habit of visiting me. He and I have often spoken Arabic together. He could write, as well as read, that language. I gave him a copy of St. Mark's Gospel in Arabic, which he read fluently and intelligently. During a journey which he undertook some time ago, the book was lost. He came repeatedly to me to beg for another, and, after much pressing, I gave him a copy of the whole of the New Testament. It was a pleasure to observe his reception of it. He literally danced for joy, and faithfully promised to read it regularly.

There is another in whom I am much interested, and whom I regard as a friend. He always visited me whenever I was at home. To him also I gave, on request, an Arabic Testament. I often came upon him suddenly, and found him reading it aloud. Once Mr. Burness and I, in returning from church, met him reading his Testament, which he seemed to prize very much.

For the first time since my connection with Lokoja, I baptized two adult candidates, and admitted to the class of candidates for that holy rite about six women. This, too, I regard as an encouraging feature.

The Committee will have been informed of the disturbing element which has been introduced into our midst. The Roman Catholics have come to Lokoja. There is little doubt that they are determined to make good their footing in the Niger, and therefore we may soon hear of a larger body coming to occupy other important points from this vantage-ground. In what has been well termed in the *Times* newspaper, "the scramble for Africa," the Pope seems determined to have a share. His emissaries here consist of a Father Superior, a Father, and a Brother. They are putting up buildings, sowing the ground, and showing that they are otherwise prepared for a permanent residence. On Christmas Eve they held out after their manner, exhibited images of the Virgin and Child, and made a great demonstration. They made a feast, to which a large part of Lokoja

went. Some took with them their tom-toms, and helped to give the feast a decided turn after the Native fashion.

Only one misguided church-goer, an excommunicated female member, whose character was never anything else but a disgrace to us, went away to join them soon after their arrival. We never regarded that defection from us as a calamity, but bore it with great serenity of mind, if not with absolute indifference. It afterwards transpired that her object was simply to ingratiate herself with the propagandists with a view to obtain temporal support. Like a fickle and unstable character that she is, she has returned to our church, and is regularly to be found in her place. So far, then, the arrival of the Roman Catholics amongst us has not had any effect on our congregation. But, of course, it is yet too early to judge. I confess I do not feel at all comfortable at the idea of this close proximity with them. Of one thing, however, I am certain, and that is that so long as we continue to preach "Christ Jesus and Him crucified" as the only hope of salvation for poor fallen man, we shall never lack a congregation such as it is possible to gather out of the tribes residing here; and if we are faithful in the discharge of our duties, we shall have every right to expect the Divine blessing.

3. *Gbebe*.—During the year I baptized three adults and one child, thus raising the number of baptized adults to eight. "Who will despise the day of small things?" At Fuh-chow, as we are told, at first there was not even a single inquirer for ten years! In half that space of time the Lord has blessed us with eight baptized Christians, of whom six are communicants, besides a still larger number of Christian adherents. For my part, I would devoutly "thank God, and take courage."

4. *Onitsha*.—Of both trials and encouragements we have had a full share during the year in the work of this most important station in the Upper Archdeaconry; but if the trials have been many, so have the instances of encouragement been. We have had to mourn over some whose names were taken off the books on account of polygamy. By a remarkable coincidence, while we were full of the subject, and were dwelling upon it in the Bible-class

room and from the pulpit, copies were received of the Society's Minutes on Polygamy, drawn up by the Committee in 1857. We felt our hands indirectly strengthened by them in dealing with an evil which, unless stamped out immediately by the use of strong measures, would have a tendency to affect the converts to an alarming extent. Three persons were excommunicated for being polygamists, two of them after the most moving appeals had been made to the congregation, pointing out the act to be in direct violation of the law of the Christian Church. One of these cases was peculiarly aggravating. The offender was not only a full communicant, but also a leader, district visitor, member of the Parochial Committee, and one of the appointed evangelists for Obotai. So completely was he under the control of Satan that he would listen to no remonstrances from any one, but persevered in the step which he had taken until he had fully carried it out. His name was accordingly struck off the rolls, and he was stripped of all his offices in the church. But if he had any happiness at all, it was of a very short duration; for in less than a month after marriage (they were married after the Native style), the second wife, for some cause or other, left him, and returned to her home in the interior. He made ineffectual efforts to bring her back; at length, wearied out by her determined refusal to return to him, he made up his mind to give her up. Then it was that he felt inclined to come back to the Church, and resume his former position in it. He made quite sure that he should be received with open arms, but he was soon undeceived, for I declined to readmit or reinstate him until he had gone through the usual Native form of divorce, and expressed publicly his unfeigned sorrow for the offence he had given to the church. I have determined to make it difficult for him and those like him to return to full membership, in order that the rest may value their privileges, and be afraid to offend. The idea was current that offenders might be put out of church for only three months; hence there was something like a thrill of horror run through the members when I declared the probability of some being kept out for a year or more, according to the nature of their offence and the value of



the sincerity of their repentance. I felt that the policy of restoring those who had backslidden, upon the faintest expression of a desire to return, was dangerous as well as unwise, as it did not allow sufficient room for reflection, and it acted prejudicially on those who had no moral stability of purpose. I am happy to say that the Bishop upheld my resolution, and supported the view I have taken on this important question of Church discipline.

Another evil which threatened the peace of the church for a few months was the superstitious belief in witchcraft. About a dozen members were charged with being guilty of it by one of the leading men in the church, on the testimony of a heathen priest! By a timely exposure and a judicious use of threats, the evil that would have resulted from his action was completely nipped in the bud. The Bishop severely condemned the heathenish belief in witchcraft, and warned all who were inclined to it to beware lest they should be led away from the true faith that is in Christ Jesus. But, after all, it is no great matter of surprise that these evils should be found in a church like this, that exists side by side with heathenism and all its notions, especially when one comes to consider the ignorance of the converts in the matter of reading. I pointed out on a former occasion that but few were able to read, and that, not in the vernacular, but in English. What I lament very much is the want of translations. I am doing my best to supply this desideratum. Until the people can read the Word of God for themselves, they will not make that progress in Christian knowledge which we so much desire to see. Till we can put books in their hands, I shall consider—to use a homely phrase—that we are only “living from hand to mouth.”

I have dwelt so much on the dark side of the character of our Church with a view to throw into more prominent relief the encouraging features in this year's picture. If we regard the attendance at divine services or at class meetings; if we look at the amount raised by means of offertory and class fees; if we consider the heartiness with which many have thrown themselves into the work of district visiting and the like,—we are constrained to admit that, barring

some surface evils, there is true spiritual vitality underlying the profession of Christianity at Onitsha.

*The Omu, or Queen, of Onitsha.*—Of the two most important political moves in the year, the assumption of the title of Omu by one of the leading women was the first in order of time, and the reason for my noticing it will immediately appear. It was in June last that that great event occurred. It must be understood that the title of queen is not given to the wife of the king; hence that the present Omu is not at all the royal consort. The right of succession is limited to a particular family, though in case of poverty, as in the recent instance, it may be formally transferred to another family upon purchase. It is not a merely honorary title, but carries with it its own duties and responsibilities. The Omu is the fountain of all honour to the women, as the Èzè, or King, is the fountain of honour to the men in the country. She has the absolute control of the trade in which the women are engaged, and can stop and open as occasion requires. No important law affecting the rights and liberties of her sex could be passed by the king and chiefs in council without being first communicated to her and her chief women of the first, second, and third class for their approval. But this coveted position could only be secured after a prodigious expenditure of money, and hence but few could aspire to it. It is said that the Omu regnant was preparing for the throne she now fills for many years. The ceremony last June included the giving of “dashes” or presents to the king and chiefs, according to their rank; to the women, also according to their order; to the common people; and to the strangers in the country. For days together public dinners were given at the queen's expense, and cowries were distributed with a profuse hand. I have tried, but could not succeed, to ascertain the total amount of expenditure which enabled the present holder of the office to assume the title; but it was enormous.

Before her accession to the throne the Omu was only known to me as one of the chief leaders in the various heathen observances in the country. She had a powerful influence over others, and this was used, as I thought, adversely to the

interests of Christianity; for through her one of our communicants became so indifferent as almost to cease to come to church. Our astonishment, therefore, was great when, being invested with power as queen, she declared her will and pleasure to be, first and foremost, that every woman was to attend church, and that there was thenceforth to be no going to the oil markets on Sundays. She showed that she was in earnest, for the very first Sunday after her coronation she came to church in state, followed by a large number of women, many of whom were noted idolatresses who had never entered the house of God before. Since then a more regular attendant we have not had than the Omu. I have been credibly informed that so soon as other ceremonies shall have been gone through by her, and the appointment to subordinate offices completed, it is in her contemplation to enter into an understanding with the neighbouring tribes to enforce her decrees about Sunday trading. A penalty will be attached to an infraction of the law—viz. the confiscation of every article exposed for sale by any woman of Onitsha on the Lord's Day.

In the month of October one of her Majesty's gunboats came up the river, and went as far as Lokoja. She had on board of her the Consul for the Bights. On landing at Onitsha, Consul Hewitt made an important treaty with the king and chiefs of the country, in the name and on behalf of the British Government, by reason of which Onitsha virtually came under the protection of England. One clause of that treaty stipulated that missionaries should be allowed the liberty of teaching Christianity, and that none should be persecuted for embracing it. By that clause I consider that our position is strengthened, although it is a matter for thankfulness that we have never had occasion since the commencement of this Mission to appeal to our Government for protection. Consul Hewitt further appointed one of our Native converts, Mr. Simon Jonas Mbanigo, a man much respected by his countrymen, as an unpaid magistrate, to adjust all disputes that might arise as between the English residents and the natives of Onitsha—all difficult matters being reserved for adjudication by the consul himself (or the vice-consul) during his official rounds. The

appointment to such a post of honour and responsibility of a Native convert, and the recognition of such an appointment by both the heathen rulers and people, cannot but be regarded as enhancing the value and prospects of our Mission in the country.

A few days ago, on the last Sunday in the year, there was an interesting baptismal service held, which gladdened the hearts of all who witnessed it. On that occasion 83 persons were baptized, 67 of whom were connected with the church at Obotsi. The congregation numbered 1081, and some of the senior chiefs were present, who viewed the ceremony with the greatest attention and interest. Under the proper head I shall speak of the converts of Obotsi who were then received into the visible Church of Christ. Since my joining the Mission in 1881, I have baptized at Onitsha alone, in all, 246 persons.

I would close my review of work in this station, but I feel at the same time that I have not done sufficient justice to the real amount of Church work done. I have not described (e.g.) the voluntary labours of the Dorcas Society, nor those of the members of the Parochial Committee. Much has been done also in keeping the large churchyard in proper order, and in relieving the poor and destitute, by the efforts of individuals, that the Church Fund might not be unduly taxed. I rejoice to state that the people are gradually comprehending their duty as regards self-support, and I believe that when the time comes for the application of the principle, they will not be found wholly unprepared.

5. *Obotsi*.—This offshoot from Onitsha is growing into a healthy and vigorous out-station, and I long for the time when it shall become an independent station. The people have so far completed their church that they will not require to give further attention to it for some time to come, except it be, perhaps, to repair the grass-thatched roof.

The converts of Onitsha have continued their visits, and Mr. Strong, the catechist, Mr. Mba, the assistant catechist, Mr. Obori, the interpreter, and myself, have taken turns with them as opportunity offered. At the beginning of the year I appointed Messrs. Mba and Obori to go over on Saturdays to hold class-

meetings, when those were taught who wanted to be baptized. Throughout the year the two men did their duty, and taught the Creed, the Lord's Prayer, and the Ten Commandments. Over 100 names were enrolled, and by the month of March it was announced that the majority had completed the task appointed for them. It would seem like indulging an exaggerated language, were I to describe the avidity with which the people of Obotsi devoured the lessons taught them. After the first quarter of the year, I directed that lessons should be given on the story of the Creation and Fall of Man, the Deluge, the History of the Patriarchs; then lessons on the Life of our Lord and of His Apostles, and on some of the fundamental truths of Christianity. I was more than pleased when I went over in August to see how they did. Messrs. Mba and Obori accompanied me. We went on a Friday afternoon, with a view to spend the evening in a friendly chat. Unfortunately for us, rain overtook us by the way, and we were drenched to the skin, so that the pleasant social evening which we had anticipated was not fully realized, as we did not deem it prudent to remain for many hours in our wet clothes. But being beforehand apprised of our original intention, many came together, some of them bringing bundles of wood to kindle a fire for us, "because of the present rain, and because of the cold." The next morning the usual class was held. I was much gratified with the result of seven months' systematic training. Not only were the Creed, the Lord's Prayer, and Ten Commandments accurately repeated, but questions were answered on facts of the Old and New Testament histories which took me entirely by surprise. In addition to this, I found that they had been well exercised in offering prayers in public. One of them prayed a very long prayer, the matter of which I was assured was most scriptural throughout.

In September I gave notice that the names of intending candidates for baptism should be given to the assistant catechist. But before that I took occasion to invite the whole of them over to Onitsha to hear me preach on certain practices which militate against the true profession of Christianity. I gave special prominence to polygamy, and explained (with the aid of the Society's

Minutes) all the references to the subject in the New Testament.

Mr. Mba followed in my wake, and explained at class that it would be impossible for any one to be baptized who had more than one wife. When the people heard this declaration, they looked grave. After the announcement that candidates should come to give in their names, none came for the first few days. As I learnt afterwards, they were weighing the matter, and taking time to make up their minds, so as not to do anything rashly. As each one came up, he was examined in a most searching manner as to his motives, and we endeavoured to see evidences of true preparedness for the solemn rite. Weeks passed away in the process before about fifty names of adults were entered. But lest any one should creep in unawares whose private life rendered him an unfit subject for baptism, and as the people knew each other far better than we (the teachers) could do, Mr. Mba wisely read over to the whole class assembled the names of those who had expressed their desire to be baptized. Having done so, something like a scene took place. One man got up and objected to a certain name. Said he, "That man is too fond of drink, and therefore is not fit to be baptized; he will disgrace us." The others agreed with him. The individual concerned candidly admitted his besetting sin, and promised amendment. His friends properly observed that he should not yet be baptized until after he had given evident proofs of reformation of conduct. His name was struck off. Another name was objected to. The charge alleged against him was curious. His crime consisted in his being a strong man, and yet without any particular work in hand, and no sure dwelling-place. The objectors said, "He always goes about from house to house to eat, and such a man will soon be induced to join the heathens in their sacrificial feasts, and in that way he would spoil the name of the Church." The charge being admitted, his name was struck off.

A woman was next complained of. Her offence consisted in not exercising a proper controlling influence over her grown-up daughter, who led a most shameful life, and was then living under the maternal roof. I thought matters were pushed a little too far in this case,

but felt that the objection should be allowed, being made by themselves, whose intimate knowledge of each other far out-weighted my own casual acquaintance with them.

There was another man objected to, on the ground of his having two wives. He was one of the elderly ones, and appeared to hold a good social position. His explanation of his position is as follows:—"My first wife is old and in feeble health, and as I am frequently absent in my farms, I was obliged to take a younger one, who would both attend to the sick one in my absence, and prepare my food against my return from the field. Shall I put the first one away when she is old and sickly? And if I send away the younger one, who is to attend to the sick wife and look after my house? No, I regard the younger now as my real wife. I would allow the other to remain because she is old and in bad health, and requires attention." This case was a poser to me. My advice was sought, and for a time I hardly knew what to advise. At length I concluded, much against my wish, not to admit the man as a candidate for fear of establishing a precedent, which might be afterwards taken advantage of to an inconvenient extent. Just before baptism I brought the matter before the Bishop, who distinctly advised that the man should not yet be baptized. We were all sorry for him, but felt at the same time that the law did not admit of a compromise.

I have dwelt rather minutely and in detail on this subject, with a view to assure the Committee that we took care to sift the people well before baptizing them. It was of the greatest importance that our first converts should be such as we could speak decidedly of, as regards their faith and character; and we were careful as to the nature of the foundation we were about to lay. Many of those of whom we at first had bright hopes, at last came short. Some, like one of the kings whose name was enrolled in the class, declined to come forward for baptism, on the ground that by doing so they would imperil their social standing in the community.

Of the sixty-seven who were baptized on the 28th December, forty-five were adults, the remainder being grown-up boys and girls and infants. I would earnestly ask the prayers of the Com-

mittee for our Obotai converts, that they may be preserved from falling back, and that they may become the means of bringing their own countrymen, as well as the adjacent tribes, to the knowledge of the faith and truth in Christ Jesus. There are a great many that will be won over, if only our converts stand firm. Some of the heathens once said to the Christian adherents, "Be going on, we are watching to see how you will do before we decide whether to join you or keep to our old way." May the walk and conversation of the converts be the means of drawing, instead of repelling, the seekers after truth! Our greatest need at present is a resident teacher, who would open a school, conduct classes and religious services, and give a fixed tone and character to the work so well begun, and already so much blessed by the Great Head of the Church!

6, 7, 8. *Asaba, Alenso, Osamare*.—The above are places still left vacant of teachers. I mention them, not because any work has been done in them, but in order to keep them always in view. Had I been able to secure the services of any one for any of these stations, I should have tried to do something for the scattered congregations to prevent their relapsing into the general ignorance of the truth which prevails around him.

*Ida and Bida*.—These two places bear a likeness to each other only as regards the pleasing alliteration in the pronunciation; but geographically they are nearly 200 miles apart from each other, and are situated in different kingdoms. One is the capital of the Igarra country, and the other of the Nupe. The former is a station abandoned since 1867, and the latter a new station now proposed to be taken up. Each of them is an important centre for missionary operations, and it is with deep gratitude to God that we see a near prospect of the Gospel being preached in both places.

*The Preparandi Students*.—The number of students continued the same almost throughout the year; but about a fortnight ago, on my recommendation, the Finance Committee accepted one more student—the senior pupil of the day-school at Onitsha, who had made sufficient progress to be able to join the other students.

The young men have given great satisfaction. They have attended to their lessons with much diligence, and

therefore have made a sensible improvement. Their moral conduct has been all that could be desired.

*Local Funds.*—The work of raising contributions for Church and Mission purposes has been diligently fostered and encouraged. We have not failed to impress on the converts the necessity of giving in support of the Gospel preached to them. They are constantly told to look forward to the time when they will have the entire support of the work that is now being done for them, and to prepare themselves to undertake it. The local funds have been well sustained; still there is room for improvement. They are made up chiefly from the Sunday offertories and the weekly class fees. The amounts given below are the actual sums in hand, and they include balances from the last year's account:—Kipo Hill, 61*l.* 13*s.* 11*d.*; Lokoja, 51*l.* 12*s.* 7½*d.*; Gbebe, 2*l.* 4*s.* 3*d.*; Onitsha, 71*l.* 17*s.* 5*d.*; Asaba (1883), 61*l.* 13*s.* 3*d.*; total, 194*l.* 1*s.* 6*d.*

*Translations.*—Into the Nupe: The Four Gospels; the whole of Prayer-book, excepting the Psalms; Abridgment of Old Testament History. Into the Igbara: The whole of Common Prayer minus the Psalms; the whole of the New Testament; the First Lessons in Morning and Evening Services throughout the year. Into the Igarra: Portions of the Prayer-book and Sunday Lessons; a few hymns.

*Conclusion.*—The review of the work in this archdeaconry during the year 1884 shows this clearly, that the Lord has been with us in a special manner. He has been pleased to cause His truth to triumph, in spite of our shortcomings. He has owned our work, and blessed us far more than we had any right to expect. To Him be all the praise and glory! With renewed faith, and with the confident assurance that He will yet more abundantly prosper us, in the future, as in the past, we would enter upon the work of another year.

## THE PRACTICAL RESULTS OF MISSIONARY UNIONS.

*A Paper contributed to a Conference of the Sussex Church Missionary Union, held at Hastings on Tuesday, 11th November, 1884.\**

BY THE REV. E. D. STEAD,

*Vicar of Peasenhall, and Hon. Sec. of the Suffolk Church Missionary Union.*



WHEN I received the invitation to come to Hastings to address you, I was requested to choose a practical subject; and, in thinking the matter over, I came to the conclusion that no subject could be of more practical value, or of more vital importance, to the members of a Missionary Union, than that which I have selected for our consideration—"The Practical Results of Missionary Unions." If we can satisfy the friends of Christian Missions that our "Unions" are not merely good in theory, but that they are also practically useful, and are decidedly helpful in promoting the great objects we have in view, then I feel sure that our friends in each county will rally round us, and not only join the Union, but make a point of regular attendance at its meetings. It must always be our great aim to make the meetings as interesting and profitable as possible; and if, by God's blessing, we succeed in making them so, there can be no doubt that our Unions will prove a great help to the cause of Missions, and will produce very practical and tangible results.

What then are the objects which we have in view in forming a Church Missionary Union? and how can we best carry them into effect? Our first object is thus stated in your prospectus (as well as in ours)—"To create a closer bond of union between friends of the Church Missionary Society, and to make them better known one to another."

\* This paper has been in type for some months, waiting for space. Its value, however, is in no way diminished by the delay.—ED.

To some persons this may appear a small matter ; but my experience fully justifies me in saying that it is a matter of very great importance, that we should get to know our Evangelical brethren personally. A good C.M.S. man is always worth knowing ; and I, personally, owe a deep debt of gratitude to the Suffolk Union in this respect, because it has been the means of introducing me to a large number of Evangelical brethren, whom it is a great privilege to know, and whom otherwise I might never have had an opportunity of meeting. Without such a rallying-point—without such an opportunity for brotherly converse—our brethren in distant parts of the county would be almost unknown to us. We see in the Clergy List that the Rev. A. B. is rector of the parish of C. ; and perhaps the county paper informs us, at long intervals, that he has had a School Treat, a Harvest Festival, or a Missionary Meeting in his parish ; but here our knowledge of him begins and ends. Personal acquaintance with him we have none, in many cases, till he becomes a member of our Missionary Union ; and then our knowledge of him is wonderfully increased. We meet the man face to face ; we see his pleasant smile ; we hear his cheerful voice, and are encouraged by his helpful words, as he takes part in the discussion of some missionary topic. The man is no longer a stranger to us ; but has become our friend. He has sat with us at the same table ; he has bowed the knee with us in united prayer and supplication ; he has joined his voice with ours in singing the praises of our God and King ; he has helped us in our debates with words of loving counsel ; and we, on our part, have thus learned to know him, to trust him, and to love him. We not only give him a warm welcome at our Union meetings ; but we are glad to see him in our own homes, and to secure occasional help from him, as an Advent or Lent preacher, to speak a word in season to our people. Surely it is no small matter to create and foster such a bond of Christian union. Such friendships are a source of blessing to ourselves, to our families, and to the flock of God entrusted to our care.

One very great advantage of Missionary Unions has been to make the friends of the C.M.S. throughout the country better acquainted with the Committee and Secretaries in Salisbury Square. By their coming personally amongst us, and addressing our Union meetings, they have done much to increase our interest in the proceedings of the Committee, and to strengthen our confidence in them, as the governing body of our great Society. We feel that they, being fully acquainted with the details of every Mission, and devoting a large amount of time to the prayerful consideration of every department of the work, are far better qualified than we can possibly be, to decide what steps ought to be taken in any particular case ; and we are well content to leave the management of affairs to them, whilst we do our part in strengthening their hands by earnest and continual prayer that all their plans and consultations may be guided and directed by that wisdom which cometh from above.

Another advantage which comes under this head, is that our Unions afford an opportunity of conference with our brethren in adjoining counties. Last July we had the privilege of inviting our Norfolk brethren to meet us at Lowestoft, for the purpose of holding a United Conference of the two Unions, and a very pleasant and profitable day we spent together. About 100 brethren from the two counties met on that occasion ; and the feeling of every heart seemed to be that it was good for us to be there, and to take sweet counsel together as to the furtherance of the blessed work of extending the kingdom of our Redeemer.

I think, therefore, we may safely say that the first great practical object of our Unions is already being satisfactorily accomplished, and that they are producing the desired result in drawing the friends of the Society closer together in the bonds of brotherly love.

Our next great object is thus stated: "To afford opportunities of meeting together for united prayer on behalf of Missions, and of taking counsel together as to the best ways of promoting the cause of the Society in the county." In other words, we want united prayer and united effort in order that the home (as well as the foreign) work of our Society may grow and prosper.

Let us deal first with *Prayer*, as the great means of bringing down God's blessing. Henry Venn used to say, "Let all our work be steeped in prayer;" and, as we glance at the past history of the Society, we acknowledge with heartfelt gratitude how graciously and lovingly God has answered the prayers of His people; and what a rich and abundant blessing He has poured out upon the work of Missions in response to our requests.

There are three things essential to the success, nay, to the very existence, of Missions: (a) *Fields*—in which the Gospel seed may be sown. (b) *Labourers*—to scatter the good seed broadcast over the land. (c) *Money*—to pay the hire of the labourers, and to defray the other expenses necessarily incurred in the tillage of the soil.

Suffer me to remind you, brethren, of the great practical results which have followed upon united prayer in reference to these three subjects: *Fields of Labour, Men to go forth, and Funds to defray expenses.*

(a) As to *Fields*. How very restricted was the mission-field when our Society began its operations! How few in those days were the open doors! The Society informs us by its title, that it was intended to work in Africa and the East; but there seemed little probability, eighty years ago, of its being able to put the design into execution. From one cause or other, the doors of many of the principal countries were fast closed against us. China and Japan were hermetically sealed by the suspicion and prejudice of their inhabitants. India was tied, hand and foot, by the restrictions of the old East India Company. Africa was fast bound in the chains of a degrading and revolting slavery; and the whole of that "dark continent" was full of the abominations of cruelty. New Zealand was chiefly noted for the cannibal propensities of its ignorant and savage population, which rendered it unsafe for the Christian missionary to set foot upon its inhospitable coast. But prayer was made without ceasing by the Church unto God that these obstacles might be removed, and these important countries, with their vast populations, brought within the reach of the Gospel of Christ. One by one, the doors have been thrown open; one by one, the hindrances have been taken out of the way. All these fields are now white unto harvest—nay, the harvest is already being reaped; and as we watch the golden sheaves being brought in, we are constrained to lift up our voices with joy and gratitude in this song of praise—"The Lord has heard our petitions! the Lord has done great things for us, whereof we rejoice."

(b) In regard to the *supply of Men*, prayer has been wonderfully answered. We all remember the Day of Intercession being commenced; and we readily call to mind that the great want of the Society at that time was men. It seemed almost as though the supply had ceased. The Church Missionary College at Islington, which ought to contain forty students, preparing for Mission work, had only seventeen within its walls; and it was becoming

a serious question how the vacant posts in the mission-field were to be filled ; and how the Society would be able, with no new men coming forward, to avail itself of the fresh openings continually occurring in the heathen world. Just at this juncture, when the need was greatest, God put it into the hearts of His people to apply the remedy ordained by Christ Himself. When the harvest is plenteous, and the labourers are few, Jesus bids us "pray the Lord of the harvest, that He will send forth labourers into His harvest." On the first Day of Intercession this remedy was tried. Thousands and tens of thousands of Christians, throughout the length and breadth of our land, united in earnest prayer that day for an increased supply of missionaries—and the remedy did not fail—the effectual, fervent prayers of the Lord's people were not in vain ; nay, they availed much—they prevailed with God—they entered into the ears of the Lord of the harvest, and He proved faithful (as He always does) to His promise ; He opened the windows of heaven, and poured out upon us such a rich and abundant blessing that we literally had not room enough to receive it. The supply of men at once began to increase, and so large was the number of candidates who offered themselves for training, that, even when the unsuitable ones had been rejected, the College at Islington was filled to overflowing, and there was not sufficient accommodation to receive all the men who were anxious to enlist in the missionary army. The Committee were obliged to say with reluctance, We cannot receive any more students ; we have no place large enough to put them in ; and our annual income is not sufficient to enable us to maintain so many additional workers in the mission-field. Here, indeed, was another marvellous answer to prayer. Our gracious God did for us, as He always delights to do, exceeding abundantly above all that we asked or thought.

(c) Then arose our third difficulty, in the matter of *Funds*. Partly owing to bad times (caused by agricultural depression, and the stagnation of trade), and partly in consequence of the Committee's being able, by means of a largely increased missionary staff, to occupy new fields of labour, the income of the Society became insufficient to meet its rapidly-advancing expenditure ; so that, at the end of two years, there was a deficit of 25,000*l.*, a very formidable sum to have to raise at any time, but especially so at a period when the Committee were asking for an increase in their ordinary income. How was this serious deficiency to be met ? Clearly, by resorting to the old weapon of prayer ; by having recourse to that precious key of promise, which we are persuaded is still able to open any lock in Doubting Castle. Accordingly, the friends of the Society agreed to spread the matter before the Lord, and to ask Him to pour out upon the Christian Church such a spirit of liberality that the needful funds might be forthcoming, and the deficiency made up. And what was the result ? Just this—that the prayers were heard and answered ; and the whole sum required was made up within twelve months.

Such have been some of the gracious answers to united prayer and supplication in times past ; and surely, brethren, they furnish us with just cause for encouragement in the future to pray always, and not to faint—to spread every difficulty before the Lord, and in everything, by prayer and supplication, with thanksgiving, to make known our requests to our loving Father in heaven.

~ The more we study the mission-field, the more urgent appears the need for us to continue instant in prayer. Whether we look at the Fields of Labour ; at the Missionaries themselves ; or at the necessity for a larger



Income; we find on every hand a call to prayer that difficulties may be removed; that our missionaries may have strength and wisdom to carry on the work of their various stations; that the necessary funds may be supplied to enable the Society to extend the sphere of its operations.

And now let us pass on to consider the advantages which spring from "taking counsel together as to the best ways of promoting the cause of Missions in the county." This is a very practical matter, and one to which I attach the greatest importance. Whilst we insist strongly on the value of prayer, and on the inestimable blessings which flow from it—let us not forget that it is absolutely necessary to have an efficient Missionary Organization in every county, and in every parish, which supports our Society.

It is sad to think how frequently the good work languishes in a parish because the clergyman has no idea how to set on foot and to maintain an efficient method of working. In many cases he seems utterly unable to get out of the old rut, in which the missionary waggon has stuck fast for many a year; he does not appear to realize that what is required is "a long pull, and a strong pull, and a pull all together," in order to give the thing a fresh start, and to place the Local Auxiliary on a good sound basis for future work.

How many country parishes are still satisfied with an annual sermon or meeting, backed up by one subscription of half a guinea from the vicar, and perhaps half a dozen missionary boxes (which, in some cases, are quite overlooked till the week before the meeting, when they are sent forth on a begging expedition round the parish, to make up for past neglect)! The total return from such a valuable auxiliary will vary from 30s. to perhaps 5l. a year. But when the vicar of such a parish (I take for granted that there are none of this kind in Sussex) attends a Union meeting, he probably finds that some practical subject is under discussion (as, for example, the one which we took at Lowestoft in July, "Parochial Organization in Town and Country"): he learns that, by means of a proper system, other parishes—no larger or richer than his own—are sending up three times, or five times, as much as he does; and it gradually dawns upon his mind that it is high time to awake out of sleep, and to rouse himself to more vigorous efforts. He hears, for instance, that many country parishes have experienced highly satisfactory results from the thorough, systematic working of boxes—that source of income alone frequently producing ten, twenty, or even thirty pounds a year, and raising the amount contributed by the parish to more than double what it used to be. Or, perhaps, the subject of thank-offerings is brought up, and he learns that one village shopkeeper contributes 5l. a year as a thank-offering for God's mercies; that a farmer, in a bad year, sent a five-pound note for the Society, in token of his gratitude for recovery from sickness; or that a thank-offering box, placed in the guest-chamber of a country vicarage, has produced in seven years more than 30l. These, or other similar, incidents are brought forward at the meeting as signs of progress in the county. Can we wonder that our friend, the vicar, returns home from that Union meeting with many new thoughts and new ideas revolving in his mind, and determined to try whether, by God's help, and through the diligent use of some of the above means, his own parish may not be capable of an equally happy development?

It may interest our friends in Sussex, if I mention a few of the practical results which have come under my notice since our Suffolk Union was established. (1) I believe it will be found that, during the last four years, there has been an average advance of at least 100l., each year, in the contri-

butions sent up from Suffolk. (2) I call to mind, with special pleasure, how one kind friend, who, when he joined our Union, was a donor of 10*l.* a year, has gradually increased his liberal gift—first to 40*l.*, and then to 50*l.*, and finally, a few days after our last meeting, he sent me a cheque for 100*l.* (3) I look back, with great thankfulness, upon two results of our recent Conference at Lowestoft. Our afternoon subject was, “How best to draw out and prepare Men for the Mission-field,” and the result was that the Lord opened the heart of a Lowestoft curate, the Rev. E. A. Fitch, to offer himself for Mission work; and he has now gone forth to Africa, as chaplain to Bishop Hannington.

Another happy result was that, at the rectory tea-table, after the Conference, we talked over what could be done to help forward the fund for the enlarged Mission House in Salisbury Square, and we agreed to try to raise 200*l.* towards it in Suffolk, by private circular. I sincerely trust that all our Missionary Unions will be encouraged to go and do likewise, and thus afford to all their friends in the county an opportunity of having the pleasure and privilege of adding a “brick” to the building.

And now I must conclude with a few words as to the third great object of our Unions—“To keep alive and deepen missionary interest and zeal among our members.” Surely, my friends, there can be no difficulty on this point. There will be no lack of missionary interest or zeal among our members, if we take care to give them plenty of information; to keep them well informed, by means of missionary deputations, as to the triumphs of missionary enterprise in all parts of the world. Let them hear how the people of Japan are pressing upon us to hear the Word of God; how the Fuh-Kien district in China continues to exhibit manifest tokens of the Lord’s blessing; how great numbers in our Indian Empire are becoming obedient to the faith, and are assisting us to pull down the huge fabric of idolatry, which slowly, but surely, is tottering to its fall. Tell them how the chains of African slavery are gradually being loosed, and how hundreds are now set free, not only from temporal bondage, but also from the far more terrible tyranny of sin and Satan. Tell them that the Sun of Righteousness is rising, with healing in His wings, on many a land that once was shrouded in heathen darkness. Show them that the “old, old story” of redeeming love is a sovereign balm for every wound; and that the blessed Gospel of the Lord Jesus Christ has not lost its mighty energy, but is proving itself still (as it ever has done) the power of God unto the salvation of a perishing world, breaking down the strongholds of the devil, turning men from darkness to light, from the power of Satan unto God. Show them, I repeat, these blessed triumphs of the Gospel of Christ, and you will never fail to realize the great practical results which we all desire—that a flame of missionary zeal will be kindled in every Christian heart; that a murmur of united prayer will ascend from many lips; that a chorus of joyful praise will be taken up by hundreds of voices. God grant, dear friends, that this may be the happy experience of each of us. May our pleasant gatherings upon earth be a happy foretaste of the joy and blessedness of that glorious day when we shall meet again around God’s throne in heaven, among the great multitude, gathered in from every nation, kindred, people, and tongue, who have washed their robes, and made them white in the blood of the Lamb, and who will unite, through all eternity, in singing the praises of redeeming love!

## THE MAORI CHURCH IN NEW ZEALAND.



N appeal lately issued by the Salvation Army, and largely circulated among the members of the Church Missionary Society, states that "the New Zealanders are now ready to embrace Christianity." It is to be hoped that other statements of the Army are not as utterly misleading as this. Possibly the remark is intended only to refer to the shiftless and degraded Natives who hang about the tourist routes, and to the followers of Tawhiao and other hitherto disaffected chiefs. But these are a small minority of the Maori race. Fully three-fourths of the Maori population are professing Christians, as the readers of C.M.S. publications well know.

We present three communications regarding the Maori Church in the three dioceses of Auckland, Waiapu, and Wellington, which divide between them the North Island, in which almost all the Maoris live. Two of them are Annual Letters, from two veteran C.M.S. missionaries, Archdeacons E. B. Clarke \* and W. L. Williams. The third is an account, taken from the June number of the *Church Chronicle for the Diocese of Wellington*, of the Maori Church in that diocese. It must not be supposed that these are exhaustive. Archdeacon Williams, in particular, only reports on a portion of the Diocese of Waiapu, the East Coast district, which is under his more immediate charge.

*Annual Letter of the Ven. Archdn. E. B. Clarke.**Parnell, Auckland,**May 23rd, 1885.*

Although I have spent the greater portion of the past year in the districts south of Auckland, that is, in Waikato, Hauraki, and Taranaki; the northern settlements have not been neglected, Kaipara, Whangarei, Bay of Islands, Oruru, and Kaitia having been visited.

I will first review the work in the northern part of the diocese. From my own observation, as well as from the reports of the Maori clergy, there is every reason to believe that as a whole the Native pastors are working fairly well. The people appreciate their ministrations and attend the services with eagerness. The general tone is healthy, with the exception of one or two points which I shall mention further on. Intemperance, which has been the bane of the whole Maori population for years past, is almost unknown in the districts of which I am now writing; at any rate, it has ceased to be a habit. There are occasions, however, such as when they meet at the Native land courts or for horse-racing, that some do break out. Many have joined the Blue Ribbon Army and other temperance organizations.

In looking over the details of the statistics you will be struck with the numerical smallness of the population of the several pastoral charges; this is explained (1) by the decrease of the population (2) by the fact that the people have ceased to live together in large communities as in former times, but are scattered in small parties of from ten to fifty over large areas of country, often ten or twenty miles apart. The labour involved in working such parochial districts can be easily imagined. Then, again, in following their usual avocation of digging for kauri gum, they go into the bush far away from their homes, and are absent for three or four months at a time. Thus people from Kaitia are to be found at Kaipara, more than a hundred miles away, where they spend eight months in the year. Thus the nominal population of a kaainga may be a hundred, but it is only on very rare occasions that more than forty or fifty can come together to meet their pastor. There is no unwillingness on their part to attend the services, for all do who are within a reasonable distance, but it is simply that they are too far off. It is, nevertheless, gratifying to know that how-

\* Archdeacon Clarke's letter has been received since the publication of this year's Annual Report, which states that no report had come from him.

ever few there may be on the most remote gum-fields, they rest and have services on the Lord's Day, besides having daily morning and evening prayer. The difficulty and physical labour of ministering, say to 300 people, scattered over a district of from sixty to ninety miles long, where, perhaps, the largest settlement has not more than fifty inhabitants, can be readily understood. It is this which constitutes the great hindrance to successful pastoral work, for it is impossible to watch over individuals who may be here to-day and at a gum-field, forty miles away, to-morrow.

But with all these drawbacks the work is being done as efficiently as can be reasonably expected. Of course our workers are not equally energetic, for there are one or two upon whom neither precept nor example have any permanent effect. Another point not to be lost sight of is that, owing to the inadequacy of their pay, a certain portion of the Native pastors' time is taken up in cultivating their own food. This does not interfere with their ministering to the people in their immediate vicinity, but it prevents their travelling great distances in the planting and harvest seasons. I do not think that having to grow a portion of their own food is objectionable, for the example of an industrious minister is not without its influence with a people who are naturally idle.

A glance at the amounts contributed for church purposes will prove that the Natives are not altogether neglectful of the duty of communicating, although they might do very much more. They will make a spurt to accomplish an object; such, for instance, as building a church, or raising an endowment for the maintenance of a pastor; but they are not alive to the duty of persistent and regular giving as a matter of principle. At Kaikohe, once the station of the late Rev. R. Davis, and now occupied by the Rev. M. Kapa, where there is the largest Maori settlement north of Auckland, the people have just completed a remarkably handsome church at a cost of nearly 700*l*. Another little church at Wainui, near Whangaroa, has also been finished. It is to their credit that the Maori churches are always opened free of debt.

As mentioned in a previous report, we

have to contend against the vices of civilization. Horse-racing has become an institution amongst them, accompanied with gambling and sometimes drinking. They will go any distance to attend the meetings, and when remonstrated with they will reply by pointing to the most prominent members of the English community as promoting them. How is one to check the evil under the circumstances?

Another source of disappointment is the facility with which many are imposed upon by fanatics. It is only for a designing person to assert that he has had some special revelation, or that he is endowed with the spirit of prophecy, or the gift of healing, for the unstable to follow him. But it is not always the unstable who are thus led away, but sometimes those of whom we hoped better things. These impostors as a rule—such, for instance, as Te Whiti and Te Kooti, and many minor false prophets—have some knowledge of the Scriptures, and because they are able to quote passages to suit their own purposes, the unstable and ignorant think it all right, and take for granted that their pretensions are not groundless. It was only the other day that I was reasoning with one of these deluded ones, when he quoted Acts ii. 17 in justification of his folly. At Ahipara, in the Kaitia district, a woman claimed to have the gift of healing, and numbers from all parts of the country resorted to her, though at the very time many of her own tribe were dying of fever. Last year a young fellow at Kaipara professed to have the same power, together with the gift of prophecy. When I visited the place where his followers were congregated, I found at least 250 with him. Although eighteen of those brought to him for cure had died in less than six weeks, they still believed in him. I challenged him forthwith to cure a little crippled boy. Of course he did not accept it. He called the little boy where they were camped "Bethesda." I called it the "Valley of the Shadow of Death," and urged the people at once to return to their homes. They took my advice, and I have not since heard of the prophet. Only last March a poor woman, evidently a lunatic, proclaimed herself as the immediate forerunner of the Messiah. He was to come that month. She

ordered all to get rid of their property, stating that the poorer they were in March the richer would they be in April. Many did as they were told, and they are now bitterly lamenting having sold for pence what cost them pounds. These are some of the unsatisfactory points which I referred to in the beginning of this letter. Other things frequently crop up which have a disheartening effect. It is painful to reflect that after all these years of teaching, there are still so many babes in the faith. To be disappointed, however, is one thing, but to despair is another, and that we will not do, for the work is not ours. If Satan is permitted to get an advantage, no doubt it is to call forth more active, prayerful effort on the part of those who have to labour amongst them.

I now turn to the districts south of Auckland, and am thankful to report that we have been greatly encouraged in our work at Waikato. At a meeting of the Native Church Board of the Northern Archdeaconry a year ago, it was resolved that two of the Maori clergy should join me in my evangelistic work in the King country. Revs. R. W. Tangata and W. Te Paa volunteered, and were soon in the field; the Mission Board supplying the funds. On their first visit five weeks were spent in itinerating, and with little apparent success. The Native Lands Court was sitting at one place, an English town, and drinking and debauchery were the order of the day. To preach to them seemed to be literally casting pearls before swine. Indifference was not the only thing to be encountered, for there was also insult and contempt. Hundreds of men, women, and children come to these courts and spend weeks and months in idleness and dissipation. Our brethren could not have gone under more unfavourable conditions, but owing to their tact and gentleness we became known as the servants of God, opposition grew gradually less, and a good many attended the services. On the return of Tawhiao, the so-called Maori king, from England in October, I met him on his arrival with a view to strengthen him in any good resolutions which his visit may have induced him to make. We became great friends; and as he returned a strong advocate of temperance, I identified myself with the movement

which led at last to his formally pledging himself to do his best to advance the Christian religion. The result of this was that when myself and companions made our second raid on Waikato we found that Tawhiao himself had acted in the capacity of our advance agent. Wherever we went we were received very cordially and listened to with respect. At a meeting held at the king's headquarters, our flag with the motto, *Rongo Pai* ("Glad tidings") was formally hoisted with the full consent of the 500 Natives then present. Having thus obtained public sanction at so large a representative meeting, our party separated, and dividing the land amongst us, succeeded in covering the greater portion of the King country. We received nothing but kindness. They told us that they were prepared to renounce their different forms of false religion and return to their profession of Christianity as soon as Tawhiao gives the word. It was affecting to hear some of the elder people, after the services, telling us that the long-disused Lord's Prayer and hymns reminded them of past happier days. What we want now is some active, earnest, evangelists to work up these districts; for though there are Rev. H. Tarawhiti in Upper and Rev. H. Moanaroa in Lower Waikato, whether it is from age or despondency they are not as active as could be desired. For the last twenty years they have been working against wind and tide, and have almost lost heart, so that now that the elements are less unfavourable they seem to have forgotten how to make use of their opportunities. My own frequent visits to Waikato have become increasingly encouraging, as I am sure of being listened to. But here we have the same difficulty of getting the people together as in the north. For several months in the year they are away on the gum-fields, and it is only at the planting and harvest seasons that they are to be found at home.

I paid one visit to Taranaki in November, and saw Te Whiti, the fanatical leader of the whole Maori population of that province. He received me first with studied indifference, which afterwards exchanged for banter. Finding that I was not disconcerted by either, he became a little more respectful, and we parted almost cordially. His people

listened with a good deal of interest to my account of Tawhiao's visit to England, his discouragement of intemperance, and encouragement of all that is good. I have reason to believe that Te Whiti's influence is waning, as his people are becoming tired of his exactions. The Rev. F. T. Baker is in charge of the fifty Christian Natives, while watching for an opening for the truth to the practical heathen followers of Te Whiti. I do not think aggressive action on our part would have any good effect at present, but rather the contrary. We must be satisfied with having Mr. Baker hovering in their immediate neighbourhood ready to pounce upon

them when opportunities present themselves.

I have thus endeavoured to give you as correct an idea as possible of the condition of the Maori Church in this diocese. You will see its bright and its dark sides, and realize the necessity for prayerful, persevering effort on our part, and on your part of our need of your petitions to a throne of grace.

*Statistics (Diocese of Auckland).—*Clergymen: European, 3; Native, 12. Native Lay Readers, 165. Native Communicants, 1277. Native Baptized Christians, 5409. Baptisms during the Year: Adults, 7; Children, 331. Offer-tories and Contributions, 1250*l.* 15*s.* 7*d.*

*Annual Letter of the Ven. Archdn. W. L. Williams.*

*Gisborne, Jan. 30th, 1885.*

In a review of the present position of the district under my charge, as compared with that of twelve months ago, there are two circumstances standing out with especial prominence, which, though apparently of an untoward character, I trust may be the means, under God's blessing, of stirring up our Native Christians, both clergy and laity, to more vigour in work for Christ, and to more humble and implicit reliance upon Him as the source of all our strength. The first of these is the loss of our senior Native pastor, the Rev. R. Kawhia, of Whareponga, who was called to his rest on the 22nd of June. He was ordained deacon in 1859, for work among his own people, and laboured faithfully among them for twenty-five years. His loss is the more keenly felt that we have no one ready to take his place, nor any prospect of any one for years to come. The ordinary spiritual charge of his district is therefore thrown upon the neighbouring clergy, who are thus made to feel the necessity of increased activity in their work.

The other circumstance to which I have alluded is the defection of some of the people to Mormonism. Three Mormon missionaries, who have been residing for some time past at Wairarapa and Heretaunga, have recently come into this district, and induced some of the people to join them. Those who have joined them are, with very few exceptions, persons who have been living in a state of indifference to, if not open disregard of, all religion; while some are invalids, who have allowed

themselves to be imposed upon by their pretensions to some degree of the power of working miraculous cures.

On the other hand, there are not wanting what may fairly be regarded as indications of increasing earnestness on the part of numbers of the people. Three new churches, at Waipare, Whangara, and Waipiro, have been opened for divine service during the year. These are simple wooden structures, roofed with corrugated iron, and though not very large, they are sufficiently so for the population which will ordinarily make use of them. The cost has been defrayed with moneys raised by the Natives themselves, with some assistance from their European neighbours. A fourth church, at Tokomaru, and a fifth, at Reporua, are not yet quite completed.

In accordance with a resolution passed by the Turanga Native Church Board, in December, 1883, several of the Native clergy of this district have paid visits to Te Kaha and Rankokore, in the Bay of Plenty, working in concert with the Rev. G. Maunsell, and encouraging the people of those parts, who are still eager in their desire to have a minister of their own. It cannot but be a great benefit to the people to have their sympathy thus drawn out in behalf of others who are not so favourably circumstanced in the matter of religious ordinances as they are themselves.

The meetings of the two Native Church Boards of the districts of Heretaunga and Turanga, held respectively in October and December, at Omaahu near Napier, and Te Awapuni near Gisborne,

were both well attended, and a lively interest in their proceedings was manifested by outsiders. The Bishop presided in each case.

We have had nine students in the Theological Class during the past year, five married and four single. Of these, two of the married men and one of the single had not been with us previously. One of the single men was obliged to return home in failing health, and, I hear, has since died. Of the nine, four were from the Kaitia district, one from Hokianga, one from Waiheke near Auckland, and three from this district. The eight who remained with us till December have made good progress with their work during the year, the subjects

in which they have been taught having been in continuation of those of the preceding year. One of them, an old pupil of St. Stephen's, Auckland, will, I hope, be admitted to deacon's orders in the course of the present year. The new building is now completed, and will be occupied next week, enabling us to accommodate from fifteen to eighteen students. As the great need of the Native Church now is men, I trust that we shall not be long without our full number, and that in due time we may be able to send forth from year to year such a supply of well-qualified and godly men as will satisfy to the full the requirements of the Native Church.

*From the Church Chronicle for the Diocese of Wellington.*

There are only two English clergymen whose whole time is devoted to ministrations among the Natives in this diocese; these are both in priest's orders. There are also four Native deacons; one of these being a very old man who has given a great part of his life to Church work. The Rev. James McWilliam, who resides at Otaki, has ministered to the Natives on the West Coast during the last seventeen years. His district extends from Porirua harbour on the south to Rangitikei on the north. He is assisted by a deacon, the Rev. H. Te Herekau, who lives at Manawatu, and is not now able to do so much work as he once did. In this district there are seven churches at, that is to say, Porirua, Waikanae, Otaki, Matakarakā, Moutoa, Oroua, Matahiwi; at all which places divine service is regularly held. This is the case also in many other places, such as Ohau, Waikawa, Muhunua, Horowhenua, Poroutawhao, and Motuiti, where Natives meet on Sunday for divine worship. At all these there is a lay reader, who reads prayers when a clergyman is not present. In very many of the above-named places the Natives meet daily for prayers. At Otaki there is a school which Native children attend. This had been, during four years, until the end of March last, taught by the Rev. E. Jennings. The number of children usually attending was between thirty and forty. But Mr. Jennings has recently left Otaki, having been appointed by the Church Missionary Board, which met at Napier last February, to the Theological Institution for the training

of Natives for holy orders at Gisborne, which is presided over by Archdeacon Williams. His brother, however, Mr. N. Jennings, has succeeded him in the school; and it is hoped the school will continue to thrive.

As Mr. McWilliam a few years ago lost the assistance of the Rev. Rawiri Te Wanui, and is now deprived of the occasional assistance afforded him by Mr. E. Jennings, he will scarcely be able to do all that is necessary in his district. It is, however, hoped that two very promising young Natives will at an early period go to the Theological Institution from this district to prepare for admission to the order of deacons.

The Wanganui district, which at present must be considered to consist of all that part of the diocese which lies to the north of Rangitikei, was until recently under the spiritual charge of the Rev. T. S. Grace, assisted by two deacons, the Rev. Arona Te Hana, and the Rev. Eruera Te Ngara. Mr. Grace has now returned to the Diocese of Nelson. He has been succeeded by the Rev. A. O. Williams, who had previously occupied the post of Gisborne now held by Mr. Jennings. It is difficult to give any precise information, under present circumstances, of the state of Church matters among the Natives. The district is very large, extending not only on the coast very nearly to Pariakā, but also many miles up the Wanganui River. The Natives there are in a more or less unsettled state. There are churches at Turakina, Wangaehu, Parewanui, Putiki, and Koriniti. At these

and several other places, as in other parts of the diocese, services are held by lay readers. One of the Native deacons resides at Putiki, and the other eighty miles up the River Wanganni.

The Wairarapa is a large district over which the Natives live in small detached parties not very easily accessible for one who attempts to visit them. The Rev. Pineaha Te Mahauariki has been there for six years, residing at Te Oreore, near Masterton. There are only two churches deserving of the name, one at Te Oreore, and the other at Waitapu, in the Lower Valley. There are also buildings in which divine service is held at the following places:—Tauera, Tupaki, Whakataki, Mataikona, Owahanga, Akura, Hawera, Raupanui, Ngaawapurua, Te Tepara, Whiwhia, Papawai, Kohumu, Pirinoa, Turangauni, Hurunuiorangi, and Waipoapoa. The deacon is assisted by twenty lay readers. It is to be regretted that the Rev. P. Te Mahauariki has been absent for some time from Wairarapa. His son, a promising youth of eighteen years of age, who was being educated at the Te Aute School in the Diocese of Napier, died there recently; and his wife, Makareta, has lately died at Manawatu. She is much regretted. She was educated, when a child, at the Otaki Boarding-school, and by her good and consistent life had been a great assistance to her husband in his work. The Bishop, with the Rev. W. T. Western, accompanied by Mrs. Hadfield, recently visited Waitapu, and baptized seven children in the new church. The Natives made a collection in the church—2*l.* 8*s.*—which they handed to the Bishop for Church purposes. This church was built entirely by the Natives. We have already given some description of it. It is hoped that Pineaha Te Mahauariki may soon resume his duties at Wairarapa. The district is too large for one person; the result is that very little can be done in a satisfactory manner. It is greatly to be desired that two clergymen could be located in it.

We do not venture to offer any opinion on the spiritual condition of the Natives in the diocese. The Hauhau superstition, no doubt, for a long time made havoc of the faith of many of them in some places, though very many showed by their steadfastness that they had

deep convictions on religion. What is now quite certain is, that that superstition is fast losing its influence, or rather, has lost it over them, and that fresh efforts are now needed to enable the Church to recover the lost ground.

We will add a few remarks as to the funds by means of which the work is carried on. It must here be remarked that Mr. Grace's withdrawal from the work occasioned a serious loss, inasmuch as his stipend was received from the Church Missionary Society direct from England, which they will not grant to a successor. Mr. Williams, who succeeded him, receives a grant from the funds of the Local Board which are derived from C.M.S. property in New Zealand. The Native deacons derive their salaries from three sources. (1) The C.M.S. property just mentioned. (2) The Maori Mission Fund, which is obtained by means of offertories collected on one Sunday in each year in every church in the diocese. (3) From collections made by the Natives themselves. There is besides a Diocesan Maori Endowment Fund, recently placed under the control of the Diocesan Synod, which hitherto has not been touched. This was established at the suggestion of the Rev. S. Williams of Te Aute, who gave 500*l.* towards it. The rest was collected by the Natives themselves. The whole now amounts to the sum of 1550*l.*, 500*l.* of which was a short time ago invested in town and suburban land at Palmerston.

If, as is hoped, the diocese may soon have at least two more Native ministers, it will be necessary to make some efforts to receive increased sums from the annual offertories for the Maori Mission Fund made in the various parishes and parochial districts.

At the present time there are fourteen Maori churches in the diocese, two English clergymen, as we said, and four Native deacons whose time is devoted to ministering to the Natives, while there are about thirty-five lay readers assisting these. There are many places in which, though there is no church, divine service is regularly held. To many readers these figures will be somewhat of a surprise. We trust what we have said may be an incentive to really doing something for the spiritual welfare of the Natives.



## LETTERS FROM EGYPT.

*From the Rev. F. A. Klein, Cairo.*

[THESE letters have been waiting insertion for some few months. They are earlier in date than the announcement, mentioned in our last number, of the baptism of a convert from Mohammedanism.]

*Cairo, Jan. 22nd, 1885.*

**I**HOPED to be able to communicate to you the cheering news of our having opened our first school in the neighbourhood of Cairo, for which object the Committee have kindly voted 100*l.* per annum. Everything in these countries, however, is connected with difficulties and impediments, and requires in a peculiar manner the exercise of patience and perseverance. There were, as I mentioned in my last letter, three places where the opening of a school seemed to be desirable and promising—*Old Cairo, Warrak, and Gizeh.* In order to be able to decide as to which of these three places offered the greater advantages and encouragements, I paid a visit to each of them, with the object of collecting all the information having reference to our plan. As it may interest you from a general point of view also to know something of the character of our field in and around this great eastern city, I will just give you a few notes of my visits to the above-mentioned places.

1. *Old Cairo*, a large and populous quarter, quite at the south-western corner of the city, on the site of Fostat, the ancient capital of Egypt, and on the eastern bank of the Nile.

It has entirely preserved its genuine Arab character. The houses, streets, shops, dress of the people, their manners and customs, are all in genuine Arab style, and very seldom one meets here an European; even the Europeanized Natives are rare. The population, chiefly Moslim, is about 20,000. Large tracts are covered with ruined houses and mounds of rubbish, where there would be room for splendid gardens and houses. There are a number of Coptic and Greek convents for monks and nuns, and churches without scarcely any congregations. This would be a most important spot to be occupied by the C.M.S. as a branch of the Cairo station. An ordained missionary, with Native assistant and schoolmaster, would find plenty of work in Old Cairo,

which is, as it were, a town of itself. A medical missionary attached to this station, in charge of a dispensary, would help to gain the confidence of the Moslim population and open doors of entrance. I am really anxious that the Society should by-and-by, and the sooner the better, “annex” Old Cairo, and get there, if possible, their own “mission-house,” with accommodation for the ordained missionary, the catechist, the school, and dispensary and everything. Such establishments are the proper thing for these countries. In “Old Cairo” such property could still at present be obtained at a comparatively moderate price. It is too distant from Cairo proper to be visited very often, and my impression is that a man living among this primitive class of Arabs would have better opportunities of access to them than is the case in the Europeanized part of the city. But an “establishment” outwardly also representing the work and attracting attention, and affording accommodation to visitors of all classes, is required. If we had convents, I should say let us have a large convent, containing, however, no cells where monks shut themselves up, but a convent with gates always open, provided with a guests’ room, where all comers may sit down and talk or read, and enjoy a cup of coffee and pipe; a dispensary where the doctor would see patients and give them medicine; a chapel where there would be prayer, reading, and explanation of the Scriptures, if possible, every day; school-rooms where boys and girls would receive good instruction and “education,” which latter is required in this land at least as much, or even more, than the former. These are the establishments which suit these countries, and which would be likely to attract people of various classes and races represented in the capital of Egypt: the Syrian, the Egyptian, the Berber, the Soodani, the Abyssinian, the negro. Old Cairo being situated on the Nile, where boats for hire are to be obtained at all hours of the day, neighbourin

villages might easily be visited from this station with little trouble, loss of time, and expense. A large field is open here also for labour among the female part of the population, and a zenana lady, assisted by a Native Bible-woman, and a female teacher or teachers at the head of a good girls' school, would be a great blessing to this quite neglected part of the city.

2. Just opposite Old Cairo, on the western bank of the Nile, is the place I mentioned in my last letter—*Gizeh*. I have since visited it twice, and our Native assistant has been there also several times. I had fancied it was a large Egyptian village, with plenty of little mud houses and huts, and crooked, narrow, dusty, and dirty lanes, but was astonished to find a pretty large town, with many substantially-built and quite respectable-looking houses, good streets, bazaars, and shops, and mosques, and a very pretty, carefully-built Coptic church with cupolas, and two elegant-looking spires; there is, however, scarcely anything worth being called a congregation belonging to this church. A wealthy Coptic official, living at *Gizeh*, anxious to perform some pious act, and to leave a memento of his love to his Church, built this nice little church at his own expense—it must have certainly cost over 2000*l.*—but died before he had quite completed it. There are only a few Coptic families living there, and I found in one of the dark and unplastered vaults adjoining the church about a dozen Coptic children, taught by a kind of Arab schoolmaster and a blind deacon, who showed me the inside of the church, and gave me a “*korban*” loaf,—a little loaf of bread, with a seal composed of crosses and other emblems imprinted on it, which the priest blesses at the time of the mass. I gave the poor man a few piastres, for which he was very thankful. There are in this town a number of little “*kuttabs*,” i.e. simple village schools, where only the *Koran* and a little writing are taught, and the only good school is the “*Madrasat-ul-Miri*,” i.e. Government school. This I went to see, and was very politely shown over the building and the classrooms by the “*Näzer*” (director) and one of the professors. The school-house is a very nice building, with a large entrance-hall, and class-rooms on both sides. Here Arabic reading, writing,

grammar, arithmetic, geography, history, and French are taught. Every large town has such a Government school, and what attracts pupils to the same is that foreign languages are taught in them: in some French, in others English. French being the only foreign language taught in the “*Madrasa*” at *Gizeh*, I think a second good school where English is taught would be welcomed by many parents, anxious to give their children a good education, enabling them to get some good Government appointment, for which the knowledge of either French or English is absolutely necessary, and I am sure English will by-and-by be in greater request than it has hitherto been.

*Gizeh* is the seat of a Governor, and I found crowds of tall, venerable-looking scheikhs and fellaheen of the neighbouring villages squatting in the streets before the Government House. They had been summoned to pay their taxes, a matter of vital importance to Egypt just now. *Gizeh*, on the whole, struck me as a most important place, and one which would offer many advantages and encouragements if occupied as an out-station of our Cairo Mission, by means of a good Mission school. It seems it would not be difficult here to find a suitable house for a reasonable rent, and the people, Moslems as well as Christians, we are told, would be glad to see another good school opened for the benefit of their children. Another advantage of choosing *Gizeh* as our first out-station will be that we can easily combine *Gizeh* with Old Cairo by simply crossing in a boat from one place to the other. Both places may thus without much loss of time, and with little additional expense, be visited at the same time, and I trust, in case our school at *Gizeh* succeeds, we may either get some pupils from Old Cairo also to attend it, or be able after a time to open a second school at Old Cairo also, when the teacher of English, for instance, requiring the greater salary, would be able to attend at both schools, to the one in the forenoon, to the other in the afternoon, as is the case with the French professor at the *Gizeh* Government School, who gives lessons also in Old Cairo. These two places being the most important ones in the immediate neighbourhood of the capital, and not

being occupied by the American missionaries, it seems very desirable that they should be taken up by our Society.

A zenana lady ought to come out and make Old Cairo her special field of labour; she would, I am sure, find plenty of work at Gizeh too, which is easy of access, either by land or by the Nile. A good school at Gizeh will, I hear, also be greatly valued by some of the better fellah families living in the neighbourhood of this town, chiefly in villages along the road to the Pyramids, from which Gizeh is about an hour's distance.

3. *Warrak*, another place I mentioned in my last letter, as recommended for the opening of a school, I visited some time ago in company with our Native assistant. At Ramleh, a landing-station on the Nile, near Boolak, which we reached in a carriage in about half an hour from our house, we took a small boat, manned by a good old Moslim boatman and his son, and went along in a northerly direction, rather slowly, as the wind was against us, and we could not, consequently, make use of the sail; but in about three-quarters of an hour we nevertheless reached *Warrak*, a large, straggling village of smaller and larger mud-houses, with palms and other majestic trees interspersed between them. We visited the Coptic priest, entered the small, dark Coptic church, disorderly and dirty-looking as most of their churches, and had some conversation with a number of Copts whom we met in a small but clean room not far from the church. We then went to the "*Harat-ul-Maschaich*," i.e. the quarter of the great and wealthy scheikhs (Moslims), where we were invited in a most friendly manner by several parties to come in and drink a cup of coffee. One of these places we entered, and found a number of very dignified-looking fellah scheikhs sitting on primitive divans, drinking coffee and settling accounts. After some little conversation on the subject of our errand—the opening of a school, with which they seemed greatly pleased—we retired, as we saw they were evidently anxious to finish their accounts. The great difficulty here is the impossibility to find a proper house, or even large room for our purpose. We should have to build, and this at once showed me that we must give up the

idea of opening a school here—at all events for the present. A good number of children, Christian and Moslim, of the place itself, and of neighbouring villages, would no doubt attend, especially if the school were a free school, but the necessity of building a schoolroom, where we cannot even be sure of success yet, in our case, settles the question at once. After having therefore collected all the information required on the subject of the three places which seemed to be eligible, I came to the conclusion that *Gizeh* is the place where something must be begun.

I have not yet succeeded in securing a suitable school-house there, but I hope, notwithstanding the difficulties I have hitherto met with, to succeed, with the help of some influential Native friends, in securing suitable quarters. Every beginning in these Eastern and Mohammedan countries is doubly difficult, but patience and perseverance, with the blessing of the Lord on our endeavours, will help us over all difficulties. I am very anxious, if possible, to be able to open our school at *Gizeh* by the beginning of next month. I had hoped to get a good pious and able schoolmaster from our Preparandi School at Jerusalem, and was rather disappointed to hear that they had none to spare. I am thus obliged to begin with a Coptic master, but a good steady, well-principled young man, trained at Miss Whately's school, who has had several years of experience in teaching.

Our supply of the *Mizān-ul-Haqq* and *Al Kindi* is at an end, and there is a continuing demand for these books, the circulation of which I consider of very great importance in connection with our efforts to reach the Moslim population. The latter very valuable book is greatly liked here, and attentively read and studied by Christians and Moslims. I think it is just the book calculated to stir up the Moslim mind to inquire into the subject of Christianity and compare the Christian doctrines and code of morality with those of Islam. I think Miss Whately is also anxious to get a supply of these books, and the medical missionary here intends to circulate a number of them on Mount Lebanon among Moslims and Druzes. So there is a promising field for these silent and yet so eloquent missionaries who get access where others are excluded.

We also want entire copies of the Prayer-book. We have now for upwards of two years managed with the short extracts of Morning and Evening Prayer. I should often have liked to use the Litany and part of the Communion service, but we have no copies of these portions of the Prayer-book. Is there hope that a *correct* edition of the revised Arabic Prayer-book will soon be printed? \*

With regard to the appointment of a Bible-woman, the finding of a properly-qualified person, able and willing to come here from Syria (for here there are none to be found), is even more difficult, I should say, than to obtain contributions to supplement the grant the Committee have kindly made towards the object (12L.). I have repeatedly made inquiries on the subject, but hitherto with no satisfactory result. The collecting the necessary funds for the object here is, however, no easy matter either. The majority of the English here, you will easily believe me, take no interest in such kind of work: concerts, races, balls, dances, &c., &c., are the things they care for, and the little minority who, more or less, care about these things have so much to do in connection with their church and parsonage, and funds to pay the clergyman's salary, and other matters taken up, as it were officially, by the influential portion of the English community, like the Slaves' Home and the New Hospital, that it will be difficult to obtain funds for a thing not yet started. When we once have a school showing results, or a Bible-woman going about among the Native women, and able to show that she is doing a useful work, it may be more easy to obtain assistance in these quarters. Even Miss Whately, who is well known here, whose work is known all over England, and is represented here by schools and school-buildings, and a dispensary in charge of a medical missionary, terribly complains of the difficulty of obtaining contributions towards her work. I will continue to make inquiries in Syria as to a properly qualified person, and then see what is to be done.

\* The S.P.C.K., in the recently published Report of its Foreign Translation Committee, announces that this is in preparation, and will shortly be published.—Ed.

March 31st, 1885.

In my last letter to you I mentioned my having visited different places in the neighbourhood of Cairo, with the view of ascertaining where it would seem most advantageous to open a school. After due consideration, I determined to make the attempt at Gizeh, a town of about 11,000 inhabitants, almost exclusively Mohammedans. The beginning did not look very encouraging and promising. The people whom I saw and spoke to on the subject of opening a school for the benefit of their children were rather astonished, and smiled at the idea of Christians, Europeans, English, attempting to open a school in an almost exclusively Moslim town, where they had already a superior Government school and a number of more elementary *kuttabs* (i.e. simple schools where only the Koran is taught), and where the small Coptic community also have a kind of school for the children of their denomination. When, after repeated visits to the place with my Native assistant, I had succeeded in finding out a house which seemed to suit our purpose, the agent refused to let us see it, saying that they would not let houses to Europeans. The teachers of the Government school did their best to prejudice people against us, and it was even reported that we only wanted to teach the children English in order to train them to become soldiers in the English army; that we were, in short, only desirous to drive the thin end of the wedge into their town, in order ultimately to get the upper hand there. It is remarkable what a deal of ignorance and prejudice exists in such purely Moslim places, and I am sure a good Christian school in such towns and villages will, besides conferring great benefits on the scholars, do a good work in softening down and ultimately removing the feelings of Moslim hatred and prejudice. Through the kind mediation of an influential Coptic friend, I succeeded in hiring a suitable house, belonging to a certain Fadel Pasha, for a moderate rent.

Gizeh is the chief town of the "Modiriyye" (province) of the same name, and the seat of the governor (*moder*) of the district. When the Government house in the town was yet in a good state of repair, the governor and a large number of higher and lower officials

used to live with their families in the place. The house having, however, been allowed to fall to decay, and the state of the Egyptian finances not allowing its being thoroughly repaired, the governor and offices have been removed to one of the palaces of Ismail Pasha, the late Khedive, at a good distance from Gizeh, in the direction of Cairo. In consequence of this change, many *employés* removed their families to Cairo, and now live here, going to their offices in the morning and returning in the evening. Gizeh has lost much by this change, and a number of the best shops and houses are now closed; one of the best bazaars is quite shut up and awfully silent, and the nice Coptic church is far too spacious for the few people who assemble there on Sundays.

I am thankful to say that we have now in our school, in the second month of its existence, already twenty-eight pupils—fifteen Moslims and thirteen Copts. Prejudices have, by friendly intercourse and diligence of the school-master, been considerably reduced, and people begin to find out that we are not pursuing selfish ends, but are really anxious to do them good.

Both myself and my assistant regularly visit the school. On one of these visits, two of the parents of some of the children came to the school and remained during the examination. Another man, also a Moslim, was so much pleased with what he saw and heard that he immediately went away to bring his two boys also. A Government inspector, Moslim also, came repeatedly to the school, and sent his son, an intelligent lad, to become one of our pupils. The elder boys are instructed in English, and I was quite astonished to find what rapid progress they had made in such a short time. I had hitherto heard so much, and also seen a great deal, of the dulness of the Egyptians, that I was greatly pleased to observe the intelligence and diligence of these Egyptian lads.

Our Scheikh who gives the Arabic grammar and reading and writing lessons, seems to be a nice, more liberal-minded man. He is one of the scholars of the Azhar University, and promised to introduce me some of these days to his great Scheikh, the "Scheikh Em-tabe," whom Arabi had made Scheikh-ul-Islam during his short reign.

I think it would be very desirable to have a girls' school joined to our boys' school at Gizeh. I trust it would succeed. It would be a work of such immense importance in a large place, where nothing is done for the education of the female population. Could not the Female Education Society send out a lady to undertake the work, under their superintendence and at their expense?

As we have now a school at Gizeh, with the master, his mother, and little sister living there, there would be no difficulty for a lady to open a girls' school there at once. She would, for the present, have to live at Cairo, to go to Gizeh in the morning and return in the evening. It is a donkey ride of about three-quarters of an hour, the road very frequented, and quite safe. Old Cairo also must be taken up by a lady missionary; it is a large and quite neglected field. Miss Whately and the American Mission can, of course, only do a small portion of what ought and might be done in this extensive field. Come over and help us! is the invitation to Christian England, resounding from the borders of the Nile! Many are anxious that we should help them, and even where there is no such expressed desire, their condition and spiritual wants and destitution are a loud call, inviting us to come and help them.

Our Bible and Book Depôt continues to do good work by spreading the Word of God in various languages among the population of this city. A good number of the *Mizan-ul-Haqq* have also been sold at our depôt; other useful books and tracts have also been sold or distributed gratis, and it is encouraging to think that these silent messengers are carrying the precious seeds of the truth to many places we personally cannot reach.

Our reading-room, though visited by people of various denominations, does not quite come up to my expectations and wishes. I trust we shall succeed to move it closer to more busy and frequented quarters, and especially nearer to the Moslim part of the city, in order, if possible, to attract Mohammedans, who, after all, are the class of the population we wish to benefit in the first instance.

Our Native assistant, in going about among Moslims, sometimes meets with

fanatical opposition and scorn, sometimes with a friendly reception. Lately he met with some merchants from Mecca, who listened with pretty unprejudiced minds to what he had to say in defence of the truth of the Gospel. They were anxious to ascertain whether it was true that all the stories about Abraham, David, Solomon, Jesus, &c., in the Koran were to be found also in the Old and New Testament, as the Jews and Christians pretended was the case. They were invited to come to our Bible dépôt, in order there to ascertain that those stories which Mohammed pretended to have received by direct in-

spiration were long before to be found in the "Tora" and the "Tujil" with greater details and correctness.

Our Lord's-day services have been conducted during the course of last year regularly, with a varying attendance. The people who come to the same are Native Protestants, Copts, Greek Catholics, Armenians, and now and then some Moslems.

Our Moslim inquirer, whom I have repeatedly mentioned in my communications, has regularly attended our Lord's-day services and received religious instruction. [This is the man who has since been baptized.]

## EAST AFRICA.

### LETTER FROM BISHOP HANNINGTON.

[THIS letter, describing the Bishop's movements during the month of June, was written at sea between Frere Town and Zanzibar. It will be seen that it includes another journey up to Teita, where Mr. Fitch was left with Mr. Wray preparing for an advance to Chagga, while the Bishop returned to the coast to meet Mr. Shaw, Mr. Copplestone, and Mr. Hooper.]



**A**FTER a very busy time at Zanzibar, preparing for my Masai journey, and having had interviews with the Sultan, Sir John Kirk, and the Bishop, I left on Monday, 8th of June, in the *Henry Wright*, in company with Rev. J. C. Price, of Mpwapwa, and my chaplain. Our little steamship is a very great comfort to us. What our predecessors in the field did I scarce like to think. Friends should read Thomson's description of a dhow voyage to realize its horrors.

The next few days were a continual scene of packing and repacking, from morning till night, writing on men, advancing wages, weighing and marking loads, and all such things as come upon those bold enough to venture into the interior. Side by side with this was the arrival and departure of the home mail, and Mr. Price's examination for priest's orders; so there was little rest for me.

*Saturday, June 13th.*—At 6.30 a.m. I held my first African confirmation. There were thirty-three candidates, almost all of whom may be spoken of as grown-up. I have not succeeded in getting the history of each catechumen,

but many of them appear to be simple-minded, quiet Christians, desirous of anything that will bring them nearer to Christ. May they, indeed, be confirmed in their solemn promises to serve Him! May He pour upon all much of His blessed Spirit! I afterwards administered the Holy Communion to about seventy, amongst whom were those whom I had just confirmed. At twelve we met together for prayer, and then said farewell to the Handfords, and embarked—Price, Fitch, and myself—on board the consul's boat, and sailed for Rabbai.

*14th.*—To-day I held my second ordination in East Africa, and in the Rabbai church ordained your most excellent Mpwapwa missionary, the Rev. J. C. Price, priest. The Rev. W. E. Taylor preached the sermon, and Rev. W. H. Jones, one of the Native catechists whom I ordained on Trinity Sunday, also assisted me. The service, though somewhat more primitive than the former one, at Frere Town, was still very impressive; and I was glad that the Rabbai congregation should have an opportunity of witnessing the solemn setting apart of one for the office of presbyter.

16th.—Failing to start for Chagga yesterday for want of men, to-day, by abandoning several loads and all that could possibly be done without, Fitch and I set out, accompanied by Messrs. Taylor and Price, who determined to see us on the first stage of the journey. Arriving at Mwachi, about seven miles from Rabbai, we found a well-built camp of General Matthews', who has recently been to hoist the Sultan's flag in Chagga, and here we stayed for the night. It proved to be a very wet one, so the loads of cloth and rice had to be piled up in my tent, and we had to shake down as best we could.

17th.—Bade farewell to our two brother missionaries, and proceeded, through drizzling rain, for some few miles, when the mail from England overtook us, and revived our drooping hearts. A short distance farther, we came upon another camp of the General's, and the men petitioning hard to stop, I hearkened to them, but not without some misgivings as to our duty to make a longer march. The afternoon proved, however, that we had been rightly guided, for the torrents of rain which fell hurt nobody and nothing in the well-built camp.

18th.—Surely goodness and mercy is manifested towards us most unmistakably. Not only by our delays have we had fine weather, but I hear to-day from the Waduruma that the Masai yesterday passed our camp of to-day, Samburu, and killed a man within a few yards of where we are. Had it not been for what one would naturally call the disappointments of the road, we should have fallen in with these dread warriors on the war-trail. I expected the men would have been rather panic-stricken at the report; but no, they took the matter very sensibly. I was very glad to find that the Natives here in Duruma are fast recovering from the famine. They have not only sown, but also reaped, and I have bought enough food for twelve yards of cloth to feed the men for one day; and had we not been so short of carriers, we might well have augmented our supply.

The next day the good hand of our God was markedly with us. Another enforced halt saved us from encountering a thoroughly wet day, and undoubtedly saved us from spending two nights in the terrible desert, which now lay before us. There I heard General Matthews

and his men suffered, by some means or other, terribly. I believe he reached Maungu, the camp where water is next to be obtained, in a state of perfect exhaustion. We were preserved from any such difficulties, and reached not only Maungu but also Teita, by the 22nd, without any especial fatigue. We had great difficulty, however, in reaching the top of the mountain. The population is now so reduced that the roads are as near as possible overgrown, and the leader of the little band who first ascended had all his work cut out to make any headway, to say nothing of the thorns and spiked grasses which punished one terribly. Mr. Wray I found looking very well; his flock, however, are sadly reduced; they are now not more than fifty in number, of whom only six are men. He tells me that they come very regularly to be taught, and he is hoping soon to recommend some for baptism. We should indeed rejoice with him to see the first-fruits of his ministry. This small band of people now say that they prefer remaining where they are, and Wray thinks there is just enough food obtainable for them to keep body and soul together. What will feed fifty would have been starvation for a hundred. The station is in an important position, as regards the chain of stations I yet hope to see formed across the Masai country to the Lake.

After a consultation with the brethren Fitch and Wray, I determined to return to the coast, to prepare the caravan for Masai land, and to ask Mr. Wray to go forward with Mr. Fitch to Chagga, and to help him form the new station. My advice was that they should proceed to Mandara's, and if he still wishes us to live in his country, to repair the little house that was erected some time ago, and, when located there, look around and see the most desirable place for more permanent buildings.

On the 24th, the first anniversary of my consecration, I started (homeward) from Teita with a handful of men and just the bare necessities of life, leaving behind me tent, bed, bath, in fact, every single thing I could do without. Is this setting out typical of what the second year of my episcopal pilgrimage is to be? I could rejoice if it is, if only the Lord continues to manifest His guiding and protecting care in the same way He has done this journey! We bowed our

heads in prayer and thanksgiving, and then I had literally to run out of the place, about 7 a.m., for I was so besieged with requests and questions from the caravan-men I was leaving to go forward. My feet had got painfully blistered on the way up, and this was not a pleasant prospect for the rapid journey back I hoped to make. However, I had my donkey with me, and I found, moreover, that after walking a quarter of a mile the pain greatly decreased. My donkey, I may as well say here as elsewhere, proved to be of but little personal use to me, for some of the men got blisters or thorns, so they had to ride to get them along at all. The first day, in spite of its being nearly cloudless and burning hot, I covered thirty-five miles, and then laid me to rest on the lap of mother earth; and, oh, she is so hard and ungiving to weary bones! at all events, to those who have been accustomed to a simple stretch of canvas.

25th.—God is so gracious He spreads a table in the wilderness. A certain amount of shortness of food was entirely made up for by my killing, with one shot, five guinea-fowls, the best meat in all Africa, in the midst of our worst desert-track. Towards the end of the day's march, which continued until about 8 p.m., I felt desperately weary, and in the dark I constantly stumbled over rough places, and hurt my feet sadly; but it was well, it had the effect of making the hard ground feel far softer than it did the night before, and in spite of a shower of rain I slept.

26th.—On, still onwards. Seventy miles in the last two days began to tell on the greater part of the men, although they are carrying next to nothing, and the guinea-fowls have been a great addition to their food. When we entered a camp, about 10.30 a.m., though some were more than willing to march a little farther, I felt it to be really unkind to ask them to do so; I therefore said I should leave them to rest and march on alone to the coast. Two, however, were ready to accompany me, and a third, with a big heart though with poor feet, volunteered, but was not accepted; and well he was not, for one of the others had to mount the donkey for a time. I put the last two biscuits of a tin, some dates, and some cheese, into a little box for myself, and giving the men some

heads of Indian corn, away we went; but we were not to starve, or even go short; another very fine guinea-fowl fell to my gun, and about 7 p.m. we halted, lighted a fire, and cooked our delicacy in the hot ashes. When finished, one of the men cut off the breast, and handing it me in his fingers, I discussed it in the same way, and, despite a certain amount of ashes, it proved most delicious; then, crawling into a little grass-hut, I knelt down and thanked God for His mercies, and between my two attendants, on a few handfuls of grass, rested for two hours. Then on again. A lion's roar causes us to start, as it breaks in upon the monotonous chirping of the crickets, and a night-bird's scream pulls one up sharp, for we are now nearing the war-paths of the Masai, and have no desire to encounter them with so small a party as three.

The dew begins to fall, and I soon find myself nearly wet through; so reaching the sixth camping-place, we part to-day, about 4.30 a.m. I lighted a large fire and enveloped myself in a mackintosh, while the men dried my clothes. We now began to feel symptoms of fatigue, and the donkey, which I had been reserving for an emergency, betrayed like signs; however, apologizing tenderly to him, I told him I really must have a short ride. Then followed a heavy shower of rain, which made the ground slippery, so frequently over-rolled the donkey, rider and all. But we were now near Rabbai, and in a few minutes were welcomed by astonished friends, who thought I was safe at or near Chagga—120 miles in three days and half an hour. A bath, a meal, a nap, important news requiring immediate action, another five miles' walk, and a row in an open boat of three hours, brought me safe and sound to Frere Town, where I found that the object of this rapid journey, namely, to get to Zanzibar to hold conference with the newly-arriving brethren, was apparently defeated by the *Henry Wright* having left two days before. I was enabled again to say, "It is well;" and on Monday, to our great surprise, in steamed *H.M.S. Kingfisher*; and on board her, through the captain's great kindness, and, above all, through the good hand of my God upon me, I have written this letter while steaming on to Zanzibar.



## CHU-KI AND GREAT VALLEY REVISITED.

LETTER FROM THE VEN. ARCHDEACON A. E. MOULE.

*Shanghai, May 20th, 1885.*

**H**AVE visited in the delightful company of my brother, Bishop Moule, and at his earnest invitation, the dear and familiar regions of Great Valley, and the Chuki hill country. The impression left on my mind in traversing again, after an interval of six years, those to me well-nigh sacred regions, is one almost entirely of thankful surprise and glad expectation.

I left Shanghai on Friday, May 1st, in one of the fast "foot-boats" which we have frequently described in our journal letters. They are very crank, and well adapted to weary the passenger by the monotony of his recumbent or semi-recumbent position; and I suffered from violent headache, as I frequently do now when travelling. The boats are very fast however, and I reached the outskirts of Hangchow, 150 miles distant, by nightfall on Sunday. I was awakened early on Saturday morning by hearing the younger boatman in his song, sung to beguile the toil of paddling, introduce these words, "Jesus is the best friend—I love Thee, my Saviour." The lad, who had singularly gentle and respectful manners, told me that a friend had taught him these words; but that he had never been in a Christian church or school himself. In the neighbourhood of Shanghai, where Roman Catholic converts abound, snatches of their prayers may frequently be heard from boatmen or husbandmen; but these sweet words, sung in the early morning by heathen lips, seemed to me, for the moment, almost prophetic; and a sign, at any rate, of the spread of Christian truth.

I reached Hangchow, in time to be present at the baptism of our dear brethren Dr. Main and Mr. Horsburgh's infant children, and I preached to a well-filled church on Sunday afternoon. The church was quite full in the morning; and I noticed a decided increase in attendance since I was last there on a Sunday. On Monday I visited, with much interest, the boys' day-school; and the girls' boarding, under Mrs. Moule's special charge, and in which one of my nieces gives regular lessons.

The weather was excessively sultry

and oppressive; and a heavy storm broke at night. The rain was all in our favour, however, for the river had been very low, and our boatman (engaged for the trip to Chuki) expected to have to anchor a long way below Sin-din-bu, the landing-place from which we walk in to San-tu, the nearest of the Chuki stations. We started at noon on Tuesday, May 5th, and by noon of Wednesday we had reached Sin-din-bu without difficulty; and after a hot walk of five miles we reached San-tu. The country was in its most beautiful attire. The red glow of the azaleas indeed had faded; but some blazes of the later yellow variety were still to be seen on the hill-sides; and the foliage of the trees, and the green breadths of the wheat in ear, or of the emerald rice-seed beds, and, beyond the nearer gentle elevations, the grand outline of the Chuki mountains, all were delightful indeed to my eye, wearied by the vast dead flat of Shanghai, and the great plain in which it stands. The wood-birds also were in full song; and as we walked, "Black Ox," the Christian leader at San-tu, who came to meet us, expounded to us from Chuki folklore the meaning of some of the weird musical notes with which the hills were ringing. San-tu, and the neighbouring villages of Vu-nyi-tu, and Ts'ih-Uya-z, suggested growth to me more than other parts of the district. When I last spent a night at San-tu, in February, 1879 (Mr. Elwin accompanying me on his first introduction to the field) there were only two baptized Christians and one or two inquirers. Now I found in San-tu and the neighbourhood nearly thirty Christians, some of whom have passed through much trial lately; and one of whom has abandoned the position of a zealous leader in all idolatrous pilgrimages and processions, to become the voluntary and unpaid leader in his own village of the little despised band of Christians who meet for service in his house. Another proof of the vitality of this band is that they have engaged to pay fifty dollars, or about two dollars for each adult, towards the church fund this year. As none of these Christians are really well-to-do, and as Sunday observance implies in itself a very heavy

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tithe offered to God, the sum seemed to me very encouraging. The Bishop is endeavouring, with all affectionate earnestness and persistence, to place before the paid agents, either of the C.M.S. or of the Church Council in particular, the duty of far larger contributions. With a fixed income—not liable to fluctuations from trade, or the state of the crops, they ought to be able thus to tithe themselves, and, after setting such an example, they may the better appeal to the independent, but in most cases far poorer, members of the Churches.

Mr. Hoare rode over to San-tu on Wednesday afternoon (a distance of seven miles) to see the Bishop and me. He left his six students to begin the open-air street-preaching in Chuki that afternoon without his presence. He joined them before the preaching was over, and we were glad to hear that no special annoyance was offered to them on this occasion. Though no definite class of catechumens has been formed yet, as the result of this faithful and bold proclamation of the Gospel, yet many are known to be deeply convinced of sin, and of the truth of the Gospel, and will we trust soon come forward; whilst the spread of knowledge in the city and surrounding country is very marked. On our walk from Ts'ih-Uya-z, where my brother baptized two most intelligent and interesting lads, to Chuki on Thursday, we met with several parties of men who had heard the Gospel in Chuki. We spent a night with Mr. Hoare at Chuki. And here, too, I was greatly struck with the advance since I was last there. My farewell visit to the region in February, 1879, was undertaken partly in order to open and dedicate to God's glory the little mission-house, in which Mr. Hoare and his students are now lodging. It was in the face of strong opposition, and after the city had been placarded with scurrilous and violent tirades against Christianity and foreigners (the "brave people" of Chuki being adjured by the remembrance of their prowess against the Tai-pings never to rent a house to the Western barbarian),—after all this we succeeded, through God's mercy, in securing this house. But I remember well the anxious apprehension with which I walked with Mr. Elwin into Chuki in order to open

this mission-room. We were not disturbed then, however. We were able to hold three services with large audiences on the day of opening. And now, after six years' absence, I find the house utilized as the residence of a strong band of evangelists under Mr. Hoare's vigorous and prayerful leadership, and aggressive work carried on daily in the once exclusive and abusive city. Abuse and oppression are not all things of the past, as Mr. Hoare found last winter. But the campaign has been opened, and is being vigorously prosecuted, and with God's blessing it will not be barren of results. This same onward and aggressive feature in the work (aggression carried only into Satan's kingdom, with all loving gentleness to man) struck me in the great city of Hangchow itself, where, at my brother's suggestion, a "preaching league" has been formed by all the missionaries—English and American—with a monthly meeting for edification and prayer and consultation. Open-air preaching is carried on daily, including Sundays, by this league, in a crowded centre of the great city, besides the chapel-preaching.

The walk to Great Valley was familiar indeed to me, and brought back many memories—my first visit in 1877 to a then unknown region; my visits in 1878, after the fierce persecution—one of them in the company of dear and lamented Bishop Russell; and my final visit, with Mr. Elwin, in 1879. The fair beauty of the winding stream with its sandy banks was the same, and the great hills amongst which Great Valley lies kept their order as of old; but fairer far and firmer than the everlasting hills, God's truth and His grace and sure promises abide, and through that grace it is that the work begun by God's hand—not man's—so wonderfully in 1877 has not withered away. I seemed to find life at any rate, if not rapid growth, almost everywhere in the hill stations. I was surprised and glad to find so many of my old friends still alive. There have been some accessions to the little band in Great Valley, and but few deaths. On Sunday two young women were confirmed by the Bishop, a woman and her daughter were baptized, and fifteen received the Lord's Supper. One of the most cheering signs of Christian life in this place is the setting on foot (I believe at their own instance) of

a weekly meeting for prayer amongst the women, a meeting held at different houses in turn.

On Sunday afternoon I walked over to Si-dang for service; and here I noticed another encouraging feature in the work of this region, a feature which is to be observed in almost every station, namely, the large number of Christians who can read intelligently in their Bibles in the Mandarin dialect, and who can use intelligently the Prayer-book and hymn book in the Hangchow dialect. At Si-dang five men and four women were present; and all but one old woman read with me the lesson, verse by verse. One young woman, who read very nicely, I recognized as the girl who six years ago with tears entreated me not to defer her baptism, but to let her follow her father and mother in following the Lord. My hesitation arose then from the fact that she had been betrothed some time before to a heathen. I gathered that her husband in no sense interferes now with her Christian profession.

A grand thunderstorm broke over Great Valley the night we arrived; and the heavy rain made our seven miles' journey on Saturday to S-kaou a difficult undertaking. Here, too, I was cheered by a welcome from most of my old friends, and by some new Christian faces. I was greatly moved and made deeply thankful, both here and in all the stations which we visited, by my brother's minute acquaintance with every member of each little church, and his patient attention to all they had to tell him of sorrow, anxiety, or hope.

We were cheered by hearing of a band of inquirers at quite a new centre, some twelve miles into the hills south of Great Valley, but we were quite unable to visit the place in person. On Monday we walked over to Wang-do-fan, a walk of extreme beauty and enjoyment. We visited a solitary Christian in a village near the road, and preached long in his house. He has been exposed to much threatening and some violence; but he is a singularly cheerful Christian. May God stand ever by him! We spent Monday afternoon and night at Wang-do-fan, and I walked over with Luke (whom I was so glad to see again, and whose Christian character—notwithstanding many inconsistencies and much

anxiety in consequence excited in my brother's and Mr. Elwin's minds—is, I trust, becoming more hopeful than before) to Bu-li-u, where he lives. I baptized his infant girl, by name "The Grace of Heaven," and had a long talk with him; and, alas! had to deliver, in my brother's name, a strong rebuke to his wife for inconsistent conduct in betrothing one of her daughters to a heathen. I parted from Luke with strong hope. One of my objects in visiting these districts was the desire (as my brother had expressed it) that I might remove the jealousy and unfriendliness which have existed between him and his cousin James (Gyi-kwe) for some time past. Well, the last I saw of these brethren was their starting in company, at my brother's request, and with their own good-will, to try and rescue some of the S-kaou Christians who had been exposed to violence and injustice from heathen neighbours. I thought it a specially happy sign of their own reconciliation that they should be thus associated together in trying to make the peace for others. I have just heard from my brother that their efforts, through God's blessing, were successful.

On Tuesday we had a long walk to our boat, passing through the great market-town of Fong-gyao, where we sold books and preached; and after a favourable journey we reached Hangchow safely on Wednesday, May 13th. On the 14th, notwithstanding a heavy thunderstorm and pouring rain in the morning, every missionary in Hangchow, with Mr. and Mrs. Valentine and Mr. and Mrs. Fuller from Shaou-hying, and also Mr. and Mrs. Mason of the Baptist Mission there and other friends, assembled at Dr. Main's new hospital, where also about 200 Chinese Christians were collected. A most interesting and helpful opening service was held, with addresses from the Bishop and others, and earnest prayers for God's presence and blessing. "Power from on high:" this was the great want, as expressed by all the speeches, for the successful carrying on of this and of all our agencies. The Hospital and Opium Refuge will accommodate sixty patients at least. It is a noble building. May God strengthen our courageous and cheerful brother and sister Main for their great work!

## THE MONTH.



WE desire to remind all the friends of the Church Missionary Society that the Day of Intercession for Foreign Missions reverts this year definitely to St. Andrew's Day, November 30th. We earnestly hope it may now again be widely and fully observed. Prayer for more labourers, prayer for a spirit of sympathy and liberality at home, prayer for the missionaries abroad, prayer for the converts, prayer for the heathen, all are continually needed. Here will be an opportunity, in addition to our private or family intercessions, to unite together as a Church in supplication (with thanksgiving) for the Church's first and greatest work.

THE new *Henry Venn* steamer for the Niger Mission was forwarded to its destination in the s.s. *Mandingo* on July 25th. It was shipped in two sections, having been divided for the purpose after its trial-trip on June 12th. Its appurtenances in all numbered sixty-nine packages. A special service was held at St. Luke's, Liverpool, before Mr. Hales, the engineer appointed to her, sailed, which was largely attended by Y.M.C.A. men. Archdeacon Bardsley preached.

MISS MARY W. HARVEY, a lady trained at Mildmay, and with some medical experience, has offered herself to the Society for missionary work in Africa, and has been accepted, and appointed to Mombasa.

WE need scarcely say that much anxiety is felt regarding the German annexations or protectorates in East Africa. Our own information by letter is fragmentary, and there seems no advantage in publishing it. We earnestly hope the Government have been supporting the rightful position of the Sultan of Zanzibar. Mohammedan as he is, he has behaved throughout his reign with singular liberality and friendliness to England, and when we consider what obstacles might have been put in the way of the Missions having their headquarters or base at Zanzibar, we cannot fail to see how much gratitude is due to him. The hostility of the Berlin press to Sir John Kirk is sufficient proof of his powerful influence with the Sultan. Of the great help Sir John has rendered to the Missionary Societies we have often spoken.

WE regret to say that the Rev. J. Ireland Jones and Mrs. Jones, of Ceylon, have been sent home under peremptory medical orders. Several missionaries in Ceylon are in weak health, and reinforcements are asked for. But so they are from almost all the Society's mission-fields!

A LETTER has been received from the Rev. E. J. Peck, dated Moose Factory, July 6th. He had had a pleasant voyage thus far on his journey. He expected to have to remain at Moose some time, but hoped to reach his station at Little Whale River before the Eskimo left for their hunting-grounds. He asks for the continued prayers and sympathy of the many friends he met while in England.

WE regret much to hear of the death of Mrs. Reuther, widow of the late Rev. C. Reuther, of Kangra, Punjab, who has, since her husband's death in

1879, been labouring devotedly in the Punjab. She was married in 1844 to Mr. Reuther, who at that time was an agent of the Berlin Missionary Society. Their connection with the C.M.S. began in 1849, and for thirty years they worked unweariedly in the North India and Punjab Missions. After Mr. Reuther's death she took charge of the Girls' Orphanage at Amritsar, and in 1882 went back to her husband's old station, Kangra, where she virtually superintended the Mission, acting as a mother and adviser to the Native catechists.

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THE following is the Bishop of Calcutta's account of his visitation of the Society's Krishnagar Mission in November last:—

I visited the Krishnagur Mission in the month of November last, arriving on the 15th of that month, and spending ten days in the district, riding from station to station, and examining everything thoroughly. I confirmed 397 candidates and dedicated three small churches. I met the agents assembled at different centres, and had much interesting intercourse with them and with members of the Church Committees. I marked with the greatest satisfaction that the people are getting to feel an intelligent interest in all that concerns the welfare and development of the Christian life amongst them; and, what is more important, I found many of the leading men in the congregations taking an active part in bringing the knowledge of the Gospel to the heathen, and doing much towards securing that a high tone should be maintained amongst the Christians as a community.

Such new institutions as that at Chupra for the training of widows to be Bible-women indicated that felt wants are gradually being supplied, and the principles of method and order in the carrying on the work seemed to be better appreciated. I also was struck with the increased reverence in public worship, the heartiness of the services, and the apparently higher appreciation of the ordinances of our holy religion.

Much of this is due to the agents, who are, as a body, a fairly satisfactory set of men, and exercise a good influence in their districts. A higher training for these agents, and additional means and opportunities of improving themselves, is still, I think, the greatest want; and an addition to the staff of pastors is urgently to be looked for. I was glad to find that one or two are likely ere long to be ready; and though deprecating anything like pushing men forward prematurely for ordination, I shall be thankful when some are found ready to be presented to me. Mr. Williams gave an interesting report of his missionary work, and Mr. Clifford has great reason to be thankful for the blessing which has attended his labours. The wonderful improvement effected during the last five or six years shows how much depends upon wise system, thorough supervision, and mutual confidence.

There is now no more interesting and hopeful Mission in India than that at Krishnagur, which only a few years ago was the cause of much anxiety.

(Signed) EDWARD R. CALCUTTA.

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At Madras there is a Prayer Union, founded by the Rev. Samuel John, for Christian University students in that city. The seventh anniversary of this Union, held in March last, was presided over by the Bishop of Madras, and attended by fifty members and friends. It was reported that during 1884 the following meetings had been held:—January 5th, address by Rev. Piari Mohan Rudra on "The Objects of the Prayer Union, and particulars of work in Bengal;" February 2nd, Anniversary; March 2nd, Mr. J. T. Srinivasagam, B.A., on "Some of the Evils to which Students are exposed;" April 5th, Rev. M. G. Goldsmith on "The life of the late Moulavi Saiyid Yusuf Hamid; May 3rd, Rev. H. D. Goldsmith on the "Cambridge University Prayer Union;" June 7th, Mr. A. Subbarayudu on "The Mission in the Godavery Delta;" July 5th, Rev. Samuel John on "The Inseparable

Character of Christian Doctrine and Christian Practice;" August 2nd, Rev. M. G. Goldsmith on "Natural Law in the Spiritual World;" September 6th, Mr. A. Subbarayudu on "The Amlapur Mission;" October 4th, Rev. M. G. Goldsmith on "Francis Xavier;" November 1st, Mr. D. A. Peter on "Our Union with Christ;" December 6th, Mr. E. S. Hensman, B.A., on "Youth: its Hopes and Fears;" December 26th, Social Meeting, addresses by Messrs. M. Ventaka Ratnam, B.A., and D. Anantam, B.A.

THE statistical returns from the Telugu Mission again show considerable increase. Native Christian adherents are put at 6724, of whom 4718 are baptized, against 6221 and 4211 respectively last year. The communicants number 990 (895 last year); but this is a very low proportion. Adult baptisms have been 340, besides 435 of children; but 141 members have died. Native contributions have amounted to Rs. 2844, showing an increase of Rs. 574, but still small. The majority of the people are poor Malas. Scholars have increased from 1180 to 1416.

THE Reports of the Madras Native Church Council of the Northern and Southern Pastorates and the Palaveram District show progressive work. The congregations comprise 1580 souls, including children. Of 986 baptized adults, 801 are communicants, an unusually high proportion. The Madras Pastorates include many respectable and well-to-do citizens, but the people of Palaveram, more than a third of the whole number, are mostly poor cultivators, so that a total of contributions of Rs. 2272 is remarkable. Under the Council there are twenty-three schools, with 800 boys and 220 girls, of whom 700 are heathen and 320 Christian (including Romanists). The number of Christian agents is 64.

THE Bishop of Travancore and Cochin forwards the following, written by the Rev. W. J. Richards:—

On Trinity Sunday, May 31st, 1885, an interesting ordination was solemnized in Christ Church, Cottayam, when the Bishop of Travancore and Cochin admitted the Rev. W. K. Kuruwilla to the order of priests. Mr. Kuruwilla, previous to his ordination as deacon, now three years ago, had been stationed as reader at Melkavu, the chief pastorate of the Northern Arrian Mission, and the centre of work among 1045 baptized persons. Muncakayam, south, has 651. It is well known among the friends of Missions that the Arrian Mission, among the Hills of Travancore, was begun by the late Rev. Henry Baker, Jun., and that he carried it on from 1848 to 1878, when he died in harness. It has always been a difficulty to provide suitable spiritual agents to do the work amongst the Hill Arrians. The hill-men do not like learning in the plains, as at Cottayam, and the low-

country Natives dread the fever of the hills, which indeed is often deadly. Mr. Kuruwilla has however had grace to persevere in his lonely charge at Melkavu for several years, winning for himself the love of the hill-men and great experience, and, as now it appears, "a good degree," i.e. admission to the presbyterate, and "great boldness" no doubt in the faith of Jesus Christ.

Cottayam church, where the ceremony took place, has been newly roofed with improved tiles made in the Basle Mission at Mangalore, and just lately new shutters of teak-wood have been supplied to the windows in the north and south aisles, and the family of Rev. H. Baker, Jun., have put up a neat painted east window to his memory. The tower is still dismantled. At present this is the chief church in the Travancore and Cochin Mission, and the Bishop was installed here amid great joy in 1880.

The ordination service was the ordinary one. The preacher, Rev. Jacob Chandy, took for his text our Lord's words to St. Peter, "Follow Me, and I will make you fishers of men." The Rev. K. Koshi presented the candidate. Miss Baker presided at the harmonium, and Mrs. Baker, Sen., mother of the missionary to the Hill Arrians, was among those who received the Holy Communion. When Mrs. Baker first came a happy bride to Travancore in 1818, the Mission was just begun, there were no churches and no converts—now there are under

Bishop Speechly 20,000 Christians, worshipping in thirty-nine stone churches exclusive of prayer-houses and school-rooms numbering 104. We need more clergy and more prayer, that those already in the ministry may work with fresh zeal and love for the Lord Jesus and His Church. Who can do such great things for us but the Holy Spirit?

It is worth noting that the hill-people intend presenting Rev. W. K. Kuruwilla with a gold ring in commemoration of his ordination.

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THE Lagos Native Church continues to grow and flourish in its external organization and liberality in contributing to the Master's service. St. Jude's Church, Ebute Meta, on the mainland across the lagoon, has been transferred from the Society to the Lagos Church. Its pastor is the Rev. James White. Mr. White, as a young catechist, was the first person to preach in Lagos, before the then king, thirty-four years ago. He has lived to see what had been, up to that time, a notorious slave-exporting place transformed into an important British possession, the most prosperous port on the whole western coast of Africa, and its Church, though so much younger, and numerically smaller, setting Sierra Leone an example of independence, vigour, and liberality.

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THE returns for the past year show that the C.M.S. Native Christian adherents in China now exceed 7000. This is the largest number in that country belonging to one Society.

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IN the *C.M. Almanack* of this year there is a picture of Bishop Horden's "cathedral" at Moose Factory, Hudson's Bay. The building has lately been enlarged by the addition of a chancel, which was dedicated on Whit Sunday. The Bishop preached on the occasion on Isa. liv. 2, 3, "Enlarge the place of thy tent," &c.

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THE Foreign Translation Committee of the S.P.C.K. are doing a most useful work for missionary societies, the C.M.S. included. In their Report we notice, among other work lately or now being done, the Prayer-book in Urdu (both Persian and Roman character), in Arabic, in Tamil, in Kashmiri, in Tukurh, and parts of it in Igbira, Nupé, Tsimshean; Scripture History in Telugu, Persian, Marathi; Bickersteth's *Spirit of Life* in Urdu; Tales in Hausa; a Kinika dictionary; Pearson on the Creed, Paley's Evidences, and Bishop How's Commentary on the Gospels, in Telugu. All these are available in C.M.S. Missions. Most of the literary work has been done by the missionaries, but the S.P.C.K. prints and publishes what is prepared. The Report also mentions numerous grants of copies of the above, and also of works in Swahili, Maori, Cree, &c., to the various Missions.

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THE American Board of Missions of the Presbyterian Church state temperately and yet clearly in their Annual Report for 1885 their grievances

against the French Government in the territories of the Gabún and Ogowé, West Africa. They were engaged in their work long before the French established their colony, and yet they find their missionary schools closed, *because English is taught*. The French educational authorities require that all schools should be placed under the State, and that the French language be used only, to the exclusion even of the vernacular. The missionaries find their work, not only hindered, but destroyed. It has been suggested that the American Board should transfer its work to the Protestant French Mission; but have they the means or the men? It is lamentable to think that the French Government should have entered on this policy, so destructive of missionary effort. In each country where they claim power, whether it be Madagascar, or Syria, or Tunis, they seek to sound the knell of Missions, under the specious pretence that the French language is the only fit instrument of rule and instruction. We record these facts, and add our protest against them.

ROBERT CUST.

ON Tuesday evening, August 18th, the members of the London Banks' Prayer Union, on the invitation of Mr. Robert Williams, Jun., of the Firm of Williams, Deacon, and Co., the Society's Bankers, and a member of the C.M.S. Committee, met in the new large Committee Room at the C.M. House, to have the claims of missionary work brought to their notice. After refreshments, provided by Mr. Williams, addresses were given on Mission work in South India and Japan by the Revs. R. R. Meadows and G. Ensor respectively; the addresses being illustrated by dissolving views. Speeches were also made on the general subject of Missions by those gentlemen and Mr. Williams. About 120 members of the Union were present.

ANY friends who may have diagrams, slides, or other material lent by the Society, will greatly oblige by returning them at once to Mr. Mantle.

ERRATA.—In the July *Intelligencer*, page 554, paragraph about the late Canon McClatchie, for June 3rd read June 4th, and for 1822 read 1882.

In the same number, page 567, "Notes of the Month," under North India, arrival of the Rev. J. and Mrs. Treusch, for March 8 read May 8.

### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for Progress in New Zealand. (P. 667.)

Prayer for Mr. Klein and his work at Cairo; that the spirit of inquiry may be deepened; that men's hearts may be led, by the Holy Spirit's power, to see Christ as the one only Saviour of the world. (P. 673.)

Thanksgiving for the signs of spiritual life at Chu-Ki and Great Valley. Prayer for the Christians there. (P. 681.)

Prayer that Dr. Main's new Hospital and Opium Refuge at Hang-chow may be blessed to the physical and spiritual cure of many Chinese. (P. 683.)

Prayer that the new *Henry Venn* steamer may be useful in carrying the Gospel to yet untouched heathen up the Niger. (P. 684.)

Prayer for the work on the Upper Niger. (P. 652.)

Thanksgiving for Bishop Hannington's preservation during his travels hitherto. Prayer for the new work to be begun in the Chagga country. (P. 678.)

Thanksgiving for the growth of the Lagos Native Church. (P. 687.)

Prayer that the work of the Foreign Translation Committee of the S.P.C.K. may be owned of God. (P. 687.)



## HOME WORK OF THE SOCIETY.

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**Broxbournebury.**—The Annual Meeting in behalf of the Society was held on Tuesday afternoon, June 30th, in the grounds of Mr. H. J. Smith Bosanquet, of Broxbournebury, who presided. The Rev. J. Salwey stated that the amount received in behalf of the Society for the year 1884-5 was 142l. 14s. 1d., or 27l. less than last year. The Chairman said that he was much struck by the remarks made by some of the speakers at the recent Anniversary Meeting of the Society, and although no doubt some of those present were at that meeting, a great many of them were not, so he would briefly tell them what he thought was worth mentioning. The Bishop of London, amongst other things, compared the condition of the funds of the Society at the present time to what they were sixty or seventy years ago. The subscriptions then were very small, but the work was more circumscribed, and there were few opportunities of spreading it. Now things were changed, and the world, so to speak, was brought together by steam, railroad, and telegraph, and it cost less now to send a missionary to India than it cost in those days to send one to Scotland. Another gentleman spoke of the great movement going on at Cambridge. Lord Harrowby referred to the commercial enterprise exhibited by different nations, resulting in the populating and establishment of stations in uncivilized countries, and how very often the poor heathen only learned from those who had settled in their country and professed to be Christians, not Christianity, but the vices and degrading habits brought by them from their different countries. How necessary it was, then, that missionary work should go hand in hand with the great commercial enterprise going forward. The Rev. Dr. E. W. Syde, late professor in the Imperial University, Tokio, Japan, and Rev. W. A. Roberts, from Western India, also spoke.

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**Carmarthen.**—The Annual Sermons on behalf of the Society were preached at St. Peter's and Christ Church on Sunday, June 28th, by the Revs. H. C. N. Watson and Stanley A. Pelly. The Annual Meeting took place on Monday evening at the School Church, Priory Street, and was one of the most successful and interesting missionary meetings held in recent years. The Chairman, the Rev. T. R. Walters, Vicar of St. David's, in his introductory address, gave a very lucid history of the rise and progress of the Society, and was followed by the Rev. Stanley A. Pelly, who, with the help of a series of coloured views of China, explained many of the Chinese customs in connection with their Buddhist religion, and pointed out what vast populations are still without any real knowledge of the Gospel. The Rev. H. C. N. Watson, of New Zealand, spoke of the work carried on in that country.

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**Clevedon.**—The Annual Sermons in behalf of the Society were preached on Sunday, July 26th, in the Parish Church by the Revs. C. Marson, E. Forbes, and J. Williams; also at Christ Church by the Revs. J. Williams (missionary from Japan) and C. Marson. On Monday afternoon a Juvenile Meeting was held in the Public Hall. The Rev. C. Marson (the Vicar) presided at the General Meeting in the evening, at which the Rev. J. Williams gave a most interesting address on the work carried on in Japan.

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**Colton.**—On Sunday, July 19th, sermons were preached in the Parish Church by the Rev. Thomas Bliss, lately one of the Association Secretaries of the C.M.S., now Vicar of Ewell, Surrey, who had spent many years in India, and seen and known much of the missionary work in progress there, as a member of the Society's Committee. He gave varied and interesting information respecting it, describing the moral and religious condition of the Hindus, the nature of their idolatry, with its rites and ceremonies, and its degrading influence on their hearts and lives. He then detailed the evangelistic and educational work of the missionary, and spoke of the reality and worth of their labours, and the great results with which

God has crowned and blessed them, dwelling on the enormous strides which Christianity is making in India.

**Cornwall.**—The Annual Meeting of the Hon. District Secretaries for Cornwall was held at Liskeard on July 14th. The Rev. G. T. Braine, Vicar of Liskeard, presided. The Rev. T. Y. Darling reported progress in the funds from the county, and no falling off of interest, rather an increase thereof. Each Hon. Dist. Secretary then gave his report, which was on the whole encouraging. The Rev. D. T. Barry, Deputation from the Parent Committee, being called upon to address the Conference, requested that he might be asked questions on any points on which information was desired. A general conversation then followed on several matters of interest concerning the work of the Society.

The attention of the Conference was then called to the matter referring to the position of the Hon. Dist. Secretaries and the Assoc. Secretary with respect to the Truro Diocesan Board of Foreign Missions, and certain correspondence was submitted. The Rev. W. S. Johns, who had attended the meeting on July 9th, at Truro, of the Committee of the Diocesan Board of Foreign Missions, described what had transpired there. Referring to the point in question, namely, "Whether the Hon. Dist. Secretaries be appointed by C.M.S. and S.P.G. as their respective agents, or shall the rural Deaneries appoint?" he stated that that Committee resolved to recognize the existing appointments made by the Parent Committee of the C.M.S., while they did not consider any such appointment "valid" till thus recognized, their desire being to aid our organization in every way possible, and to give it a diocesan status. The following propositions were then made and carried:—(1) "That having regard to the fact of the existence in this diocese of the Diocesan Board of Foreign Missions, this Conference recognizes the necessity of each member of the Board (seeing that each Hon. Dist. Secretary in the Diocese of Truro is *ipso facto* a member of the Board) doing his part by endeavouring to attend the meetings of that Board so often as they are held." (2) "That there be an Hon. Dist. Treasurer appointed forthwith for each district." Taking action thereon, twelve gentlemen were selected, subject to their acceptance of the office. (3) "That it be the duty of the Hon. Dist. Secretaries to report to the Hon. Dist. Treasurers, every three months, in what parishes of the district sermons have been preached and meetings held."

It was further resolved,—“That an appeal for support on behalf of the C.M.S., signed by all the Hon. Dist. Secretaries, in purport such as that read to this Conference by the Assoc. Secretary, be sent to every nobleman, landed proprietor, and magistrate in the county who has hitherto not been a subscriber or donor, and that each Hon. Dist. Sec. undertake to distribute the appeal throughout his district; Mr. Darling to print a sufficient number of copies of the appeal.” Mr. Darling called attention to the circular from the Parent Committee with reference to simultaneous meetings in the ensuing winter. After discussion, it was considered that such meetings might with advantage be attempted at the following places: Penzance, Truro, Redruth, Bodmin, Liskeard, and Launceston.

**Cullompton.**—The Annual Gathering in behalf of the Society was held in a tent on the Vicarage Lawn, on Tuesday evening, July 21st. There was a public tea at 5.30, at which about 200 persons were present. After tea the tent was rearranged for the meeting. The Rev. L. F. Potter, the Vicar, presided. The Rev. A. Elwin, missionary from Hangchow, in Mid-China, was the deputation. After exhibiting some Chinese idols and curiosities, he gave a very graphic account of the efforts of Native Christians, and of the persecution they endure for the faith of Christ. The Rev. J. G. Davis and Mr. F. Sellwood also spoke.

**East Herts Association.**—The County Meeting of this Association was held at Woodhall Park, on Monday, July 27th. Mr. Abel Smith, M.P., occupied the chair. After the reading of the report, and a few earnest words from the Chairman, the Dean of Ripon pointed out that the present occasion was one of deep interest to himself, as he had been first led to feel the importance of missionary work by

the late Rev. E. Bickersteth, at Watton, exactly fifty years ago. He drew attention to the remarkable progress in missionary interest and work during that fifty years. The Rev. R. Clark, of the Punjab, in an interesting speech, showed how God had by His providence drawn special attention to the Punjab in the past. The speech of the meeting was, however, that of Archdeacon Johnson from the Niger. As he remarked, his very presence was an eloquent proof of the success of missionary work; this, supplemented by the remarkable instances of progress which he was able to adduce, afforded an extremely interesting plea for increased earnestness in proclaiming the Gospel of the Lord Jesus Christ. A few hearty words from the Rev. F. A. C. Lillingston brought a very good meeting to a close. The collection amounted to 23*l.* 5*s.* 6*d.*

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**Ellacombe.**—On July 22nd a well-attended Meeting was held in a tent on Ellacombe Vicarage Lawn in behalf of the Society. Rev. J. A. Jamieson, the Vicar, presided. Mr. Thacker, from Madras, one of the Deputation, said that the Hindu mind was now, through the agency of Government Schools, being opened to the fatuity of Hinduism, but the people were left helpless and stranded on a rock which was not Christ. They were still searching after the truth, and it was the glorious privilege of the Church Missionary Society to place Christ before them, and he asserted that we do not hold India by the influence of the soldier, but of the missionary. The Rev. W. E. Rowlands, missionary from Ceylon, next spoke, and said that the kingdom of Christ was making sure if not rapid progress in the island of Ceylon, which was one of the oldest Missions of the Society, having been established for sixty-eight years. He proceeded to give a number of interesting facts bearing on the Society's work in the island. The Rev. T. C. Wilson (formerly of Lagos) also spoke.

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**Keswick.**—The Annual Sermons and Meetings for the Society took place on Sunday, Monday, and Tuesday, June 28th, 29th, and 30th. The Rev. H. C. Squires, of Bombay, and Rev. S. Trivett, of Fort Stanley, N.-W. America, attended as a deputation, and preached at Crosthwaite and St. John's on Sunday morning and evening. Sermons were also preached at St. John's Vale, Thornthwaite, and Wythburn, by the local vicars. The Annual Meeting was held at the Lecture Hall on Monday evening, when addresses were given by the Deputation and Col. Hales, Singapore. The Rev. J. N. Hoare took the chair. A Children's Meeting was held at the Parish Room on Tuesday evening, and addresses were given by the Deputation.

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**Malvern.**—The Annual Sermons in aid of the Society were preached at the Priory and Christ Churches and at the Wyche School Chapel on Sunday, June 28th. On Monday, the Annual Meetings were held at the Littelton Rooms. The Rev. F. W. Davenport presided, and many interesting details of the work of the Society in India, Japan, and other countries were given by the Rev. H. Sutton (Central Secretary), and the Rev. T. Y. Darling, who had been a missionary at Masulipatam, South India, for more than eleven years. Allusion was made to the great interest the late General Gordon had taken in the work of the Society, whilst in China and Palestine. In the evening a second meeting was held, when addresses were given on Missions in India, with magic-lantern illustrations. On Tuesday morning the Annual Juvenile Meeting was held in the Mill Lane School-room.

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**Penrith.**—On Sunday, August 2nd, sermons in aid of the Society were preached in Christ Church, Penrith, by the Rev. T. T. Smith, Association Secretary, formerly missionary in North-West America, who also addressed the children in the afternoon. On Monday evening the Annual Public Meeting was held in the Parish Rooms, Portland Street. The chair was occupied by the Rev. W. M. Schnibben, Vicar. The Rev. W. Lovejoy having given a short address, the financial statement was read, which gave the receipts for the auxiliary for the past year as 13*l.* 18*s.* 8*d.* The Rev. T. T. Smith (Assoc. Sec.) and the Rev. H. C. M.

Watson (New Zealand) gave very interesting accounts of the Society's work in North-West America and New Zealand respectively.

**Seaton Carew.**—The Annual Meeting of the Seaton Carew branch of the Society was held on Monday, July 6th, in the National Schoolroom. The Rev. F. G. J. Robinson presided. The report showed that during last year there had been raised in aid of the Society the sum of 118*l.* 12*s.* 2*d.*, being the largest contribution of any single parish in the diocese. The collections after services on Sunday and after Monday's meeting produced a further sum of 27*l.* The meeting was addressed by the Revs. Canon Tristram, F. Glanvill (lately a missionary in Ceylon), and T. Trotter, Rector of Great Stainton.

**Staleybridge.**—The half-yearly meeting of the Cheshire C.M. Prayer Union—for the first time—was held in the Town Hall Committee Room, Staleybridge, on Thursday afternoon, the 2nd of July. There was a fair attendance. F. Higgins, Esq., was in the chair. Amongst the local clergy present were the Revs. Canon Brown and Canon Green, F. Wainwright (Sec. of the Prayer Union for Cheshire), R. S. Bulkeley, W. G. Bridges, J. B. Jelly-Dudley, C. Sutcliffe, and W. Hurst. A lengthy statement was made by Mr. Wainwright, explaining the aims and objects of the Union, and urging those present to join. Short addresses were also given by Canon Green, and Messrs. Bulkeley and Sutcliffe. It was decided to hold a united evening meeting in the Town Hall during the ensuing autumn. It was stated that, notwithstanding the severe depression in trade through which the neighbourhood was passing, there had been a small advance in the returns made to the Society during the year.

**Tunbridge.**—The Annual Sermons in aid of the funds of the Society were preached on June 21st in the churches of the town, and also at Bidborough, the special preachers being the Revs. H. Sutton (Central Secretary), E. A. Wilmot (Vicar of St. James's, Tunbridge Wells), A. R. Cavalier (missionary from South India and Ceylon), F. E. R. Hollis (curate of St. Stephen's, Tunbridge), and R. J. Bell (Agra). Juvenile services were held at the parish and St. Stephen's churches in the afternoon. The Annual Meeting took place at the Public Hall on Monday evening under the presidency of the Rev. J. T. Manley (Vicar of Tunbridge). Mr. Lachlan, the Lay Secretary, referred to the enlargement of the Tunbridge Association by its taking in all the parishes within the newly-formed deanery of Tunbridge. The amount remitted to the Society during the past year was upwards of 22*l.* Mr. Cavalier gave an eloquent description of the work he had been engaged in abroad, and appealed for increased help. The Rev. H. D. Hubbard (Assoc. Sec.) also spoke.

**Weston.**—On Tuesday, June 30th, a Flower Service was held in the Church of All Saints', Weston, at 3.30 p.m. There was a large congregation, many clergy and friends from a distance being present, and the donations of flowers were beautiful and abundant. Five hampers full were sent off by the evening train to the London hospitals. The sermon was preached by the Rev. J. Barton, Vicar of Holy Trinity, Cambridge, who gave a most interesting account of the work of the Society in different parts of the world. In the evening a meeting was held in the schoolroom, at which the Rev. H. Maundrell gave a graphic description of the manners and customs of the Japanese people, and also of the progress of Christianity in Japan. The Rev. J. Barton and the Rector also spoke.

**West Cowes.**—The Tenth Meeting of the Hampshire Church Missionary Prayer Union was held at West Cowes on July 9th. The whole proceedings of the day were characterized by an earnest and devotional spirit. The members, who attended in goodly numbers, were hospitably entertained at luncheon by Bishop Cheetham and Rev. J. Bailey. After a prayer-meeting at St. Mary's Vicarage, there was divine service, with the administration of the Lord's Supper. Rev. A. R. Cavalier

preached an earnest and able sermon from Psalm ii. 8. At the subsequent meeting the Rev. W. T. Storrs gave a devotional exposition of 2 Thess. iii. 1—4. The address was given by the Rev. A. R. Cavalier. Subject: "The Organization and Missionary Character of the Tinnevely Native Church." R. C. Hankinson, Esq., J.P., presided with his usual ability, and the following friends took part at the meetings:—General Lewis, Colonel Urmston, the Right Rev. Bishop Cheetham, Revs. C. Tanner, J. Bailey, A. B. Burton, H. G. Thwaites, R. E. Harrison, and Walter Clayton.

The Annual Meeting of the West Cowes Auxiliary took place in the evening, Bishop Cheetham occupying the chair. The Rev. T. Dunn and the Rev. A. R. Cavalier, the deputation, gave interesting details respecting their labours in the North Pacific and in Ceylon. The Rev. W. Clayton also spoke.

## NOTES OF THE MONTH.

### ORDINATION.

*Eastern Equatorial Africa.*—On June 14, at Rabbai, the Rev. J. C. Price to Priest's Orders by Bishop Hannington.

### ARRIVALS.

*Punjab.*—The Rev. A. and Mrs. Lewis left Bombay on July 15, and arrived at Plymouth on August 10.

*Ceylon.*—The Rev. J. Ireland and Mrs. Jones left Colombo on July 18, and arrived in London on August 16.

### DEPARTURES.

*Eastern Equatorial Africa.*—Mr. W. Taylor left London on July 8 to join Mr. D. A. L. Hooper at his station.

*N.-W. America.*—The Rev. E. J. and Mrs. Peck left London on May 21 for Little Whale River.

### BIRTHS.

*Eastern Equatorial Africa.*—At Mpwapwa, on May 6, the wife of Dr. E. J. Baxter, of a daughter.

*Ceylon.*—On June 27, at Colombo, the wife of the Rev. J. Ingham Pickford, of a son.

*South China.*—On June 18, at Foo-Chow, the wife of the Rev. Charles Shaw, of a son.

### MARRIAGE.

On August 12, at St Luke's, Cheltenham, the Rev. A. K. Finimore, to Mary Elizabeth, daughter of the late David Edwin Hughes, of Strickstenning, Herefordshire.

### DEATH.

*Punjab.*—At Dharmasala, on July 5, Mrs. Reuther, of Kangra.

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, July 28th, 1885.*—The Committee had the pleasure of receiving the Right Rev. R. Young, D.D., Bishop of (Southern) Athabasca, who reported his first journey of inspection through his Diocese. He stated that the field is distinctly a missionary field, and Peace River would be such for at least the next ten or fifteen years. He recommended Lesser Slave Lake as the best centre for occupation, and pointed out that the influence of the Roman Catholic priests was widespread.

The Sub-Committee in charge of the Palestine Missions submitted a letter from the Rev. J. R. Longley Hall, of Jaffa, pleading earnestly for additional Missionaries for Palestine. It was resolved that the Secre-

taries be directed to issue at an early date a general appeal for men, in which the need of Palestine be specially mentioned.

The subject of the urgent need of an increased staff of European Missionaries in the Western India Mission was brought forward by the Rev. H. C. Squires, Secretary of that Mission. The Committee heard with much sympathy his statement regarding the present condition of the staff at work in Western India and its immediate requirements, and considered that, in addition to the Missionary now being sought for co-operation with Mr. Squires in the English congregation at Girgaum and evangelistic work amongst the educated classes in Bombay, a twelfth man should be sent out, due regard being had to the urgent demands of other parts of the mission-field.

The offer of Miss Mary W. Harvey to work as a Missionary under the C.M.S. was accepted, and she was appointed to Frere Town.

On the recommendation of the Sub-Committees in charge of the West Africa, Yoruba, Niger, East Africa, Nyanza, Palestine, North India, Punjab and Sindh, Western India, South India, Travancore and Cochin, China, and North-West America Missions, various arrangements regarding those Missions were agreed to.

*General Committee, August 10th.*—Reference having been made to the Minute of Committee of July 28th (see above) relative to the needs of the Western India Mission, and two Resolutions having been moved by the Rev. H. C. Squires, of which he had given notice, it was resolved,—“That this Committee fully recognize the fact that the Bombay Mission is very much undermanned, and assure Mr. Squires that they are most anxious to supply the great need of more Missionaries, and will lose no opportunity of doing so.”

The Committee took leave of the Rev. H. Cole and Mr. H. W. Jeanes, returning to Eastern Equatorial Africa. The Instructions of the Committee having been delivered by the Rev. W. Gray, and the Missionaries having replied, they were addressed by the Rev. Canon Hoare, and commended in prayer to the favour and protection of Almighty God by the Rev. C. Smalley.

The Secretaries reported the death, on July 14th, 1885, of Bishop Poole of Japan. The Committee received the announcement with profound regret, and desired to place on record their deep sense of the loss which the cause of Christ in Japan and the work of Missions generally have sustained in the early removal of their esteemed and beloved friend Bishop Poole. Towards the end of 1877 he went out as a Missionary of the C.M.S., to be Rugby-Fox Master in the Robert Noble High School in Masulipatam, and to work among educated Natives. He at once exhibited there those high Christian qualities which so endeared him to his brethren, and made him so great a power among Christian and non-Christian Natives. In 1883 he was appointed by Archbishop Benson to be first Bishop of the Church of England in Japan, and there he exhibited the same high qualities. The Committee deeply and affectionately mourn the loss of one who united so much pure saintliness of character with high intellectual gifts, and their earnest prayer to God is that He will be pleased to raise up a successor to the important post possessed of similar gifts and powers. They desire the assurance of their heartfelt sympathy to be conveyed to Mrs. Poole and other sorrowing relatives of the Bishop.

A letter was read from the Rev. E. Sell, dated Madras, June 20th, 1885, stating that the Jubilee to commemorate Bishop Sargent's fiftieth year of

work in Tinnevely was fixed for July 15th, and the Secretaries stated that, as Mr. Sell's letter was not received till July 13th, they had sent a telegram on the occasion to Bishop Sargent containing the words, "Committee's cordial greetings." The Committee were much pleased to hear of the action of the Secretaries.

The Secretaries reported that Mr. R. N. Cust and the Rev. Dr. C. H. H. Wright had presented some valuable books to the Society. It was resolved—(a) That the thanks of the Committee be given to Mr. R. N. Cust and the Rev. Dr. Wright for their valuable gifts; (b) that a register of books presented to the Society be opened, so as to encourage such gifts.

## Contribution List.

*In the following list of receipts from July 11th to August 10th are acknowledged all remittances from Associations, Benefactions and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.*

### ENGLISH ASSOCIATIONS.

Bedfordshire.....	50	0	0	Lancaster, &c.....	220	0	0
Roxton and Great Barford.....	16	7	4	Leicestershire; Church Langton.....	3	10	3
Berkshire: Cookham.....	5	15	9	Foxton.....		15	6
Bristol.....	260	12	0	Hickley and Sparkenhoe.....	37	0	0
Buckinghamshire: Adstock.....	13	7	8	Kibworth.....	7	1	0
North Marston.....	4	11	11	Leire.....	4	14	4
Penn.....	4	0	0	Thorpe Langton.....	1	2	2
Weston Turville.....	13	0	0	Tur Langton.....	1	17	11
Winslow.....	8	12	0	Lincolnshire: Boston.....	80	0	0
Wycombe.....	9	9	0	Cabourne.....	7	15	6
Cheshire: Harthill.....	12	10	2	Cuxwold.....	2	1	0
Woodhead.....	13	6		Grantham.....	15	0	0
Cornwall: Ludgvan.....	2	10	6	Stixwold.....	1	0	0
St. Keyne.....	1	8	0	Middlesex: Brondesbury: Christ Ch.....	10	12	8
Cumberland: Aikton: St. Andrew's.....	7	18	8	Edmonton, Upper: St. James's.....	8	15	0
Martindale: St. Peter's.....	11	6		Finchley: Holy Trinity.....	1	1	0
Derbyshire: Derby and South Derbyshire.....	100	0	0	Hackney: St. John's.....	10	4	10
Devonshire: Aveton Gifford.....	9	5	7	Hornsey: Parish Church.....	11	0	0
Devon and Exeter.....	130	0	0	Islington.....	260	0	0
Silverbroke.....	3	7	1	St. George's, Tufnell Park.....	10	0	0
Silverton.....	1	8	5	Oakley Square: St. Matthew's.....	5	2	3
Welcombe.....	1	0	0	Paddington.....	875	0	0
Werrington.....	2	6	7	St. Marylebone: All Souls'.....	34	0	0
Dorsetshire: Compton Valence.....	1	2	6	Trinity Church.....	42	15	7
Dorchester.....	60	0	0	Stanmore.....	7	0	0
Shaftesbury: Holy Trinity.....	6	14	0	Upper Holloway: St. John's.....	24	7	0
St. James's and Cann.....	2	15	0	Uxbridge.....	7	4	11
Durham: South Shields: St. Thomas's.....	4	10	3	Norfolk: Stockton.....	1	6	2
Essex: Colchester and East Essex.....	30	8	6	Nottinghamshire: Worksop.....	14	0	0
Stratford: St. John's.....	5	0	0	Oxfordshire: Noke.....		8	0
Waltham Abbey.....	8	0	0	Shropshire: Bolas Magna.....	2	16	2
West Ham: St. Thomas's.....	1	15	0	Somersetshire: Backwell.....	2	7	10
Gloucestershire: Bourton-on-the-Water.....	3	12	0	Churchill.....	6	4	0
Saul.....	4	16	2	Clevedon.....	68	10	0
Stroud, Borough of.....	50	0	0	Dulverton.....	5	14	7
Hampshire: Burton.....	3	13	9	King's Brompton.....	6	11	1
Fareham.....	4	18	6	Weston-super-Mare.....	160	0	0
Fyfield.....	11	2	0	Staffordshire: Biddulph.....	20	0	0
Mudford.....	6	2	7	Brierley Hill.....	8	0	0
Petersfield District.....	10	15	10	Burton-on-Trent.....	55	0	0
Winchester, &c.....	200	0	0	Hanbury.....	16	11	10
Isle of Wight:				Kliver.....	11	14	0
Sandown: Christ Church.....	7	7	0	Little Aston.....	4	1	7
Shanklin: St. Paul's.....	3	10	9	Penkridge District.....	2	12	0
Ryde: St. James's.....	10	0	0	Suffolk: Beccles District.....	63	0	0
Hertfordshire: Waiden: St. Paul's.....	1	3	10	Darham.....	13	6	6
Huntingdonshire: Diddington.....	13	0	0	Moulton.....	3	1	6
Kent: Bromley.....	51	11	9	Old Newton.....	19	2	2
Deptford: St. Mark's.....	3	6	0	Surrey: Balham: Juv. Assoc.....	14	7	6
Greenwich: St. Paul's.....	15	7	0	Battersea: St. John's with St. Paul's.....	15	15	8
Hildenborough.....	6	19	4	Bermondsey.....	54	12	7
Shortlands.....	35	14	3	Blindley Heath.....	6	3	8
Sittinghurst.....	5	9	7	Brockham.....	30	0	0
Lancashire: Habergham Eaves.....	18	7	7	Epsom.....	23	5	4
				Ewell.....	16	13	0
				Godstone.....	16	12	9

Ham .....	6	2	0
Kew .....	7	3	3
Lambeth: St. Andrew's .....	5	0	0
Long Ditton .....	6	6	2
Mitcham .....	49	8	9
Streatham: Emmanuel .....	3	8	0
Sussex: Ashington .....	6	9	11
Buncton .....	17	6	0
Hollington: St. John's .....	18	13	2
Jevington .....	19	14	8
Sullington .....	3	1	5
Warminghurst .....	7	10	0
Warwickshire: Birmingham .....	200	0	0
Westmoreland: Long Marton .....	6	0	0
Wiltshire: Chippenham .....	31	0	0
Evesham .....	23	7	2
South Marston .....	2	2	0
Winsley .....	18	0	0
Worcestershire: Bewdley .....	15	0	0
Worcester .....	4	17	6
Ladies .....	34	0	0
Yorkshire: Ampleforth .....	5	17	10
Arthington .....	7	7	9
Burnsall and Skyreholme .....	1	10	0
North Cave .....	15	0	0
Hackness and Harwood Dale .....	16	9	6
Hardrow .....	3	12	9
North Grimstone .....	13	6	0
Ripley .....	1	4	6
Settle .....	10	9	9

## ASSOCIATIONS IN WALES.

Cardiganshire: Llanely .....	14	2	2
Flintshire: Rhuddlan .....	1	17	4
Glamorganshire: Llanhamlet .....	2	10	2
Swansea Ladies .....	27	7	4
Montgomeryshire: Newtown .....	2	1	6
Pembrokeshire: Pembroke: St. Mary's .....	17	10	2

## BENEFACTIONS.

Anonymous Friend at Evercrech .....	5	0	0
Bevan, R. C. L., Esq. ....	50	0	0
Bonsfield, C. H., Esq. ....	100	0	0
Brown, Mr. Henry, Fieldgate St. ....	5	0	0
Capel, Miss, Long Ditton .....	25	0	0
"From a Friend" .....	24	0	0
Garland, Mrs., Brighton (for India) .....	10	0	0
Harrison, Thom., Esq., Eastwood .....	1000	0	0
Moon, Robt., Esq., Hyde Park .....	100	0	0
Rice, W. H., Esq., Cambridge .....	5	0	0
The Worshipful Company of Grocers .....	100	0	0
Western, Edward Y., Craven Hill Gardens .....	100	0	0

## COLLECTIONS.

Engström, Miss, Regent's Park .....	1	4	0
Haggerston: All Saints' Sunday-schools, by Rev. A. H. Stanway .....	2	2	0
Hodder, Miss Winifred, Hampstead (Pupils) .....	12	0	0
Kennington: St. Mark's Sunday-schools, by Rev. H. H. Montgomery .....	3	19	3
Knapp, Miss ( <i>Mrs. Bar.</i> ) .....	11	0	0
Missionary Box of a well-wisher .....	6	13	0
M. T.'s Collection .....	10	0	0
Pelly, Chas., Esq., Hendon .....	15	0	0
Powell, Mrs., Herne Hill ( <i>Mrs. Bar.</i> ) .....	15	0	0
St. Pancras Schools, Leavenden, by Rev. Gregory Nicholls .....	15	0	0
St. Silas', Penton Street, Sunday-school, by Rev. R. Leach .....	1	10	9
Stepney: St. Peter's Sunday-school, by A. J. Müllerhausen, Esq. ....	4	12	9
Sunday-school class at Aston, Newport, by Miss E. Smith .....	1	12	4
Tower Street Mission-school, Seven Dials, by W. P. Frolich, Esq. ....	2	11	9
Welling Sunday-schools, by Rev. E. Raynor .....	1	9	6

## LEGACIES.

Anderson, late James, Esq. ....	37	19	9
Claridge, late Miss Mary, of Beaford: Exor., Mr. H. Stewardson .....	45	0	0
King, late Miss Louisa Maria, of Wateringbury: Extrix. and Exor., Miss E. E. King and Mr. B. H. King .....	19	19	0
Kelly, late A. D., Esq., of Geneva: Exors., Sir F. C. P. Owen, and Messrs. W. Taylor and E. G. Swifts .....	1000	0	0
Motterhead, late Mr. Joseph, of Blakelaw .....	73	15	0
Newcomb, late Miss A., of Kidderminster: Extrices, Misses M. Newcomb, M. A. Griffin, and M. Newcomb .....	17	19	0
Penfold, late Miss S., of Ladbroke Sq.: Exor., Mr. A. B. Daniell .....	19	19	0
Younger, late Miss Mary Ann .....	100	0	0

## FOREIGN CONTRIBUTIONS.

France: Antibes .....	1	10	0
Switzerland: Chateaux d'Oex .....	2	12	0

## BISHOP OF THE NIGER'S FUND.

Garland, Mrs., Brighton .....	5	0	0
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## EGYPT, PALESTINE, AND PERSIA FUND.

B., for Persia .....	10	0	0
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## DISABLED MISSIONARIES' FUND.

Hogg, Mrs. Lewis, Torquay .....	50	0	0
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## GORDON MEMORIAL FUND.

"A widow's thankoffering for her son's safe return from the Sudan" .....	5	0	0
Bond, Miss, Twickenham Park .....	10	0	0
Bristol .....	17	16	0
Cookeley, Rev. H. P. and Miss, Thwaite Cornhill-on-Tweed .....	5	0	6
Coyle, Mrs., Cheltenham .....	5	0	0
Croes, Miss M., Highfield .....	5	0	0
Dukinfield: St. John's .....	5	10	0
Merron .....	5	15	6
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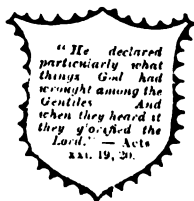
OCTOBER

1885.



# Church Missionary INTELLIGENCER

Vol. X. No. 118.



AND  
RECORD

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# THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

OCTOBER, 1885.

## THE FEMALE EVANGELIST.

"Male and female created He them."



THE General Committee of the Church Missionary Society, on Monday, July 13th, Sir William Muir, K.C.S.I., Vice-President, took his leave of the Committee, on the occasion of his leaving London to settle at Edinburgh, in his new office as Principal of the University of Edinburgh. It is not often that the Committee has to take leave in this way of its old friends: the form most usual is that of a sad obituary notice of one who has been true to the Society till death. In the case of Sir William Muir, the Committee still feel that they have a true and sincere friend, ready to assist them and advise them from a distance, though personal attendance must be rare, and at long intervals. Sir William is one who, during a career of forty years, has filled every civil post under the Indian Government, from the lowest to the highest, with dignity and marked ability; and yet, from his earliest years, has been a devoted friend of missionary enterprise in general, and this Society in particular, because he judged, and judged rightly, that it was in the best and highest interest of the people of India that they should have an opportunity of acquainting themselves with the Divine truths of the Gospel of Salvation. Though one of the most able, most enlightened, and most popular of the governors of provinces in British India, he has never been ashamed of it being known that he was in theory and practice a Christian. The people of India do not value or esteem a public officer less, because he is known to have a high moral standard and deep religious convictions, kept within the wise limitations of tender-hearted sympathy for, and a magnificent tolerance of, the feelings, convictions, and weaknesses of others, especially of those who are politically, as it were, at our mercy.

In his parting words to the Committee, Sir W. Muir made a suggestion, the result of his long experience, which I will more fully develop, as I have discussed the subject with him, and in his remarks he introduced my name. I allude to a further advance in our efforts in the cause of women in India. Half the population of India, or about one hundred and twenty-five millions, are women. There, as in other parts of the world, the women are most easily influenced by religious convictions, and to them is confided the control of the tender years of the male population; and though women in India do not appear in

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public, it is a mistake to suppose that within the walls of their home their influence is not very great, for good or for evil. From time immemorial, in Northern India, women have been secluded either absolutely within brick walls or debarred by understood etiquette from holding conversation with the other sex. I remember an old Native gentleman, who had travelled much in India, remarking that it would be better to lose one's way on a journey than ask it of a woman, as it might involve the traveller in trouble. Nor do I think that it is either likely or desirable, that for some generations the rule should be broken: it might lead to greater evils. Women are exceedingly troublesome in courts of justice, when they break through the barrier of custom and appear either as plaintiffs or witnesses. Until a great change comes over the structure of Indian society in Northern India, it is as well that in railways and in churches, as they are in schools and hospitals, the sexes should be separated, and a decent reserve maintained in alluding to their existence.

Noble efforts have been made during the last quarter of a century by special Societies to approach the women in cities and towns, where they are absolutely secluded. The Female Medical Missionary has appeared, to the delight and admiration of all. Female Teachers, and that blessed combination of syllables, "the Bible Woman," and the Scripture Reader, the house-to-house Visitor, the Composer of Tracts and Stories specially for the use of women, and other indirect channels of female influence, have come into existence. Woman's Committees, and Woman's Societies for Mission purposes, have found acceptance on both sides of the Atlantic. I see my way to expressing my fixed and deliberate desire, in support of Sir W. Muir's suggestion, that a recognized component part of a fully-equipped Mission should be a "Female Evangelist."

There is indeed a diversity of gifts. As a rule, women have never, in any part of the world, been found deficient in domestic and social tongue-practice, on the one hand, or in a thorough knowledge of Scripture truths, on the other. The question then arises, Could Female Evangelists, gifted with power of utterance and equipped with spiritual knowledge, be found, and, if found, how could they be employed? Let us consider these points separately.

Now no one, who has attended religious meetings of late, can fail to be aware that a new power has come into existence, and a very sweet and healthy one. St. Paul may have set his face against women speaking in churches, but this scarcely comprises lay meetings, village itinerations; and the teaching of the Old Testament is against such restrictions, as three of the most noble passages in the Old Testament proceeded from the lips of three women, Miriam, Deborah, and Hannah; and just in the dawn of the New Covenant the Holy Spirit spoke through the mouth of a woman, the Mother of our Lord, in strains of unsurpassed beauty and eloquence, showing unmistakably that God is no respecter of sexes. The Revisers of the Old Testament have done good service in communicating to the public the right interpretation of Psalm lxxviii. 11: "The Lord giveth the Word: the women

that publish the tidings are a great host." This was long well known to Hebrew scholars, though the Revisers of 1611, for reasons best known to themselves, entirely lost sight of the correct interpretation. However, the fact is now made known most opportunely; but it presupposes the existence of natural gifts, and a careful instruction. If incompetent and untrained female speakers were tempted to undertake the solemn duty now suggested, it would only be an aggravation of the evil already sometimes felt in the case of incapable and unqualified members of that sex which has hitherto monopolized to itself the privilege of evangelization. My own experience leads me to the conviction that Female Evangelists could be found, that natural gifts could be developed, and suitable instruction could be conveyed in such blessed centres of spiritual light as Mildmay; and, further, that the sooner this measure be adopted the better. I summon into the field a new army of soldiers, an auxiliary force, to supplement the regular forces in the field.

Then comes the question, How could they be employed? I have myself lived many years alone in the villages of Upper India, and marked the habits of the people. To the English ruler, in the midst of his subject-people, all things are possible, if he evince sympathy and love and respect for their customs, and a tolerance for their religion. He may do pretty well what he likes, within the limits of honour and virtue, if he does it in a Christian way; but he soon finds out that the people, though they know him and confide in him, would rather that he did not enter their homes or talk to their women, old or young, or even allude to them in conversation. It is contrary to the etiquette of the country, and their feelings would be hurt, if he did so. The bystanders would titter, if he asked a friend after his wife's health. In the villages there is no absolute seclusion; but a decent woman would veil herself, or turn her face to the wall, or beat a retreat, if in the road or street, if she came suddenly upon men. The missionary must feel the same difficulty, and perhaps more intensely, as he is not so well known, and is not surrounded with the prestige of authority. The Female Evangelist will find her work in the villages all ready for her.

The Rev. Robert Clark, in his account of the Panjab and Sindh Missions, lately published by the Society, quotes some words of my dear friend the late Sir Donald Macleod:—

"For long have we confined our efforts to the large cities, where the people are less impressible, less simple-minded, and more prejudiced and more acquainted with evil than in the villages. There has been much Christian preaching in the cities, but in the villages but very little. Let the salvation of God be sent also to the villagers, and perhaps they will hear it."

He also notices the opinion of the Bishop of Calcutta:—

"The present Bishop of Calcutta states that he has arrived at the following principles: Let the missionary body occupy a central position in strength, with all the agents deemed necessary, evangelistic, medical, educational, male and female, more or less closely associated together, worshipping together, taking counsel together, and being surrounded with all needful institutions. In conducting evangelistic work, making preaching tours, &c., &c., the different agencies

should act in concert: thus, if a missionary visits a village, he should be followed by a female worker to deal with the women."

Mr. Clark writes: "Itinerant preaching is the happiest and healthiest occupation in India, and perhaps will prove the most successful part of missionary work." He quotes Whitefield to the effect, "I am persuaded, that when the power of religion revives, the Gospel must be propagated in the same manner as it was first established, by *itinerant preaching*. Our Lord preached in the villages."

Mr. Clark then quotes the opinions of Native fellow-workers:—

"Mya Dass writes from Ferozpúr, that if he were asked what has been done, or is being done, for the village women, the answer would be less encouraging, and yet the evangelization of the heathen village women is equally important, if not more important, than the *zanânas* of towns. The minds of the industrious village women, who breathe open and purer air, and are in a position to tell to twenty others what they may hear of the Gospel, are certainly more suited to receive the truth than the shut up, perhaps idle and narrow-minded, *zanâna* women of the towns. The influence wrought over them can go no further; in the case of village women, not only the good influence must spread far and wide in all directions, but missionaries must be encouraged by seeing the good fruit of their fellow-labourers. If, through God's grace, some sincere village men and women would embrace Christianity here and there, it would be in God's own hands to make the foundation of the real Native Church stronger."

"The Rev. Daúd Singh, of Clarkabad, said that a great change had come over the villagers, and that missionaries were now gladly received."

"The Rev. Mian Sadfk said that the women do not now run away at the sight of the ladies as formerly, but they crowd round them and hear them with the greatest pleasure; there are plenty of *hearers*, but few women to carry the glad tidings of salvation; that when he was at Sourian the other day, with Miss Clay, where no preaching had taken place for eighteen years, he sat and preached to the men, and she preached separately to the women. They would not let us go: neither he nor Miss Clay wished to go. She went about with love to the people in her heart, and on her tongue. Let us ask the Society to send us out young men strong in faith, and in body, and to send us women also. We must not take up a large extent of territory, but separate Missions in defined districts. To do a little work well is better than to make wide-spread efforts, and leave few traces behind."

Miss Hoernle, of the Church of England Zanána Missionary Society, writes from Batála, at the end of 1884:—

"That she had started with Miss Clay on a long itineration on January 21st, visiting as many villages as possible *en route*, and remaining a few nights in particular villages. In the course of their tour they met ordained missionaries. In the autumn they were again on their village itineration. Mention is made of a blind catechist, who was doing good work, and of his wife (a Native), who continued to visit regularly in the towns and villages round, and it was evident in consequence that the Gospel was not the unknown sound that it had been three years before. Friendly visits to their tent were paid by the principal people of the place. In all, 136 villages have been reached by itinerating during the year, some fifty-six have been visited regularly, and about thirty by the Native catechists and their wives. When they left a house they were always asked when they would come again."

In this extract we remark a new feature, that Native women have caught the divine afflatus, and are penetrated by the strange and mysterious desire to evangelize their neighbours. This consideration opens out an infinity of good hopes for the future. We shall see further on the same wonderful phenomenon in Africa.



Let me now quote the words of a private letter of Miss Tucker (A.L.O.E.) to Mrs. Weitbrecht, dated February, 1885, describing her own experiences and opinions:—

"The Hindu and Sikh villagers around Nárowal seem far more accessible and ready to listen than their sisters in Batála. I was struck by the difference. The villages to which we went were visited for the first time by missionary women, but in all the Glad Tidings seemed to be more or less welcomed. There was less of the prying curiosity, the utter indifference to what concerns the soul, than often saddens me.

"The second village to which we went was specially interesting. We visited three places in it. The second was a building which had once been very handsome, of course in Oriental style, and its rather dilapidated state made it all the more picturesque. It seemed like a memorial of former grandeur, and the aged *Rani* within it was its suitable inhabitant. This Native woman, on a low seat, trembling with what appeared to be paralysis, sometimes resting her poor shaking head on the shoulder of a female attendant, looked as if her life's sad pilgrimage were near its close. The *Rani*, we afterwards heard, is the widow of one who had received a pension for services at the time of the Indian Mutiny, probably one of the gallant Sikhs who stood by us in the hour of our sore need. Oh, how attentively did the invalid listen to the message of salvation, probably heard for the first time, and very possibly for the last! Once a pleasant smile broke over the worn and aged features. A great many women were listening around. Indeed, in no village was there lack of listeners. Our greatest trouble was that men wished to listen too, and their presence usually drives away most, if not all, of the women. Miss Catchpool did her work as one who loves it. I had been out with her for more than five hours, and being at some distance from Nárowal, thought it time to return to our residence, which it took more than an hour to reach. Miss Catchpool was quite pleased that I should go back, 'But there are two other villages in the way,' said the earnest worker, 'I should like to visit them.' And visit them she did; and she arrived at home not long after my arrival, for her fleet steed carried her at a much more rapid pace than that attained by my litter.

"I feel that the Village Mission, to which Miss Clay devoted her energies, is indeed a great and glorious work. Were I ten years younger, and had the Lord not given me my post at Batála, I should feel half-inclined to throw in my lot with my brave, energetic, self-denying sisters. But it is all *one work* for the Blessed Master, whether sitting in Mahometan zenanas or riding through the fields, green with springing corn, or gilded with yellow mustard, to tell of His love to village women dwelling in mud-built houses.

"*Batála, February 22nd.*—I have returned to Batála, I hope benefited by what I saw at Nárowal. I have had a little consultation with Miss Hoernle and Miss Krapf as to whether we might not have a little Mission to the numerous villages around Batála. The result is that we hope that between us a little regular visiting may be carried on. I began on Friday, and, God helping me, hope to do my share of it two days in each week, till the weather becomes too hot. I cannot yet speak Panjábi as well as Miss Catchpool, whom the poor ignorant women seem to understand well, but I hope to improve by practice. Please pray for a blessing on the feeble effort.

"On one occasion I visited a Mahometan village where the people said that no Englishman had been before, and the men having gone into the fields, the women crowded round us, and listened to the message of salvation. So simple and unreserved are the people of these villages, there is not the slightest difficulty in getting at them, if only there were the missionaries to go to them. The Mahometans of rural Bengal are very unlike their co-religionists of the Panjáb. Here they are most willing to listen; crowds of men gather round us in the evenings, but the women must be also reached. Your missionaries here have their energies taxed to the utmost in their efforts to reach the *Hindu* women. But the 84,656 Mahometan women of this subdivision have no one whatever to care for their souls. Christian sisters, think of it: 84,000 of your sisters dying

*utterly uncared for!* dying for want of the Bread of Life in this one subdivision alone. Will you not strengthen your Committee's hands with ever-increasing funds, that they may respond to the calls which come to them? Will you not urge them to send us *two* additional women for *village work* in this district?

As I read her letter, the same feeling comes over me, as came over my contemporary, Miss Tucker, a desire to be young again, and back again among my own people, the inhabitants of the Panjáb, among whom I lived so many years, alone and happy, in spite of war and tumult. It was part of the John Lawrence system, that the district officer should dwell in tents amidst his people, without guards, ruling by moral influence and the feeling of gratitude for benefits received. I can conceive no happier life, when in the employment of an earthly ruler: how much more so when in the service of our King! Memory goes back gladly over the interval of thirty or forty years to the white tent pitched in the outskirts of the village in the mango-grove, where I have passed laborious hours, devoted in sincerity and singlemindedness to the benefit of the people, who crowded round their alien, and yet beloved, ruler. I recall the evening walk with a long train of followers through the streets and the gardens, down by the stream or over the heather. I hear again the cry of the peacock, the cooing of the doves, and the barking of the dogs. I see again the slanting rays of the sun shedding glory through the grove, the white figures glancing through the shade, the rows of elephants, horses, and camels. Oh, that I could be young again, and go forth to be an evangelist, where once I was ruler and judge and earthly providence, to contented millions! I can at least encourage others to go forth.

Leaving the Panjáb let us pass into that great subdivision of British India, known by the name of the North-Western Provinces, the capital of which is Allahabad. From the great town of Muttra Mr. Zenker writes, on the last day of 1884, an account of a tour which he had made in his district:—

"But my supply of tracts was now exhausted, and I wished to get back to my sister. With some difficulty I made my way through the crowd, telling them that I had no more papers with me. Nevertheless, a few followed me a considerable distance, still clamouring for a tract, till I shook them off at last, and reached our carriage. There I found my sister all ready and waiting for me, and I now escorted her the same way I had made twice, but this time with a special eye to where we might discover the two Bible-women. After a little delay we found them, rather forlorn in the midst of a surging mass of people coming in our direction, and turning to the right we slipped into a miniature ravine leading upwards to a higher portion of the bank. Behind some building, used as a sort of rest-house for pilgrims, we saw a great number of women sitting on the ground, and here the work began, both Bible-women stopping for a little while and talking to, or rather at, a group, and then slowly passing on to another, whilst my sister got hold of some elderly ladies with their children. I, of course, kept a little in the background, lest my presence should prove in any way a hindrance. All I did was that I got two cane-settles from a man who came up to me and introduced himself as a cloth-merchant from Muttra, and sent them to our female evangelists.

"Very successful the latter, I fear, were not; their feminine audiences paying little heed to what they heard from Caroline and Nancy (the one is a widow, and the other the wife of one of the preachers). And to one who knows India this is small cause for wonder, though it is indeed sad enough. Indian women, particu-

larly those of the higher classes, are so ground down by the subtle sort of domestic slavery in which they live shut up in their houses, and have been reached as yet so little by evangelistic efforts, that one can hardly blame them if, on those few occasions when they are allowed to come out, everything they hear or see has the charm of novelty. I sometimes think the very grass and trees must be to some a veritable wonder to behold.

"Long we could not stay, for the sun was growing oppressively hot, and I became anxious about my sister's health. So we turned our faces, and slowly walked back to our carriage to drive home. But when I think of those hundreds of women whom we still met on our return, and who were going to the fair, there keeps ringing in my ear the words "Oh, if we only could employ more evangelists and Bible-women for these poor blind people!"

Passing southwards into the great Province of Bengál let us enter the District of Krishnágár. Let me quote a letter of the Rev. H. Williams, of the C.M.S., dated December 25th, 1884, to the Church Missionary Society:—

"From the middle of November to the middle of February, Miss Collisson, of the Church of England Zanána Mission, accompanied us in our travels. While she went with the Bible-women into the village, my wife dealt with those who came to the tent for medicine and to hear the Gospel. It would be difficult to speak too highly about Miss Collisson's work. A more devoted and diligent fellow-labourer could not be desired. The time to teach the women is in the middle of the day, when the men are at work in the fields. This of course necessitates much exposure to the sun, but in her zeal for her work Miss Collisson never spared herself. When she returns to this country, I hope that the Society will allow her to take up this kind of work. I may in this place venture to question the wisdom of the Committee of the Church Missionary Society in allowing the village work to depend so much upon the agents of the Zanána Society. In this district the work among the women is as properly Church Missionary work as my own. I cannot but think that the Committee might with great advantage send some woman missionaries to this district as their own agents. This year numerous plans were made for members of the Zanána Society engaged in Calcutta to come to us for a fortnight at a time, but most of the plans seem likely to fall through. Even if some do come, it will be a very slipshod way of doing a most important work. The large establishment of nuns at Krishnágár in connection with the Roman Catholic Mission is a proof that the Church of Rome can recognize the needs of a Mission in a way that the Church of England has not yet learned to do."

The Rev. H. P. Parker, the Secretary to the C.M.S., writes to the Church of England Zanána Society: "For itinerating among women I think you will not find a grander field for a rural Mission in India than that of Krishnágár." He urges that in addition to the two woman Missionaries at present stationed at Krishnágár, two should be sent out for itinerating work in connection with the Krishnágár Village Mission.

The Rev. H. Williams writes to the Rev. H. P. Parker:—

"February 4th, 1885.

"With reference to your letter of the 30th ult., asking for my opinion on the subject of setting apart women to itinerate among the women in the Nuddea district, I take up my pen to answer your letter with pleasure, because I feel that the subject is one of great importance, and which, if only clearly laid before the Committee at home, will lead them to make some change in their plan for the evangelization of the women of India. The future Church historian, when dealing with the account of the establishment of Christianity in Bengál, will, I feel sure, point out our neglect of the women of the lower and lower middle classes, as one of the great mistakes in our method of working.

"I will try to state the case as it came before me in Nuddea. During the last four years evangelistic work has been carried on among the villages of this thickly-

populated district. Day by day the Gospel message has been delivered to attentive audiences of *men*. The result is that, amongst the Mahometans especially, an interest has been awakened. In many places secret believers can be pointed out, and on the whole the work is looking very hopeful. But while the men have been brought under the influence of Gospel teaching, corresponding efforts have not been made for the women.

"It is a mistake to suppose that the women of the villages are more accessible to the male missionary and his helpers than are the women of the towns. It is true that a few women sometimes listen from behind a fence, while the men are being addressed, but it is absurd to hope that they carry away any of the instruction they hear. They are more taken up with curiosity to see the stranger, and with fear lest any of the men should notice them and drive them away, than with interest in the message, of which they can only catch a few disconnected words.

"What is the effect of this neglect of the women? I can answer from my own experience. From amongst the few who have been baptized in the last four years, two have relapsed into Mahometanism, because they could not induce their wives to follow them; two others, among those who have remained firm, have been forsaken by their wives. Amongst the inquirers I can mention the names of six who probably would be baptized at once, but for the fact that baptism would break up their homes by causing their wives to forsake them.

"Then there is that large class, who have been in various degrees drawn to Christianity by hearing our words and reading our books. How serious the effect must be upon them will be apparent to any one who takes the trouble to think the matter over. These village women are peculiarly open to be prejudiced by false reports about Christians and Christianity, and consequently their feelings are so worked upon by their relations that the opposition of their wives has become one of the chief hindrances to the men.

"I feel myself that this trouble about the women has now become the chief obstacle in our way. Let friends at home in imagination conceive what would be the result if a Mission preacher could only reach the men, if the women remained under influences hostile to his teaching, and if, which is the most important fact of all, any one converted under his ministry could only make an outward profession at the risk of being forsaken by his wife. Such however is the state of things here, as the record of my last four years' work will abundantly prove.

"I may at this point quote from the Census Report of 1881, in order to show the immense number of women in Nuddea, and the extent to which ignorance reigns amongst them.

"I. Number of women in Nuddea Zillah :

Hindu . . . . .	447,185
Mahometan . . . . .	582,199
Christian . . . . .	3,203
Brahmo . . . . .	15

Total number of Women . . . . . 1,032,602

"II. Statistics relating to the education of women in the Nuddea district :

Under instruction . . . . .	1,046
Can read and write . . . . .	1,726
Cannot read and write . . . . .	1,029,830

1,032,602

"What remedy is there for the difficulty I have mentioned? We must recognize the fact that the women need to be evangelized as well as the men, and we must also recognize the fact that the agency which brings the Gospel to the men completely fails to influence the women."

And again :

"WHAT WE NEED IS FEMALE EVANGELISTS.

Schools will be of little use. Their effect is felt over a very small area, while we have to deal with hundreds of thousands of people. Nothing but the old Apostolic plan

of evangelizing will answer, viz. proclaiming the tidings of salvation to every one who will hear it. Men are wanted to preach to the men, and women to preach to women.

"At Krishnagar there is a large Roman Catholic Mission. Side by side are the houses for the *priests* and *nuns*. I notice the double establishment at Darjiling too. And the absence of such a double organization amongst us is a proof that a sound policy in conducting Missions does not yet exist in our Church. Take for example the subdivision of Mehrpúr, which is the portion of Nuddea I have to evangelize. The number of *males* is 163,342. The number of *females* is 175,212. I have therefore before me *the sad fact that the Gospel message can only be delivered by men to the smaller portion of the population.*

"I am glad to say that since my marriage a little has been done for the women. In the cold season my wife itinerates with me, and last year and this the Zanána Society has kindly allowed Miss Collisson and Miss Sugden to work with us. But what we want is a *staff of workers permanent in the district, and entirely devoted to evangelistic work.*

"In the cold season they could live in tents. In the hot season and rains they could make the Mission-houses centres for work, and preach in the villages round. In this way thousands of women could be brought to a knowledge of the truth.

"The question may be asked, Will these Hindu and Mahometan women listen to the Gospel? I can answer from experience, gathered from seeing the work of my wife and of the Zanána Missionaries who have been with me. The Missionary or her assistant Bible-women need never lack an audience. And these audiences are not gathered by the bribe of secular teaching, which wears out the European labourer, and destroys to a great extent the spirituality of the Native assistants, but by a genuine desire to hear the Gospel message.

"I have dealt with the subject from my own point of view, viz. that of an evangelist to the Hindu and Mahometan. An additional claim might be urged on behalf of the *Christian* women in the Nuddea district. They sadly need the spiritual and civilizing influence of their English sisters. If some female evangelists were appointed, they would be largely employed, while living in the mission-houses, in teaching the Christian women of the villages."

Another letter is headed "A Waft of Cool Air from Bengal":—

"The cold season of 1885 brought to some of our Zanána Missionaries a new experience of missionary work, both happy and amusing. A fraction of this experience I will send home to England through the medium of pen and paper. For nearly three weeks in the month of January I was living in tents with missionary friends, in an outlying part of the Nuddea district called Mehrpúr.

"The tents were pitched in a wide plain, on one side of which runs a river, and beyond that and around is jungle forest where leopards, jackals, and foxes prowl. Among the jungle are the snug little Native villages, where the ladies of the party itinerated. On the south side of our encampment, near the principal road, is the magistrate's house, the cutchery, and gaol, backed by the jungle. Our camp was made up of three large tents and three smaller ones, and in one of these Mr. Williams of the C.M.S., or one of the catechists, preached every afternoon. A group of men used to assemble about five o'clock.

"The outline of our days was very similar. After an early breakfast and prayers with our female teachers, we started off in two separate little companies to have a short teaching with the Native women before they began the serious business of preparing and cooking the midday meal of curry and rice. One particular little group of huts I often went to in the morning was on the other side of the small river.

"One Bible-woman and one woman-Missionary went off in one direction, and another teacher or teachers, with a second, started off in another."

These extracts speak for themselves. They are all written within the last twelve months. They show practically that the thing is possible, and will be of the greatest advantage, and that the suitable agents are not wanting.

I do not admit, for a moment, that the villagers of Northern India, scores of whom I have known and loved, are in a state of moral darkness beyond that of European nations, who know not Christ. If this were the case, the Courts of Law, civil and criminal, would have disclosed it. I have decided thousands of cases, and not discovered it. No city in India would supply worse revelations than London. But these villagers are in a moral twilight, and the Sun of Righteousness has not risen before their eyes. If God speaks to their consciences (and does He not speak?) it is with a muffled and half-audible voice. Are they to blame? No Evangelist or Prophet has ever come near to them: for long ages they have been left outside the influences of any soul-revival. To the village-women the appearance of a Female Evangelist must be as it were the vision of an angel from Heaven, and, like the proverbial angel-visitant, she is there and is gone again. To their untutored eyes she appears taller in stature, fairer in face, fairer in speech, than anything mortal that they had dreamt of before. Bold and fearless without immodesty; pure in word and action, and yet with features unveiled; wise, yet condescending to talk to the ignorant and the little children; prudent and self-controlled, yet still a woman, loving and tender. In Hindu Annals the poets have written about Sita and Damyanti, and painted them with the colour of every earthly virtue, showing that they knew what a virtuous woman should be, yet such as they never appeared to the sight of poor village-women even in their dreams, until suddenly their eyes, their ears, and their hearts began to realize, faintly and confusedly, the Beauty of Holiness, when they began to hold converse, only too brief, with their sweet and loving visitor, who, smitten with the wondrous desire to save souls, has come across the sea from some unknown country to comfort and help them. Short as is her stay, she has, as it were with a magic wand, let loose a new fountain of hopes, of fears and desires. She has told them, perhaps in faltering accents, of Righteousness and Judgment, of Sin, Repentance, and a free Pardon through the blessed merits of a Saviour. This day has Salvation come to an Indian village!

I have heard the objection that the female agents do not acquire the vernacular language. I can hardly believe it possible that the extracts which I have quoted above could apply to persons who could not converse with the women of the villages; at any rate, a language-test can be applied to female agents as it very properly is to male agents. Another objection is that women have not the gift of expounding: no one who has heard Mrs. Grattan Guinness and Mrs. Booth, and several other women preachers, can fall into this error. The Spirit of the Lord knows no distinction of sexes: there were prophetesses in Israel as well as prophets.

I can see no reason why Female Evangelists should not be appointed to the charge of a Mission station: as a fact, in the case of the late Mrs. Reuther at Kangra in North India, and now in that of Mrs. Low at Haifa in Palestine, women have been in charge of stations. It has always seemed such a waste of good material that, when a Missionary dies in the field, the valuable services of his widow should not be

retained in a suitable position. She has experience, knowledge of the language, and a love for the work. Why throw away such excellent material, and substitute a youth who is strange to the work, the people, and the language? Is not Mrs. Weitbrecht, a widow, better than ten sons?

I will now glance at other societies and denominations and countries, and mark how the problem is being worked out. All the great Nonconformist English Missionary Societies, and the Society for the Propagation of the Gospel, have a branch Female Committee, which occupies the same ground as the society to which it belongs. The Roman Catholic Missions have long realized the importance of a female agency, but the sisters are under vows of celibacy, which is contrary to Christian principles, and are devoted either to schools or hospitals. I have had opportunities of lately visiting a great many of their institutions in Syria, and remarked the good work which they are doing, their great capacity, their saintly lives and bearing, and the example thus set to their sex of a higher life. The wonderful institution of Protestant Deaconesses at Kaiserwerth in Germany, the creation of one man, Fliedner, has no less than 700 agents in all parts of the world, but employed in hospitals and schools. I have visited some of their institutions also at Cairo and Alexandria, Jerusalem and Beirút. They differ very much from their Roman Catholic sisters, but it is difference, not an inferiority either in capacity or holiness: they take no vows, either of celibacy or self-consecration. All that is doing in England is restricted, small and insignificant, when compared with the ubiquity and grandeur of the two agencies above mentioned. They count by hundreds; we only by tens.

In America the movement has gone ahead. The *Missionary Review* in 1884 passes under review, "Woman's Foreign Boards and Works in the United States and the United Kingdom." The societies in the list amount to twenty-six, three alone of which are English, and yet the whole work is not told. The English Society for Promoting Female Education in the East is admitted to be the oldest. The work in America is in all cases conducted by women and managed by women. It is noteworthy that at times, when the churches have fallen behind in their gifts to the ordinary Mission Societies, the Woman's Boards have not only maintained themselves, but improved. The history of the "Disciples' Church" Woman's Board of Missions is worth quoting. In reflecting on the account of nine years' existence of this society, women should find inspiration and confidence for future work. From the small beginning of a meeting of five women at Indianapolis, the society had expanded into 400 auxiliaries, representing twenty-five separate states, collecting more than 8000% annually, and increasing at the rate of 1500% per annum. When the call for women to go forth was made, eight or ten offered themselves. When the Board could only provide the salary of two, two more were selected as volunteers without salary. They went out on the faith that God would open up a way before them. This example is not recommended for adoption, as it lacks the wisdom of sobriety, and must entail annoyance, suffering,

and failure. Such good people must eat and drink, find clothing and shelter; if they do not take with them the means of existence, they must live on the forced hospitality of strangers in the country whither they go, or starve, or beat a retreat. All things honest must be provided in the sight of men.

The American Board of Foreign Missions at Boston, U.S., occupies a position analogous to that of the Church Missionary Society in England, and, though not Episcopalian, resembles it in its leading principles and mode of conducting business. Attached to it are no less than three Woman's Boards, one at headquarters, one in the interior, and one for the Pacific, each with a woman Secretary and a woman Treasurer. They transact their business in the rooms of the Parent Society, but have a separate treasury and separate periodicals, *Mission Day Spring*, with 20,000 subscribers, and *Life and Light*, with 18,000 subscribers, and they publish a separate Annual Report, describing their work in many parts of the world.

In the Annual Report of the American Presbyterian Board of New York it is mentioned that on the banks of the River Gabún, in West Africa, the Female Evangelists move about among exceedingly wild tribes, visiting the towns, reading and talking with the people, and holding meetings. Surrounded day and night by wild people, they are not afraid, though sometimes there was good reason for being so. Many of the poor Native women exhibit womanly kindness to the strangers; many of the uncultured men showed manly courtesy and hospitality. These teach the women the art of the needle, and, when they preach the Gospel, they have large interested audiences, who in spite of their ignorance are susceptible of Bible teaching. Even among the savage Fans there was found room for female work. A Missionary writes: "Wherever I or my women helpers go we find good listeners. If the men would attend as the women do, we should have a crowded church.

The same Board in 1885 records with satisfaction not only the steadiness but the progress observable in the contributions of the various Woman's Boards for Foreign Missions. Though other departments have declined, they have advanced, and such has been the uniform history for the last fifteen years. The total amount for 1884 was nearly 45,000/.

Mr. Flickinger, of the United Brethren of Ohio, U.S., called on me last year in London, and showed me a large map of the Missions of his Church in Western Africa, in the Sherbro and Mende country south of Sierra Leone. He particularly drew my attention to a portion of the mission-field on the Bompei River, the stations of which were managed exclusively by the Woman's Missionary Association. It gladdens my heart to read in Mr. Flickinger's *Missionary Life in West Africa* that a Native woman, a negress, has, by her firm stand for the principles of Christianity and her great influence among her people, risen from being a teacher and a helper, to the charge of a Mission station, where she teaches and conducts prayer-meeting, holds a Sabbath-school, and, under God, is doing an excellent work. The principal



station of the Woman's Mission is thirty miles distant from the nearest Male-Missionary station. The Women Missionaries can easily reach many towns, and have opened several stations, and are doing an excellent work. The scope of this last described development is to place women in entire charge of separate mission-fields, with power to evangelize both men and women. This exceeds the object of this paper: I suspend my judgment as to the policy of this measure. Female Evangelists are required according to my view to preach the Gospel to women, who do not mix in daily life among men. We ought to advance with caution.

Of course the health of the female agent must be carefully looked after. There are certain seasons during which this work of itineration cannot be carried on. The language must be acquired. It is obvious that the Woman's Board to act with the Parent Society must be strictly denominational. The Female Evangelist must be trained in the Church principles of the Society to which she is attached. The Church Missionary Society at the present moment acts with three Woman's Societies, which differ from each other materially in their constitution. The Society for Promoting Female Education in the East is undenominational, and works in many fields, but only in a portion of the fields occupied by the C.M.S. The Indian Female Normal School and Instruction Society is undenominational, but is restricted to India. The Church of England Zanána Missionary Society belongs to the Church of England, and has lately so enlarged its scope as to declare itself ready to work in any of the fields occupied by the Church Missionary Society. This is a very different state of things from that which we read of the American Board of Missions, which works with three Woman's Boards, all of the same denomination, and all actually working anywhere. The Church Missionary Society also supplies itself with female agents who belong to neither of the three above-mentioned Societies. All these points will have to be very carefully considered, and it would be a great step in advance, if a Woman's Board were constituted ready to work exclusively with the Society in all its fields.

It is notorious that the supply of male agents, both spiritual and secular, falls far short of the demand. The *personnel* in all the Missions is below the normal and necessary strength. What is to be done? My suggestion is: "Make a fuller use of women. Call upon that sex, which no longer deserves the conventional epithet of *the weaker*, or *less wise*, to supply the vacuum and stand in the gap." But they must have precisely the same allowances, be provided with similar accommodation, and placed on the same footing: let this be thoroughly understood.

I have completed my task. Glad I should be, if I succeed in advancing this important measure. The Missionary's wife is no doubt as much a Missionary in theory and practice as her husband, but her hands are very full already. The proposal to employ special medical women, and special educational women, and special Bible-women, has been accepted, and is part of our system. I rejoice that I was the

fortunate suggester at the Bible House of the measure with regard to Bible-women. It has been found most acceptable everywhere. In some Missions, combinations have been made by the Missionary Societies and the Bible Society, under which a class of Bible-selling Evangelists, both male and female, is coming into existence. All the lines seem to be converging in the direction of my present proposal. I am merely formularizing, and bringing forward in a general and popular form of description, a method which is already in practice, and which harmonizes with the tendencies and the requirements of the age, as well as the aspirations of godly women who desire to take their full share in the work of their Lord. Hitherto they have been kept in the rear rank, or even left behind in the tents in charge of the staff. The order has gone forth, "Up, women, and at them!" The flood-gate of female eloquence is opened, and who shall arrest it?

One word in conclusion. There are women and women. For a great part of my life I have been in authority, with scores of male agents, European and Native, under me, and I have always insisted upon training as a condition precedent. An untrained servant, however honest, well-intentioned, and willing, is of comparatively little use. I have never had the perilous task of controlling a female establishment, but from what I hear from those who have, and from the side views which I obtain in my Magisterial inspection and control of establishments which require nurses and women warders, I have arrived at the conclusion that a Woman's Board of Management is essential to the selection, training, and control of female agents. Set a woman to manage women. The female agent is a speciality, the diagnosis of which exceeds the skill of the surgeon, the clergyman, or the financier. The matter is too high for Lay Committees without professional advice. I refrain from entering into details, though I have thought them out in my own mind. I have laid down the principles; if any action is to be taken it must come regularly before the Committee. The second step is that female agents must be trained at Mildmay, or some establishment as efficient, as blessed, as prolific in good fruit. We spend annual thousands in our College at Islington, and no money is spent to a better purpose: let us not grudge what is required to refine, and place the mint-mark of training and instruction, on that purity, that consecrated talent, and that life-devotion which is better than fine gold. I am more and more convinced that the spiritual side of a missionary's duty depends as much upon training and godly instruction, as it is admitted on all hands with regard to the medical and educational side. I look with misgiving upon the haphazard mode in which female agents have hitherto been supplied. It is wonderful that they have been as good and efficient as they undoubtedly are. The epoch for the simple, God-fearing, Scripture-loving, but otherwise uninstructed, Missionary, whether man or woman, is past. Arms of precision are required to fight the Lord's battles.

ROBERT CUST.

*London, August 11th, 1885.*

## TRIALS AND PROGRESS IN U-GANDA.



THE last, after an interval almost, if not quite, unprecedented since the Nyanza Mission was started, we have further news from U-Ganda. Our last letters arrived on March 8, their latest date being November 5. They were published in the *C.M. Intelligencer* of April. We have now received a long and important letter from Mr. Mackay, giving the history of the Mission up to May 20. It was brought across the Lake by himself in the *Eleanor*, and forwarded from Msalala in the middle of June. It tells a remarkable story of chequered fortune, of imminent peril and merciful deliverance, of expected expulsion and restored favour. Almost the last scene is the young king, Mwanga, receiving instructions privately from Mr. Mackay; but we deeply regret to say that at the height of the hostile influence of certain chiefs, three of the baptized Waganda youths were cruelly put to death.

The November letters had been brought across the Lake by Mr. Mackay. On this trip he was commissioned by the young king to bring over to U-Ganda three English missionaries who it was hoped would by that time have arrived at Msalala. Of course there were none, the men having been detained at other stations nearer the coast; and on Mr. Mackay's return to U-Ganda in December, Mwanga was very angry at their non-appearance. Just then rumours were spread that white men were in Busoga, the country on the east side of the Victoria Nyanza, with a large force. These rumours were supposed to be due to Mr. Joseph Thomson's visit to that end of the Lake just a year before; but the suspicious king, stirred up by hostile chiefs, chose to think that the men Mr. Mackay had failed to bring were in Busoga, and were negotiating with the enemies of U-Ganda. This was the beginning of a series of absurd suspicions and accusations:—

*Letter from Mr. A. M. Mackay.*

*At sea (Victoria Nyanza),  
May, 1885.*

Some six months have elapsed since we sent our last mail to England. In the earlier days of the Mission we would not have thought much of such a period, but now that we have become used to a better order of things, the long gap seems far too trying, not only to ourselves, but doubtless to our friends at home also.

Without further preamble, let me briefly narrate a few facts in order, commencing with the time of my return to Buganda in the first week of December last.

On that trip I had been commissioned by our new king, Mwanga, to bring three Englishmen to Buganda; no more, nor less, as if those beings were to be had for the mere ordering of them. A young sub-chief, named Sematimba, a baptized Christian, had been sent with me as the king's representative. Some of his followers—also Christian lads—accompanied him; and with these and

some of our own boys, I had as many as nine Christians on board—a rare pleasure. In mid-lake in the midnight hours, as they sang their hymns and joined me in prayers, I could only reflect how much sooner than I had expected a year before, the small *Eleanor* had become in some more true way a missionary vessel. Your letters had led us to expect Roscoe, the doctor, and the farmer, and as even that trip had been delayed, we felt almost sure that the end of November would find them waiting at Msalala. The day after my arrival at that place our brother Stokes arrived with the caravan. Gordon was alone, Wise being still at Uyuwi, while Stokes preferred returning at once to join Blackburn. Roscoe had been ordered to Mamboia, Jeanes to Mombasa, the third man was nowhere. I therefore returned singly as I had gone, taking only a cargo of goods with me. Mwanga was disappointed, as we were ourselves; for we saw the work growing on our hands,

and I for one was awaiting reinforcements, meaning to return to England this spring. We felt that a rare opportunity had been lost, as the king had strongly expressed his intention to give every encouragement to our Mission. He said little, but at once made up his mind to send for the French priests at Ukumbi, as the English had disappointed him.

Just then a rumour reached Buganda that some white men were in Busoga with a large force. Thomson's hurried visit had given rise to the report, and although we were able to assert that he had returned to Europe, we were not believed, but suspicion grew that the men whom we spoke of bringing to Buganda we had sent to Busoga, and were having some underhand dealings with them—dealings hostile to Buganda. A chief was sent into Busoga to bring the white men, if they were come with friendly intentions, otherwise to drive them away. We thought that the matter would soon blow over; but there were many Arabs crying out for their ivory, due to them before Mtesa's death, and Mwanga had promised to pay them when Wakoli, king of half of Busoga, arrived with his yearly tribute of tusks. Wakoli, however, did not come, either with or without ivory, to render his homage to the new king. People said that he meant to rebel, and the cause of his rebellion was attributed to the presence of white men in the east of his country. We of course had something to do with that!

Both Mr. O'Flaherty and myself were for many weeks laid up with fever, off and on. We were, therefore, seldom at court. That, too, was an offence. As I was recovering, a violent thunderstorm set fire to the enormous house in which the old Namasole (queen-mother in Mtesa's days) was buried. Naturally enough fears were raised that Mtesa's tomb would next be the lightning's victim. The white men had medicine to prevent this, so a request, or rather order, was sent me one day by the king, to take the lightning-rod off our house and give it him to put on Mtesa's grave. I sent back word that our house was small, and its conductor therefore far too short for such a huge building as that in which Mtesa was buried. But

let the king collect copper and I would at once make a conductor and put it up and save the tomb from fire. The Katikiro, who regards Mtesa as his tutelary deity, was especially pleased, and at once gave orders for each chief to pay so much copper wire. I went and measured the building, jointed and twisted a cable of six stout wires, with furcated top, each branch pointed, the earth end terminating in a metal plate seven feet square, to be sunk twelve feet into the ground.

The Katikiro and all the chiefs left the new court (at Mengo) and for about a week were daily at Nabulagala, inspecting and superintending the work of raising this lightning conductor. This is easy enough on a stone house, but the problem becomes different with a beehive some eighty feet high, and having thirty feet thickness of grass on the top. While the work was proceeding, I was shown every respect as being the guest of the day; but this state of things was not to be for long.

I did not omit to improve the occasion a little by showing them that these forces of nature (e.g. lightning) were not to be met by diviners and their charms—Kiwanuka being the god of lightning in Uganda. They were the work of the one Creator, and were not to be worshipped but met by ingenuity on the part of man. Some of Kiwanuka's priests had vaticinated the failure of my conductor, asserting the greater potency of their own charms. I merely replied that if they were the representatives of the god of lightning let them produce their flash, and we should all see if it would burn the house. The challenge was declined. Only some days before I had been telling the Katikiro that his fears of lightning being able to *kill* his late master a second time, were groundless, as only the body remained—a lifeless thing, while the spirit had returned to the presence of God who gave it. He had some sweet potatoes hung up on a post by him as a charm. I tried to show him the folly of trusting in such trifles, and slighting the Almighty God, to whom he owed everything. I besought him to consent to listen to God's message of love to men, which His Son had brought, and which we could read in His book. He listened with downcast eyes, and finally said

that he would send for me another day privately to explain these matters to him.

This man, having been now for many years practically king, is terribly proud, and has all along shown himself at heart an enemy of foreigners. Even with his rare powers of dissimulation he frequently, even in Mtesa's days, gave us unmistakable tokens of his feelings towards us. Even this day, although I spoke to him most respectfully, I could not but afterwards imagine that he felt highly offended. Perhaps succeeding events turned into belief what was then only a fancy. But I have known people at home who would tolerate religion to any extent, but the moment it was brought personally face to face with them, their toleration turned to hate.

Many small straws make a big blaze. It is just because a lot of little things seemed to augment each other, so as to make a grand total, that I must weary you with even more detail.

Mwanga is a young man of fickle fancies, timid in asserting his determination to do what he knows is right, and, like Pilate, unscrupulous in doing wrong when under pressure. Some of the strange blood of the old father is in him, but apparently quite undeveloped as yet. He has, however, given evidence of being unforgetting in his grudges, having already come down with a heavy hand on several chiefs who had given him offence when he was only a boy. In those days he had seen Mr. Ashe with a photographic album, containing a small musical box in the end. Now he wanted that album. Mr. Ashe declined, as the article was a gift from a friend. His Majesty was angry, and gave out that none of us would see his face unless the album were handed up. He demanded also Mr. Ashe's fowling-piece. This also was declined. I was on the Lake at the time (last November). Somehow or other the demands were given up, but the grudge remained apparently, notwithstanding a handsome present of lots of little valuables we gave him after my return.

Already he had changed his capital five times, and the chiefs had become weary of building for him, the more that they had enjoyed so many years of respite during Mtesa's long illness. Mengo, the last capital, they laid out

neatly, but all the houses small. Our youthful monarch was not satisfied; he must have, at any rate, one huge dwelling, larger than even his father's. This they set to work to fetch poles for, but with much grumbling. Then his Majesty must have a house like ours, with an upper storey. He asked me if I would superintend the building of such a house. I had felt the pulse of the people, and knew that such a work would be distasteful to them in their present temper; accordingly I proposed that he should put off that work meantime, until I should return from Msa-lala, where I hoped to start for as soon as the work at Mtesa's grave was finished. He agreed to this, but seemed to fancy that I did not mean to come back, seeing that I had not brought any white men last time; while on all hands it was said that the white men were building and fighting in Busoga.

A spark only was needed to set the combustible materials in flames; that spark was soon supplied. Some Native who had formerly been a servant of Mwanga's, and had left him on stealing some of his master's clothes, was found to have attached himself to an Arab (Hamis) who lived near us. His arrest was ordered. The man fled, and took refuge with one of our converts; ultimately he was found there, and taken off for execution. The story then got abroad that the Arabs and white men harboured hosts of malefactors and deserters from their masters. An order was given that all Baganda found in the service of either the Arabs or Europeans were to be arrested. There was one man only too eager to carry out such an order—Mujasi, the captain of the body-guard. His plantations surround our garden, and after Mtesa's death he had tried to get us turned out of our plot, but unsuccessfully. He is the same long-tongued Sabadu who gave Stanley the lot of fabulous tales of previous kings of Buganda with which he has adorned his pages. Mujasi had once been sent on an embassy to Gordon Pasha, at Khartoum, and not having been treated by that great governor with what he believed to be the respect due to him, has ever since had a deep-seated hatred of white men and their religion. He has strong leanings towards the creed of the Arabs, which by no means tend to diminish his hatred

of Christianity. One day he noticed a lad, formerly one of his own followers, repairing our fence. He made complaint to the Katikiro that we were ruining the country, as we drafted off people to work for us for pay, so that chiefs like himself could not get labour done, as usual, for nothing. We heard that this Mujasi had received orders to arrest all Baganda found on our premises, but not to take any steps until I had finished the work of the lightning conductor, in case I should refuse to finish it. Mujasi had given out that he would come on Sunday, when many people came for worship.

Next day was Communion Sunday. Ngoby, a chief, was having his houses thatched that day, and as several of his lads have been baptized, they came to communion, instead of helping to thatch their master's houses. It was afternoon before they returned to their place, and great were the complaints made against them by their fellow-labourers for having been off work. They confessed to having been with us, and their master ordered all their clothes and little valuables to be seized. Next day he saw Namasole, the present king's mother, and no friend to us, we understand. He told her that he could get

no work out of his lads, as they were always at the white men's place. Namasole told the Katikiro, of course with the exaggeration that *no chiefs* got work done because we were inducing hosts of people to serve us, evidently with a view to insurrection. Mujasi was present, and added that every time I went across the Lake I took hundreds of Baganda with me. All this, added to the story of the white men in Busoga, only made suspicion more apparently well founded. We warned our people to stay away next Sunday, and sent away at once some half-dozen lads who were staying with us at the time, it being their custom to come and live a week or two now and then for regular teaching, as they came from distant parts of the country.

To our disappointment, in a day or two, some of these came back, asserting that they had sufficient grounds for believing that no arrests would be made, and determined not to leave us whatever should happen. We had heard so many rumours of intended arrests of our scholars in Mtesa's days, all proving false, that we did not again insist on the two or three lads who came back quitting the premises at once. Would that we had done so!

So far Mr. Mackay's letter, written after the troubles were over, summarizing the circumstances that led to them. At this point it will be seen that he prefers to give extracts from his journal, written day by day at the time the events took place. Having obtained permission to cross the Lake again, Mr. Mackay started for the port, but was met on his way by an armed force and compelled to return to the capital, while some of the Christian lads who were accompanying him to the boat were arrested on the charge of attempting to leave U-Ganda. Being unable to get at the king, Mr. Mackay and Mr. Ashe (Mr. O'Flaherty was ill) appealed to the Katikiro (chief judge and virtual prime minister), but were ejected from his presence with violence and insult. A judicious present of cloth appeased both Mwanga and the Katikiro, and earnest efforts were made to obtain the release of the arrested boys:—

I have now given you an account, I fear too wearied, of the steps which led up to a very serious climax. I thought it necessary to do so, partly in order that the evil which immediately followed might not too readily be called a religious persecution, although, without any doubt, it was religion which directly occasioned the bitterness of the malice which then showed itself.

But I fear to continue the narrative in this form. The events are to some extent bygones, and will I trust, by

God's blessing, prove, to be but the bitter seed which will bear in days to come a sweeter fruit. Only I still shudder to recall them to mind, and in case of being suspected of colouring, where it is impossible to paint in anything like true colours what pangs we suffered at the time, let me merely quote from a few pencil jottings in my pocket-book:—

*Thursday, January 29th, 1885.*—Went up to see king in afternoon, meaning to ask permission to cross Lake. King

agrees, and asks if I mean to bring any Englishmen to Buganda. I knew that there were none to come, so I replied that I did not. He asked me if I thought that he did not care for us now; might I not bring up our brother from Msalala? I said that he could not come meantime, but that if he really wished it I would write, asking one or two to come, but they could not now arrive for a year or so. He asked if I wanted a *mubaka* (messenger) to go with me, at the same time inquiring if Sematimba was at hand. Sematimba was, however, in the country. The king then asked me if he should send with me a certain lad sitting by him. I replied that I should be very glad to take him. The lad, however, objected to going, saying that he was afraid of the Lake. I was offered no other, and as Mtesa had (reluctantly, however) granted me the privilege of going on the Lake without a *mubaka*, I asked for none now, feeling it well to try at once to be allowed to go and come without spies on our movements and effects.

He gave me a gourd of beer to take with me, and sent a messenger with me to the Katikiro's grounds, saying that he had given me permission to go to Msalala. The messenger was called back as I was leaving, but joined me again outside. I had no reason for thinking that he had got some private message to the Katikiro anent me.

The messenger saw the Katikiro first, and soon called me in. The big man was plausible enough, and asked me if the king had given me a *mubaka*. I said, "No." "Are there no Baganda going with you?" I said, "No; only our Wangwana (coast-men) and my own boy." Little more passed, and on leaving he gave me a couple of goats for provision on the Lake.

I returned home and packed up, having got nothing ready, as I had been down with fever the previous day. Towards midnight there was a great deal of drumming, but that is so common a thing that we never heeded it. It was only when too late that we knew that it was Mujasi collecting an army to entrap me next morning.

*January 30th.*—Started for port at 10 a.m., the Wangwana carrying the boat's gear, corn, my luggage, &c. Ashe had been somewhat out of sorts, and meant to accompany me as far as the

port, and to Ntebe if the weather was fine. Two Native boys carried his bedding, both baptized lads, and, strange to say, both bearing the name Yusuf (Joseph). The younger had been given to Mr. O'Flaherty by a sub-chief under the Katikiro. Mr. Ashe had a strong liking for the lad, who was from Busagara (west of Karagwe), and Mr. O'Flaherty had consented to Ashe adopting the boy as his. The other boy had belonged to a chief (Muteti) recently dead. Since then he had attached himself to some of the soldiers about the court, and, by his own earnest request, had been allowed by the brethren to live for some time at our station, and be taught. He was free to go where he liked, as every one else who chooses to make a longer or shorter stay with us.

Besides these two and my own boy "Sambo," two other little boys, both redeemed from slavery, started for the port, their work being merely to look after the two goats, as the men were all laden. They, as well as half the Wangwana, were to return from the port with Ashe. I had arranged for only eight Wangwana and my boy Sambo to go in the boat.

The men preceded with the loads, and the boys seem to have gone either with or before them. Ashe and myself followed at our leisure, as I was not strong on the legs after so much fever of late. Several of our Christian people came a little way with us, some being anxious to go all the way to Msalala and back, but I refused them, not for any fear of their being arrested, but simply for want of sleeping room in so small a vessel. They turned back one by one, and Ashe and myself plodded on alone. Every now and then we met small companies of armed men. Some of them I knew, and asked where they had been. They said that they had been summoned out at midnight by Mujasi, who had been sent to capture a lot of the king's women who had deserted. The port is some dozen miles distant from the station, and we had got to within a couple of miles of the end of our walk, and were tired enough, when, as we were entering a little bit of scrubby forest, there sprang on us several hundred men armed with guns, spears, and shields. "Go back! go back!" they shouted, and proceeded to jostle us about in every direction. In a lawless country like

this, I thought this was only a piece of high-handedness on Mujasi's part, who, being sent to catch runaway women, meant to assert his right to stop the way. I sat down and called for Mujasi, who timidly kept well in the background. His fear of us was needless, for we had only our walking-sticks, which had been snatched from us on the first onset. "Where are you going?" he demanded. I replied that I was going to the port, having got permission from both the king and Katikiro. "You lie!" he replied. "Where is your mukaka?" I said that I had got none. On this they set on us with fresh violence, jostling and pushing us, and pointing the muzzles of their guns, almost touching our breasts. We said nothing, but kept ourselves from falling by walking on, thinking that this was merely a mad freak of Mujasi's own, and not in the least suspecting that he was acting under orders. Abuse and mockery and threatening language they kept yelling at us for a long time; but as we took no notice nor made any reply, they by-and-by desisted. Looking back, we could see some of our Wangwana being driven along with us, but we saw none of the boys, and were hoping that they had reached the port before Mujasi came across the path in his search for the king's women. The apparently free permission I had got from head-quarters kept me from believing that either the king or Katikiro would countenance Mujasi's turning us back after getting their sanction to my going. I was not aware that Mujasi with over 500 men had been in ambush there since midnight, looking for no king's women, but waiting to entrap Native Christians, who the authorities themselves admitted were sure to seek every opportunity of escaping from the powers that be, which every one knew were hostile to the new religion.

After marching back some six miles we came to cross-roads, and part of the force took another direction. Ashe suddenly noticed his favourite boy being led off that other way handcuffed. He went to undo the cords, but was driven back by the mob, one fellow seizing him by the throat. Pointing of guns and spears, with abusive language, followed. We replied never a word, but when there seemed to be a little lull we held on our way. We now knew that all the

five boys with us had been arrested, and that the Wangwana had their guns taken from them. We went on towards the capital, and after another couple of miles the force stood still and we were allowed to go on alone. We felt very fatigued, and soon sat down by the wayside to rest; Mujasi and his army by-and-by passing us without molestation.

By the time we reached the Katikiro's, we found Mujasi already there. His men tried to keep us out, but before they had time to close the gates we were inside the outer court. We sat down, and in a short time saw a messenger come out and call Mujasi in. We rose to follow, but were refused admission. We could hear Mujasi's voice inside, so I called out that we were there. After repeated calling out, the gate was opened and we were let in. I told the Katikiro exactly how we had been treated; at which he merely smiled, and said that Mujasi had turned us back because he found us taking Baganda out of the country. I assured him that we had been doing nothing of the kind. "Oh, yes, Mujasi has caught five." I explained that they were our own little boys, except one, who was only going as far as the port. Some other case was brought forward, and when he had decided that, the Katikiro said he had been told that we had appropriated a host of the king's *badu* (slaves); and working himself into a fury he continued, "You are always taking away our people and returning with hosts of Bazungu (Europeans), and secreting them in Busoga behind Buvuma with the intention of eating up our country." Then, turning to Mujasi, he roared, "To-morrow morning take your army and tie up Filipo (O'Flaherty) and this other Muzungu and Mackay, and drive them back to the country from which they came." While Mujasi and his men outside rose and brandished their spears as they do in starting for war, we took the Katikiro by the hand and begged him not to give such an order, as we were friends and had done no wrong. He shrunk back, however, in a rage, only saying that we abused them every day as being savages. We could make no reply, for we were pulled out of the house and thrown violently about, finding ourselves pushed out of the gate and the mob already squabbling as to



who would appropriate our different articles of clothing. We were perfectly helpless, expecting only the worst, for a mob has no mercy, when suddenly they let us alone, and we returned without further molestation to our house. We at once ordered away a few lads who were still there. By some strange infatuation they only went and lingered about the garden, so that we had to drive them off almost by force, as we knew their lives were in danger while they stayed near us.

Then we all three joined in pouring our hearts in prayer to our Heavenly Father, commending ourselves to His almighty protection, and asking guidance. We felt deeply sad that the Mission should thus suddenly end, for the present temper of the Katikiro and his lieutenant Mujasi meant death to every one who would be found to have come to us to learn. One wonderful power we knew effects much in blackman's land—the power of *bintu*. And we thanked God that we had in our store a supply of bales which we should be robbed of tomorrow, as of everything else, unless we took time by the forelock, and used them judiciously. Our Wangwana had been allowed to return with all their loads, while even amid all the ill-usage we saw that the enemy seemed to be restrained from doing us bodily injury. But after such an order, to be executed by such a man as Mujasi and by a greedy

Then comes the painful account of the barbarous execution of the three boys:—

*Jan. 31st.*—It is natural for a third party to believe himself more competent than those concerned to settle a misunderstanding. I meant to go up to the court early, having previously sent off the bales for the king; but Mr. O'Flaherty insisted on going himself, believing that he would make matters all right at once. His belief I allow to be natural; but he was reckoning without his host. Court was held, and the Katikiro stated the case for the crown, alleging that these five Baganda belonged to the king, and Mujasi had arrested them in our service, and in the act of leaving the country, adding that Mr. Ashe had tried to rescue them from the king's soldiers, and, what was absolutely without a shadow of foundation, that I had tried to kill Mujasi on the road. Mr. O'Flaherty alleged that he knew that

rabble, we knew well that we need look for no mercy. If we could only appease the present wrath the boys' lives might be spared, and if we must leave the country we might be allowed to leave in peace, and less wrath might come on our converts. We therefore summoned our Wangwana, and pulling out some bales of cloth, sent six bales to the king, other six to the Katikiro, and one bale to Mujasi. A polite message we sent with each present, to the effect that we hoped they would give over their suspicions of us, for we came into the country only as friends. It was not without renewed supplication to God that we took this step, and I myself have no doubt but that it was a wise one. The evening was come, and we feared that our men would not find admission, or might be robbed on the way. The party who went to the Katikiro saw him, and he accepted the gift, sending back a pacific message that we could remain on our former standing as friends, and adding that he would send for me in the morning to have the case of the five prisoners tried before the king. Mujasi, too, accepted his bale, and sent word that he was collecting a force to rob us of everything in the morning, and burn our house; but seeing that we had sent *bintu* to both the king and Katikiro, he would await further orders. The king's gates were closed, so the men brought back the bales intended for him.

last charge was untrue, for I was unarmed; and that four of the boys were our own, one mine (given me by the Katikiro himself), another Mr. Ashe's, given by the Katikiro's own man; the two little ones had been lawfully redeemed by the Mission, while the fifth was only a visitor, and no order had been given by the court that people were not to stay with us if they liked. But Mujasi mentioned others whom he alleged we had secreted on our premises. Accordingly he was sent back with Mujasi and some soldiers to examine our premises in order to arrest every person about our place not really belonging to us. Mujasi's men came with Mr. O'Flaherty and searched the house and grounds, but found no one. He (O'Flaherty) did not think that the prisoners were in any danger. But it

appears (as persons present tell us) that the king ordered the release of all the boys except the visitor (Kakumba), whom he ordered to be killed. Mujasi begged that he might also kill Ashe's boy, asserting that we were a danger in the country, and alienating hosts of lads from the king. In this he was backed up by the Katikiro and chiefs. Mwanga agreed.

Sambo was released that forenoon; but the two little boys were not sent back till night, when they told us that they had been taken with Kakumba and Ashe's boy—as also Serwanga, a tall, fine fellow, a baptized lad, whom

Mujasi had caught, and Duta's wife Sarah and her child—to a place outside of the capital. That Serwanga, Kakumba, and Ashe's boy had been tortured by having their arms cut off, and were then bound alive to a scaffolding, under which a fire was made, and they were slowly burned to death. Mujasi and his men mocked them, and bade them pray now if Isa Masiya would rescue them from his hands. The dear lads clung to their faith, and in the fire they sang, "Killa siku tun-sifu" ("Daily, daily sing the praises!"). Our hearts breaking.

This distressing information—and yet not without cause for thankfulness and joy—was afterwards, as will be noticed, confirmed by other testimony. Mr. Mackay, as we have already seen, is anxious not to overstate the facts. He observes that it was not a case of "religious persecution" pure and simple. It was a burst of fury against the Englishmen and any who consorted with them. Still the fact that the lads were taunted with their faith in the Lord Jesus Christ, and died singing His praises, may justly claim for them the right to a place in the noble army of martyrs. Let us thank God for the witness He enabled them to bear, and pray that like thankfulness may be given to the rest of the converts. The journal goes on:—

*Sunday, 1st Feb.*—Mujasi bound a lad who knew our place well, and beat him to tell the names of every one who came to us to learn. Under terror the lad informed on many. Mujasi then set a guard over our place, and gave out that he would roast alive every person whom he found adopting our religion.

Our Christians are all dispersed; all in danger of their lives. We feel lonely and deserted, and only fear that our continued presence will involve many, for they are sure to come about, and who knows where the present trouble will end? We think it prudent to ask leave to withdraw from the country, to show that we are prepared to do so if they wish it, and partly to find out really what is the king's attitude towards us. But fearing to precipitate matters we resolve to wait a few days.

*3rd.*—Samwili, one of our baptized lads, a page at court, came fearlessly, saying that as Mujasi had reported him to the king as being a Christian he did not refuse to die, and preferred being caught at our house. We advised him, as we did others of like mind, that as people were at present interdicted from coming to us, it was rushing unnecessarily into danger to put himself in the

way of the executioners. We sent him away by night.

Mujasi had gone two days in succession to see the king, to bring a charge against every one whose name he had got from the lad he bound. But the king refused to see him. Even the Katikiro had begun to relent, for on Mujasi giving him the names of Christians, some of these being persons of position, the Katikiro ordered him to be quiet, saying, "Are you going to accuse chiefs also?" Meantime Nua (chief of the Native artificers), hearing that he had been reported, went to the court boldly, meaning to assert his faith in Christ, and stand by the consequences. But the king had refused to receive Mujasi, so Nua went home firm as before.

*5th.*—Had resolved to send up to court to ask for an interview. This we thought very necessary, as we heard a report that our boat had been broken up. We had no means of ascertaining readily what truth there was in this; but as we were about to send, a message came for me to go to see the king. Mr. O'Flaherty went with me. As I expected, it was something trifling he wanted done, but the opportunity was what we wanted. Mwanga produced a

broken revolver, which he wanted repaired, saying that none of his artisans knew how to mend it. I declined to take it in hand, saying that we wished him to give us permission to go away. His majesty got sulky, and replied, "You may go." He then looked at the revolver, examined it, and said, in a rage, "So you decline to mend this, do you?" I replied that I did not refuse; but at the same time we wished him to let us go in peace, as we had come. He asked which of us was to stay. I answered, "All of us wish to go." "Why do you want to go? What evil do you mean to bring upon me?" We replied that we were friends, and meant no evil, but that we could not stay after he had treated us as he had done. Mr. O'Flaherty then narrated the story of my being entrapped, of our being falsely accused, of the lads being burnt alive without cause, and of our being kept prisoners, men being set to prevent people from selling us even food or firewood. At first he maintained that neither he nor the Katikiro had given orders to Mujasi to turn me back; but I replied that the Katikiro confessed to me that he (the Katikiro) had ordered Mujasi to do so. He was silent at this; but soon added that the boys were not killed, and that he would show us them alive. His pages, however, confirmed our statement that they were dead, whereupon he said that the Katikiro was only a peasant, and Mujasi a slave, while he was king; that the Katikiro was jealous of his (Mwanga's) authority, and merely wanted to make himself out to be the big man; that the Katikiro and Mujasi had an ill-will to us of long standing. We did our best, by fair words, to assure him that we looked up to him as filling the place of our friend Mtesa, who had brought us here, and afforded us protection against all enemies. We got him to consent to summon a public court, and then state that it was his wish to keep us in the country, and allow people to come to us to be taught.

The missionaries now, in the near probability of being compelled to leave, made plans for the incipient organization, if so it may be called, of the Native Church they would leave behind:—

What made me anxious now to gain time was that seeing the Katikiro and chiefs had given out unmistakably that they would be glad to see us gone, we must make an endeavour to (1) in some

But as we left I somehow felt that Mwanga was the opposite of sincere.

In the evening Mr. O'Flaherty paid a hurried visit to the Katikiro, laying before him the injustice done to us by false charges, and pressing him for an explanation, saying also that we had asked permission from the king to let us go. The Katikiro replied that he wished us to go, but that we must tie him up first before he would give his reasons for what he had done.

Meantime we heard from other quarters that the Katikiro had given out that we had no relations with the new king; that we had been Mtesa's guests, and since he (Katikiro) was Mtesa's representative, he was now the authority we must obey.

9/h.—Sematimba had been sent for by the king. He came with a message that the king had given him orders to go with me to Msalala, but that I must repair the revolver first. But I was now in no hurry to wish to leave, so I told Sematimba that I must see the king again before I could start.

The king sent for his revolver. Mukasa, a confidential servant, who came for it, was once one of our pupils, but afterwards fell into the hands of the Roman Catholics. Let me confess honestly the reason why he and many of our best pupils were laid hold of by these Papists. Simply that we were unable to undertake the teaching of them all, and we have had ever to grieve over the fact that the fewness of our numbers most seriously damages the work, for Baganda are more of them eager to learn every day than we are able to teach them.

But Mukasa is evidently a better Catholic than a Romanist, for he not only said to-day that he daily prayed God to deliver us from the hands of wicked men, but we heard from others that he had interceded for us to the king, telling him that the Katikiro was wanting to kill us.

way organize the Native Church that it would advance in our absence; (2) leave them something in print which they could use in our absence as a means of instruction and standard of faith, and

by that means extend the truth of Christ in the country.

Almost every copy of our previous publications had gone, so we set to work to print a more complete form of the Church Morning and Evening Prayers, as also the Baptismal Service for adults.

We had for some time been laying our heads together trying to devise some practicable form in which we might be able to carry out the C.M.S. recent instructions as to Native Church organization. Now the time seemed to compel us to act. Ashe and myself are fully agreed that these recommendations are excellent, and further that they contain really the key to extension. Instead of the European missionary being merely a centre around which all the work must revolve, unquestionably the more we can get the Native Christians to take up this work themselves, the more rapid and real will the growth of the work be, rendering it something living, whether Europeans are present or not to aid. With our little Church, numbering now over a hundred members and many more adherents, the problem is not by any means so difficult of solution as it was a year or two ago.

We resolved to establish Christian centres, each with an "elder," as representative head. We fixed upon some half-dozen of the more staid and advanced men, who have besides a respectable standing among their fellows, and who can each collect in his

house on Sunday from half a dozen to a score of baptized Christians in his neighbourhood. All the Christians meeting in any one centre to form one body, and to have an equal voice in admitting catechumens, the "elder" being only a sort of senior among them—not their *chief*.

By means of the new complete Church prayers which we are printing, they can regularly hold service together, without exposing themselves and us to suspicion by congregating in such numbers each Sunday at the Mission station. We hoped to print for them a weekly homily to be read by one of themselves after service, one or other of us visiting a centre on Sunday to join them in worship and give them an address. We should keep up daily teaching as before, only striving to get every inquirer to associate himself with one or other of the Christian centres. Who knows when persecution may break out again, and people coming to worship be accused of conspiring with us to eat up the country, and be dragged off to be burnt? But one of our number believes this scheme too much of a departure from old usage, hence we have not gone far in carrying it out further than in proposing and commending it to our Christian friends. But we cannot, on the one hand, advise them to worship elsewhere than at the station, and at the same time press on them the duty of coming to our station every Sunday. Hence matters are only still *in posse*.

But through God's mercy the storm blew over. Very soon, however, there was imminent peril of a yet more alarming one, in the shape of a conspiracy against the young king, the consequences of which, had it succeeded, would have been very serious. Meanwhile, neither Christians nor inquirers seemed at all daunted. The journal entry of February 22nd should be especially noticed:—

We had asked Mukasa to represent to the king our unpleasant position, as being practically prisoners, Mujasi having kept on his spies close to our gate, so that no one could come to see us except under cover of night—which they constantly did in true feeling. The Katikiro, who had some time ago pressed me to repair his favourite rifle, which was broken, began now to think that there was little chance of my doing it. He sent a sort of message, saying that he felt he had done us wrong, and feared we would hate him, and asking if

I refused now to mend his rifle. I sent him back word that the injury which he had done us was a small affair, but the sin he had committed against God was serious, inasmuch as he had put to death innocent boys. I would mend his broken rifle to show him that we Christians did not cherish feelings of revenge towards those who have injured them. How much of this message was delivered to him I do not know, but he affected not to have known that Mujasi was keeping so close a watch on us, and sent to that officer to say that people were

not to be prohibited from selling us food and firewood.

Mukasa we had asked to petition the king for poor Sarah (formerly wife of our Mukasa Filipino, who died of small-pox) and her child. Mujasi wished to burn alive both mother and child, as she had been found teaching certain princesses. The king had ordered her, however, to be saved, as he wanted to put her into his harem. The poor woman was kept in the stocks, being at the same time ill in health. On Mukasa's representation the king had her brought before him, but instead of keeping her, he sent her back to us, at the same time sending to the Katikiro asking him to have Mujasi's men removed from our gate. The messenger came with the woman, and a man of Mujasi's also, with orders to withdraw the sentry. We felt devoutly thankful to our Heavenly Father that at length this storm had blown over; but our aching nerves had only to brace themselves to encounter another storm, threatening to be more serious in its destructive power than that which had just blown over.

*Feb. 22nd.*—Mr. O'Flaherty has been ill, more than once seriously, the present trouble weighing most severely on nerves all out of tune with tropical fever. I have suffered much myself from fever and nervousness. Ashe has been also far from strong. We would not willingly have another such experience as that which we have gone through during these weeks. Both O'Flaherty and myself feel that it is almost impossible to hang out longer.

Ashe and I have been busy printing. We have made an impression of a 1000 copies of each of the several sheets of the Church Service, besides 600 copies of the Baptismal Service. We have had daily help from several of our best pupils. Considerable numbers still come on Sundays, while those in greatest danger of arrest come at nights. Not a few have been eager for baptism, and have, after examination, been admitted into the visible Church. Strange that the present trial has rather increased than diminished the desire to become Christians. We ourselves are astonished at the fortitude of many. Even some of Mujasi's own men who helped to entrap us have come for instruction. One of these was so im-

pressed by the behaviour of our dear boys under torture of knife and fire, that he has determined to learn to pray also.

Mtesa's grave is now finished in all its tapestry and adorning. A great feast was made at Nabulagala, on which occasion in former reigns human beings have been slain in thousands. But to-day no bloodshed. The Katikiro and all chiefs were there, and the king was to have gone, but his mother had information of a conspiracy formed to take advantage of the occasion to arrest his majesty on the way, and put another prince on the throne. Mukwenda, Mukomazi, and others were the leaders, and Mujasi had undertaken to kill Mwanga with his own hand; their objection to Mwanga being that he wished to adopt the white man's religion (?) and alter the customs of the country, especially polygamy. Nama-sole informed the king, so he went not to the feast at Nabulagala.

*23rd.*—We heard from the Arabs that Mirambo was dead. This is a most serious matter for our brethren in Unyamwezi, for we fear that now the country will be broken up into petty chieftainships as formerly, and that our brethren, favoured by Mirambo, will be placed in great jeopardy. Our thoughts are taken somewhat off ourselves and our own troubles, and we extend our sympathy and our prayers for our brethren south, at Msalala, Urambo, and Uyuwi.

*24th.*—Heard to-day from various quarters that our boat was swamped. The former report turned out to be untrue, but I had reason to believe the truth of the story this time. So I sent a man to the Katikiro with a present of a silk scarf, asking him to give me a mubaka to take me down to the port to try and save the boat. The Katikiro said, however, that he must first see the king to-morrow, and that he would get him to grant a mubaka.

In the evening we heard more grave reports of the threatened rebellion of chiefs. The king paid out gunpowder to-day to his servants and palace officials. If the rebels win, we need expect little quarter, as our presence is part of the ground of complaint, and Mukwenda it was who wished to plunder us when Mtesa died. On that occasion the Katikiro alone is said to have pre-

vented any one from touching us. The situation is most serious. Mirambo dead, and Msalala we know not what to think may have happened to it. Our boat a wreck, the only means of escape should the rebels win. We only hope that the king, by a sharp stroke, may be able to save himself and us with him. We commend ourselves to our God in prayer, and wait for the morning.

25th.—Send early to the Katikiro. The men see him, and are taken up to the king's. Grand baraza. The great chief Mukwenda arrested and put in the stocks, and his all plundered in town and country. Mukomazi also made prisoner. Seventeen other chiefs deposed, the older ones being reduced to private life, and sent to spend the rest of their days in guarding Mtesa's grave. The younger chiefs got other posts. The Katikiro too excited over this business to pay any attention to my request about the boat. But we are devoutly thankful that this threatening rebellion has been checked.

26th.—Fearing to lose our boat alto-

The result of the conspiracy, therefore, was only the discomfiture and disgrace of the bitter enemies of the Mission. The next entries give a graphic account of Mr. Mackay's recovery of the mission-boat *Eleanor*, which was all but lost; also of the manufacture of a barometer; also some meteorological observations:—

Went early to see the Katikiro. His man, Sebato, told me that the Katikiro was afraid I meant to leave altogether without repairing his rifle, hence these days of delay in letting me go to rescue the boat. I did not see him till near mid-day, when he asked me if I meant to cross the Lake. I said, "No; I mean to try to save the boat before she becomes a total wreck, and haul her ashore." He ordered Koluji (head storekeeper) to take me up to the king and get permission. I was not admitted, but Koluji saw his majesty, who at once ordered both Mngula and Gabunga (chief of the canoes) to supply me with as many canoes at once as I wanted, so as to raise the vessel if sunk. Started at once with two messengers, taking with me all the Wangwana, with pulleys, ropes, and other appliances. On reaching near the port, Sempa, an officer under Mujasi, beat his drum and collected an army, saying that he had orders from Mujasi not to allow any of us to go near the Lake. He would not

gether, as if once she goes to the bottom in twenty feet of water it will be next to impossible to raise her, I sent another more handsome present to the Katikiro, begging a mubaka. But this another day of public excitement. Many more chiefs turned out, some getting other posts. Some friends of ours now in good positions. The young man who was Mukwenda when I came to Buganda has got that office again. Kyambalango, who was deposed at Mtesa's death, is now Pokino, or Lord of Budu. Both these are friendly to us. Several of our pupils are made *batongole*, or chiefs, and some of those who followed the Romanists.

Our men after waiting all day were told by the Katikiro that I must see him myself before he grants me permission to go to the Lake.

27th.—Mwanga wished to arrest Mujasi and put him to death, but the Katikiro interceded for him; and to get him out of the way, sent him far off to the borders of Bunyoro to plunder a chief who had been arrested for appropriating some of the king's cattle.

believe the word of the messengers. In fact he was drunk and inclined to be very noisy. Leaving the men and ropes, &c., I rode straight back to the capital.

Feb. 27th.—Early at court again. Got a fresh mubaka from Koluji, with whom I reach the port without more hindrance. Some men whom I sent in advance reported to me that the vessel was no more visible; others said that only her keel was above the water; others that she was lying on her side. Sure enough, when I got through the forest and to the water's edge, I could faintly discern among the white tops of the waves something also white causing the waves to break higher than the rest. Half a gale was blowing, but after some food I found some fishing canoes, and with two or three men paddled out to the wreck. It was now dusk, and I hoped to make an attempt next morning in the cabin, feeling thankful that the ves-

\* There is some mistake in the dates of the diary, but we print it as it has come.—Ed.

sel was still afloat, although barely so, as she was lying on her side, and only a few feet length of the port side above water.

28th.—Not willing to wait a week or more to get canoes from Gabunga and Mugula, I thought to try myself. I gave the fishermen a present, and took their four canoes. Cutting long stakes, we bound them two-and-two together, and set out with ropes and grappels. On reaching the wreck one of the men dived and got hold of the anchor-chain, by which we were able to weigh the heavy anchor and put it on board one of our canoes. Lashing on a stout hawser, we then pulled for shore, a rare spectacle—four canoes, two abreast, hauling tandem a shapeless hulk through the water. We seemed to make very little way, having few paddles, and unfortunately the wind changed, and we were drifted far off the beach, and nearly got on rocks. But I had good length of rope, so, slacking off two of the canoes, we got an end to the shore, when a host of Natives hauled with all their might till the vessel grounded. Regardless of crocodiles in the general excitement, the men jumped into the water and turned the vessel up on even keel. By dint of more hauling we got her in position to bale out faster than the waves kept filling her, and as she buoyed she was hauled into shoal water and finally baled dry. We hauled her up ashore amid general rejoicing; emptied her lockers of the contents, not much damaged, even after ten days' soaking, and leaving two of the crew in charge, returned that afternoon to the capital.

March 14th.—King sent four watches for repair; sent three back as too far gone. The fourth (a gold lever) can be made to go. Mr. O'Flaherty again down with fever. We continue our print-

It is truly wonderful to read the next section, after all the distress and anxiety previously recorded:—

May 4th.—Went to court. I had not been there since I went to get permission to rescue the boat. I have very grave suspicions that the vessel was designedly upset, but I determined to regard the fact as a mere accident. As I reached the inner courts I found the Katikiro just going in to have an audience. He took me by the hand warmly, saying that now I was a great favourite.

ing. Sunday services again pretty well frequented. Katikiro's gun progressing.

20th.—Finished Katikiro's rifle and sent it to him. He was quite pleased, pronouncing it equal to new. He sent me a fat bullock and a load of cowries, with many thanks.

May 2nd.—Finding one barometer tube unbroken, made a cistern first by cutting the bottom off a quinine bottle. Made india-rubber stoppers, and turned an ivory stop-cock for the bottom. Fitted up a frame with screw arrangement to raise or lower the cistern to zero point. Made a spiral cord out of a drum-string, fastening head of a quill to the end of it. Now I have an arrangement in several respects an improvement on Captain George's, but the principle is his; filled by his method with pure mercury. I have thus a check on our aneroids, which are daily registered by Mr. Ashe with other meteorological phenomena.

To-day (May 2nd, 1 p.m.), boiled a thermometer, with this result:—

Boiling-point (No. 40,318, Newton) = 205.40 steady; mercurial barometer = 26" 135; aneroid (Newton, 1046) = 26.230; temperature of air = 76° (by standard dry bulb).

I reckon barometer at coast on this latitude = 29" 744, corresponding to boiling-point, 211.7, or 156 feet. Anyhow, this will give a height for our station (which is about 200 feet above the Lake) much less than that usually assigned to the Lake itself. The Lake I make about 3250. Certainly it does not reach above 3300 feet. Some observers have made it over 4000 feet. When I have made several observations by mercurial barometer and boiling thermometer on different shores and under different atmospheric conditions, I shall send them to the House.

I asked him for how many days his favour would last. The king was very gracious. He said that now he hoped former good relations were again restored. We had talk about the Mahdi, also of European skill and excellence. I told him that it seemed unreasonable that he and his people should value so highly English goods, and anything that appealed to the eye, while he would

have none of our other world of mind and soul, and was evermore suspicious of our presence and objects. How could white men mean them ill when they supplied such things, instead of keeping them to themselves? Did he let his people sell guns to his enemies, or trade with them at all? If the white men meant to eat his country, why did they sell him arms first? The king, Katikiro, and Kangao saw the force of what I said, and replied that I was right and they were in the wrong. The Katikiro even alleging of his own accord (a rare thing for him) that white men were undoubtedly men of truth, for our bolts of calico measured exactly as labelled; a box of gunpowder contained always the right number of tins, while no sand was to be found mixed with the powder; our guns did not explode and kill them when firing, nor did caps refuse to fire. On the other hand, their own traders mixed ashes with the salt, and water with the beer. The king thereon claimed the credit of providing them with men of such value.

9th.—I have seen the king several times again. He has repeatedly renewed his assurances of friendship, saying that in his own reign and that of his son's son he will not be without Englishmen in his country. His father had gone out shooting alone with Speke, and he would go out with me on the bay in our boat, no matter what people said. I had just fitted up a shelf for a new clock in his reception-house. I had him thus in good humour, and took occasion to talk to him about a great evil which he had been committing. Some thieves had stolen clothes belonging to the king. An order was at once given to catch every person found in the roads after dusk. The bloodthirsty executioners receiving such a command set to work and mercilessly killed all they were able to catch on the highway, often, too, before the sun was down. I asked his majesty if these were all thieves that were being killed. Would not the real thieves keep out of the way, while harmless peasants coming in out of the country were entrapped? He allowed that this was so, saying that he did not mean his order to be carried out with such violence; that he had given orders to the executioners to stop their work, and I would not hear of the like again.

Yesterday I had heard that a Mandwa

(priest) of Namulere had gone early to lay a complaint before the king, about some shamba from which he had been evicted. This is the same sorcerer who fought Mr. O'Flaherty some years ago. He began in the king's inner court to make a great noise, being in one of his frenzies, or as the Natives would say, "He had *namulere* (a god) in the head." The king had apparently been asleep, and awoke up in no good humour. On ascertaining that the noise was caused by a mandwa, he bade his boys drive the fellow away. Having received such a charge, they belaboured the old fellow with sticks, whereon he fled to the Katikiro's for protection. That minister sent up to the king to inquire the reason of the priest being beaten. Mwanga sent back a reply that he did not want these priests of the lubare; let them go to Bunyoro, or anywhere they liked! and if the chiefs wanted such sorcerers, let them go to Bunyoro with them. I felt sure that Mwanga had committed a mistake; such action would irritate the old chiefs, and would be sure to bring increased odium on the Mission, as we should get the blame of turning the king's head against the creed of the country. Accordingly, to-day I got him to admit that any amount of beating would not unconvince a man who had been led to believe from infancy that black was white; that persuasion was better than force, and liberty for every man to believe what his brains led him to know was true better than any amount of compulsion. I told him that he could not reap where he had not sown, and that if he wanted to reign in peace and have his land free of robbery and rebellion, he must have his people taught truth and peace and the knowledge of God, for there were no people who loved and honoured their rulers and kept the laws so well as Christians. He said he could understand that, for he knew that we (English) were a Christian people, and a powerful nation, yet we were governed by a *woman*, whom we honoured above all. I did not tell of Roman Catholic rebellion in Ireland, because I know that Ireland will ever be rebellious while it is Romish, and the fact of its being rebellious is a proof to all the world that the religion of Rome is not that of Christ. Only poor Mwanga does not know that Christianity is a pure misnomer for Popery.



"You are king," I said. "The king is the first man in the land for power and glory and riches. Now the king should be the first man in wisdom and knowledge and all that is good and great. You should excel us all in cleverness, e.g. in reading; let me therefore come and help you to read, and by-and-by you will beat us all." He agreed to learn, and as to-morrow was Sunday, I said I should bring the Book and explain to him something of what he should know.

10th.—Saw the king quite alone—gates and doors all closed for fear of intrusion. I began at the beginning, and gave him an account of God's purpose in Creation and Redemption, showing him that man was made to glorify God and enjoy Him for ever, and not to merely gratify the lusts of the flesh for a few short years, and perish like the brutes. He listened well, asking questions now and then, and giving me a present of a fat bullock when I came away. He promised to learn, but said that he was terribly thwarted by some old chiefs.

He is surrounded by a lot of pages, some of whom have been taught a little by the Romanists—some enough to be bigoted and haters of the Word of God, and some only enough to leave them better Catholics than Romanists, so that they sympathize with every effort we make to lead their wayward master into a better way.

17th.—Once or twice at court again, but did not see his majesty. I think he is wise in not appearing to favour us too much. He is far from his own master yet, and we would be mean to try to take undue advantage of his youth. I had got, a few days ago, permission to send the boat to Msalala with our servants alone, but on second thoughts I feared they would lose the vessel, having only made one trip in her, and being far from a skilful crew. I meant to try to persuade Mwanga to let me go myself, although he had said that he could not let me go home to Europe, and he feared I would not come back if once on the other side of the Lake.

The Katikiro sent for me one day to see him. He was building a shrine to the memory of Mtesa. He called it a *temple*, Mtesa's ghost being the god, where he could sit and reflect when in

low spirits. I told him that every god in Buganda had a temple; but the one true God, Maker of heaven and earth, had only the sky for His temple, for no one in this land gave Him any reverence; but I hoped the day would come when he would learn to know Him, and that in His worship he would find more help than he could ever get from the ghost of a dead king. I told him that the day would come when God would call him to account for despising His Word and His Son. "Oh, but I do not despise Him: I have the Book." "Yes; but you merely lay it by as a charm. You do not read it." On this, he said that he would send for me another day, *privately*, when we would read together! Oh, Felix! when will this more convenient season come?

Succeeded in getting an hour with the king. I asked him if he had seen Wakoli (tributary king of Busoga), who had just come, and if he had not denied having seen or heard of any Europeans in Busoga? Mwanga said that he had seen Wakoli. "Where, then," I asked, "are all the charges made against me, which caused me to be entrapped on the way, and the boys to be killed? The blood of these lads rests on the hands of those who put them to death. We prayed God to forgive them; but they must repent. No blessing from God would rest on the country while it stank with the blood of innocent people. God had raised him up to save men, and not to kill them. Did he not see how the plague and small-pox and syphilis were raging on all sides, causing his people to die off like flies? He could do much to prevent that, instead of increasing the evil." To convince him that we had the welfare of his people at heart, I gave him six points of advice, all of a hygienic nature, which he should insist on his people carrying out. (The plague is, I believe, a virulent tropical typhus, and is produced by absolute ignorance of sanitary laws.) If he carried out my measures, I believed he would see an end of the plague in a few months' time. Lastly, he and his people should give up trusting in charms, which were valueless to prevent pestilence, but learn that the one God, who gave life and health, alone could bless any efforts to drive away sickness and remove the curse which seemed to be resting on the land.

At last, Mr. Mackay obtained permission to cross the Lake again, and safely arrived at Msalala on June 1st:—

*May 20th.*—Got permission to cross Lake, and fetch news of the Mahdi's movements. Reached port last night, and launched boat this morning. Having sent men to collect plantains, took opportunity of erecting mercurial barometer, the first ever registered on this Lake:—

Place: Port Mutungo, Murchison Bay. Position: N. lat.  $11^{\circ} 40'$ , four feet above Lake. Time: May 20, 1885; noon to 1 p.m. Mercurial barometer,  $26^{\circ} 300$  (good vacuum); boiling thermometer, (No. 40,318, Newton),  $205^{\circ} 80$  (steady); aneroid (1046)  $26^{\circ} 440$ ; temperature of air =  $74^{\circ}$  Fahr. Day fine. Wind S., moderate.

*June 1st.*—After voyage of twelve days reached Msalala. The first week

was very stormy, and the mizen-mast broke away a couple of feet above deck. I feel thankful that it did not come down on my head. The rainy season should be over by this time, but every day we had violent thunderstorms with heavy rain and S.E. gales.

Find Wise alone. Gordon gone to Kageye to make inquiries about our state in Buganda, and probably to go on there, as a report had reached this that we were prisoners. Shall send (p.v.) to Kageye for Gordon to-morrow. He has all our mails with him.

Here I learn, what I was prepared to expect by some strange foreboding, that General Gordon had been left to fall. Central Africa has lost her friend and deliverer. God will raise up another.

The journal ends with a most earnest appeal for reinforcement, and with some very interesting particulars of the translations and printing:—

Most earnestly now, more earnestly than ever before, I implore your prayers and your aid for Buganda. We have suffered much, but we count it nothing that we may see the work of the Spirit of God in the land. The time is critical. Two Romish priests are now on their way to Mwanga's capital. Our friends and supporters at home have failed us in the hour of need. Because we have held on there a feeble party for so long, they think we should be able to hold on longer. The opposite would be the rational conclusion. An enormously greater work can be done there, in spite of opposition, had we only men, and of the right sort. But what reality would there be in the work were there no opposition? We have pride, indifference, suspicion, and even dislike to fight against; yet we have fresh inquirers every day. Endless patience and much tact are absolutely necessary to effect almost anything with the authorities, yet we find we must do our utmost with them in order to get even toleration. This land will soon be either Christian or Popish, or Moham-medan! It is for our Church and supporters to say which. But there is a help which can come too late, like the English army to Khartoum. But, God helping us, we shall not leave till we see the station efficiently and thoroughly reinforced.

I enclose copy of our new edition of

Morning and Evening Prayers, Baptismal Service for adults, and Commandments with Scripture texts. We have spent much labour on these to make them as correct as possible, yet they are not entirely free from mistakes. If you had not kindly sent us the type last year we could never have accomplished the little we have. To save time in printing we had to print part in the smaller (long primer) type, which was unfortunately short of k's, hence the pages are somewhat disfigured by a mixture of italics and small capitals. I am sending an order for the missing letters, and some other small material for the printing-office. Our Christians are very proud of their books, which we make them pay a trifle for, and are very careful of them. We have tried our hands at Ruganda hymns. This has proved no easy matter. I enclose a few, which we now use in church and at daily prayers. We are slowly increasing the collection, for we need not print them faster than they learn to sing them.

Doubtless you will say, Why have we not put a Gospel into print? I certainly thought that by this time we should have done so, but we feared expulsion any day, and after one deliberation we decided to print the prayers, &c., first. The Gospels will be now better done, as the work will be less hurried. Every sheet has to go through the hands of our best pupils again and

again before they agree on it. This is a tedious work, but well worth the pains. Both Ashe and myself find this revision invaluable.

But we shall (D.V.) do our utmost now to go rapidly on with the issue of one or two Gospels and the Acts, which latter is a great favourite with all. The return of the Romanists (three of them)

to Buganda, renders it all the more imperative to circulate the Scriptures. Strange to say, these men, while refusing to put even a single Gospel into the hands of their pupils, are very quick at discerning the slightest deviation from accuracy in our translations, and even when in Buganda they taught that we perverted the Word of God to suit our views.

In a private letter Mr. Mackay mentions some geographical points. "The extreme south end of Smith Sound is one mile south of 3°. C.M.S. station at Msalala is 3° 10'. In Buganda, Mwangi's capital is at *Mengo*, a mile and a half S.E. of Rubaga. C.M.S. station at *Natete*, a mile and a half N.W. of Rubaga. *That* (Rubaga) is only a bare hill now. It once was Mtesa's capital, but the C.M.S. never built on it."

We are now within a few weeks of the tenth anniversary of the Society's resolve to undertake a Mission to U-Ganda (Nov. 23rd, 1875); and Mr. Mackay's letters close within a few days of the eighth anniversary of Lieut. Smith and Mr. Wilson's arrival at Rubaga (June 30th, 1877). What a marvellous history have these eight years presented! Again and again have trial and perplexity pressed hard upon our missionary brethren. Wilson, Mackay, Felkin, Litchfield, Pearson, O'Flaherty, Ashe—not one but has been in serious peril. Yet God always has been better to us than our fears. Again and again has the darkest hour been that before the dawn. Again and again has the Nyanza Mission proved that man's extremity is God's opportunity. What can we do but trust Him, more unfalteringly, to protect and carry on His own work? The foregoing narrative, with all its painful episodes, is full of encouragement and cause for praise. Danger there still is, most assuredly; but "Greater is He that is with us than those that be with them."

## BUDDHISM.

*A Lecture given at the first meeting of the Manchester Church Missionary Prayer Union.*

BY THE REV. S. COLES, OF THE C.M.S. CEYLON MISSION.



RELIGION which, after the lapse of twenty-four centuries from its origin, still stands in the foremost rank of all religious systems with regard to the number of its adherents; a religion whose Canonical Scriptures contain more than two million lines, about two feet each in length of manu-

script, which treat of the most abstruse and metaphysical subjects as well as of moral duties in a most interesting manner; a religion which finds its counterpart in many of the theories promulgated as new by the so-called advanced thinkers and secularists of our day, is surely not unworthy of investigation by the earnest Christian, who desires and prays that the religion of Jesus may soon supplant all others, and the promise made to Him be fulfilled: "I shall give Thee the heathen for Thine inheritance, and the utmost parts of the earth for Thy possession."

A few years since, Professor Max Müller drew attention to the fact

that each of the three greatest and only missionary religions of the world had a human founder, whose life is recorded as a pattern to be imitated by the adherents of each system: they are Buddhism, Mohammedanism, and Christianity, which embrace respectively 500,000,000, 175,000,000, and 415,000,000 of the human race; but of the last of these three numbers it should be remembered that only 135,000,000 can be credited to Protestantism. Although in numbers Buddhism undoubtedly stands first, the area of the influence of Christianity excels that of any other religion. It is improbable that Buddhism ever was established beyond the confines of Asia; and originating in Northern India, where Gotama Buddha, its founder, was born, lived, and died in the sixth century B.C., in what is now known as the kingdom of Oudh, it rapidly spread throughout India, and subsequently was established in Central, Southern, and Eastern Asia. Like Christianity, it has disappeared from its original birth-place, and almost the only evidences of its existence in the continent of India are the stupendous and interesting ruins of monasteries, temples, and relic shrines which General Cunningham, of the Archæological Survey Department of India, has discovered and described. It is generally allowed by the ablest scholars that Buddhism in its purest form is at present to be found in Burmah and Ceylon, and it is in that relation that it is here under review.

The *raison d'être* of Buddhism must be looked for in the pantheism and sacerdotalism which prevailed in Buddha's time and country. The Brahmins and Hindu gurus had long taught that every particle of matter was a visible portion of the unseen God, and that worship addressed to it was the same as to Him. They also had become unpopular on account of their extreme pretensions to superiority with regard to caste, in accordance with which they demanded almost divine honours and complete servitude from kings and their subjects. A reaction naturally arose to this, and from a source whence it should have been expected. The son and heir of King Sudhodana of Kapilawastu, near Benares, was dissatisfied with the state of religion and caste distinctions which then prevailed, and after many inquiries which evoked no satisfactory replies about a more excellent way whereby humanity can be improved and exalted, he resolved to undertake the stupendous task of effecting the great deliverance of all mankind from the ills and changes to which they are all subject, and for which hitherto no effectual remedy had been provided. For this purpose, at the age of twenty-nine years, he undertook what is termed the Great Renunciation, by forsaking his young and beautiful wife and child, his father's court, his heirship of the kingdom, and the enjoyment of everything that wealth, learning, and fame might have assured, and departed into the jungle to discover by his own unaided efforts how the great deliverance can be realized. At the end of six years of profound meditation and uninterrupted effort to subdue all desire which is the cause of existence and suffering, he achieved his object, and, while sitting at the root of the Bo tree (*ficus religiosa*), became Buddha, i.e. he who knows, or the Omniscient One. He declared that

he was now free from all desire, that he had dispelled the mists of ignorance, and was capable of comprehending all things—present, past, and future. His powers of retrospection, he stated, were unlimited; yet, with regard to the beginning of matter and life, like the modern secularists, he was an agnostic, and asserted that it was unknowable.

In one of his first sermons he took as his text the words, "Everything burns, O mendicants," and expounded it by saying that nothing is permanent, that all things pass away, and that the comprehension of this fact is essential to the attainment of the *summum bonum* of his religion—Nirwāna. He also declared that there is not one of the properties of any sentient being of which it can be predicated that it is permanent, so as to deserve to be called the *ego* or *self*; and although he believed in the existence of responsible beings superior and inferior to man, he knew nothing about the Creator and Preserver of all, in whom we live, move, and have our being.

Buddha was the King of Pessimists, and proclaimed that existence and suffering are correlative and inseparable, and that there is no possibility of escape from the latter, except from the cessation of the sequences which constitute life. According to his teaching, man and other animates consist of two parts—the body and the name, the first being material, although he includes with it the mind, memory, and consciousness, as they are considered to be organs and qualities of the body. The *name*, he asserted, is the subjective idea formed on that particular conglomeration of matter, and is called *man* or *creature*. Thought is produced by the action of the outer world on the senses in the brain, like colour by the reflection of light from a flower, and both are essentially physical, and inseparable from the objects which produce them. Hence life is nothing but a sequence, in which the particles composing the animate follow each other in unbroken succession until death, when there is a sudden collapse of the body; but the sequence is maintained in another body, the conception of which immediately follows that which died, and is constituted according to the merits and demerits of that which it succeeded.

Buddhism, like most Oriental religions, teaches not only the doctrine of *future*, but also of *past* states of existence of each creature in the universe. The present life of each individual was preceded by unnumbered ones in past ages, and will be succeeded by countless others, unless, like Buddha and a few who followed him, we snap the cord of desire which chains us to life with all its ills and imperfections. The arbiter of any particular state of being is *Kamma*—action, i.e. the effect of the course of actions of the individual that existed previously to any one now alive. This is taught in the oft-quoted apothegm of the Ceylon Buddhists, who, when wishing to show what is the doctrine of rewards and punishments in their religion, say, "*Kala, kala de, phala, phala de*"—the done, done deed, and the inevitable result; which accords with the teaching of our sacred Scriptures, "Whatsoever a man soweth, that shall he reap." Thus each individual is declared to be the architect of his future state, as the child is the

father of the man. He who is wise will avoid all that is evil, and practise virtue, so as to secure for his sequence future happiness and prosperity. The wicked and foolish act not thus, but heap up misery and sorrow for the time to come. The *wisest* of creatures, however, look upon all pleasure and life as unpermanent and undesirable, and, having subjugated all their passions, succeed in breaking the bond which insures a future state, and reach Nirwāna, the cessation of sequences. The attainment of this, even while Buddha was alive, was extremely difficult, and soon after his death it became unobtainable, and thus it will continue until, in some far-distant age, another Buddha will appear, who will reopen the path to Nirwāna to those who then are worthy of it. The many millions of Buddhists now in the world have neither hope nor desire for Nirwāna, and the most earnest of them say that the best they can anticipate is a sequence after death among the rich and great, either in this or some better world, as the result of as much virtue as they can conveniently accumulate in this life; but go where they may, change and death will follow, until at the advent of another Buddha they may succeed in passing out of existence.

It will be apparent from the foregoing remarks that transmigration of the soul forms no part of the system of Buddhism, because there is no soul to migrate from one state to another; but the sequence of an ever-changing body, with its fleeting thoughts, goes on through life and death, until it be stopped by the subjugation of all desire, and the result be—nothing or Nirwāna.

We now proceed to inquire into the means used by Buddha and his disciples to establish and propagate his religion. He commenced to preach at the age of thirty-five under specially favourable circumstances, and continued his ministry till death, forty-five years afterwards. Kings, nobles, merchants, and the common people gladly welcomed the new teacher, for such he delighted to call himself, who, in addition to the natural gifts of beauty and a commanding presence, had already become famous because he had relinquished an earthly kingdom in order to found a wider and more permanent one in the hearts of men, and denounced the pretensions of the Brahmans to superiority on account of caste, asserting that wisdom and virtue were the only qualifications for honour and esteem. His father, his disespoused wife, his son, and immense multitudes in various parts of India soon embraced his doctrines, and within an almost incredibly short space of time after his death his religion was established throughout that vast territory, from the Himalayan Mountains to Cape Comorin, as is indisputably proved by many existing ruins of Buddhist shrines in all parts of that continent.

Fired with zeal for his cause to an almost unexampled degree, his followers proclaimed the tenets of their faith in foreign countries, and were successful in gaining multitudes of converts.

One of the most famous and successful missionaries of that early period was the illustrious Prince Mahinda, the son of the great King Asocā, who went with his sister to Ceylon, and succeeded in persuading

the king of that island, with many of his subjects, to accept the religion of Buddha. It is not so well known who were the first preachers of this religion in the countries to the north and east of Hindostan, but it was early propagated in those lands, and accepted by the many millions who inhabited them.

Surprise has often been expressed that such a religion, which has so few apparent advantages to offer, and which runs counter to the aspirations of human nature, should have spread so rapidly and widely, and should have retained for so many centuries such a firm hold on the consciences of its adherents. Buddha issued no regulations about religious ritual and worship, because it was opposed to that state of self-reliance which he so much insisted on, and all that we find in his religion now relating to temples, images, offerings of flowers and fruits, was instituted subsequent to his time, and proves that man must have some kind of worship, and the more ornate be its ritual the more acceptable will it prove.

Since all desire is evil, it follows from Buddha's teaching that it is most advisable that man should abstain from the propagation of his species, and to encourage this, he established an order of celibates, who were to devote the whole of their lives to the subjugation of their passions, and exhort others either to join their order, or as laymen live in obedience to some of his commands. We consequently find the two-fold division of clergy and laity in the Buddhist Church, respectively called *Thera* and *Gahapati*. The clergy were generally called *Bhikkhus*—mendicants, and means were provided for their instruction by the institution of the Lunar Sabbath, or the observance of the first day of each quarter of the lunar month as a holy day, when special attention should be given to the commands and doctrines of Buddha. In the Buddhist Decalogue five or eight of the regulations may be observed by the laity, but all ten are binding on the clergy. They are as follows:—The prohibition of killing, theft, fornication, falsehood, alcoholic drinks, afternoon meals, theatrical amusements, unguents and perfumes, beds and soft couches, high seats, and the receiving of gold or silver. In addition to these, there are innumerable rules of a disciplinary character on the conduct of the clergy, which are contained in the *Vinaya Pitaka*, one of the three great divisions of the Canon of the Buddhist Scriptures. The other two are called the *Sutta* and *Abhidhamma Pitakas*, and are chiefly composed of sermons and addresses by Buddha to the laity and clergy on the doctrines and ethics of his system. Without doubt much has been added to these Scriptures since Buddha's death about religious services and processions, in order to attract and please the public, but it cannot be too distinctly asserted that prayer to a superhuman being is unknown and unpractised in the Buddhist religion, and that the popular name given by European travellers to those revolving machines which the Nepaulese and Thibetan Buddhists erect to be moved by wind or water, *praying machines*, is a complete misnomer. A more suitable appellation for them would be credence cylinders, because they generally contain the orthodox formula of their creed—*Buddham saranam gachchāmi*,

*Dhammam saranam gachchāmi, Sangham saranam gachchāmi*, i.e. "I go to the refuge of Buddha, his doctrine, and to the Order of Celibates;" or some other portion of the commandments and doctrines which he taught. The revolutions of these machines are supposed to accumulate merit to the owner by an easy method—a device which proves that human nature is the same wherever it may be.

Like Indian Mohammedanism, Buddhism in its development has adopted many of the religious ceremonies of the Hindus in order to obtain popular sympathy, and grand processions with music, dancing, jugglers, and elephants are frequently made through the streets of their towns in order to attract and please the public; and their temples are profusely decorated, and contain many images of Buddha, before which the people prostrate themselves and recite their creed. Flowers, fruits, cakes, and money are reverently placed before these statues, but there is no belief on the part of the worshipper that Buddha or any one else receives these gifts, or accepts this homage, any more than the deceased relative can be supposed to accept the flowers and garlands placed on the grave by loving friends in this country. In each case the act signifies a loving token of remembrance of the departed one, and the Buddhist worshipper believes that by it he increases his own merits as much as he could by feeding the hungry or clothing the naked, and this of itself will insure a future reward.

Buddha claimed to be a teacher and exemplar, but not a saviour, and declared that the only way to escape sin and suffering is to enter the four paths leading to Nirwāna, where all desires are extinguished, and then death has to be only once more passed through, after which there will be no birth, no body, no consciousness—in short, no existence, but the cessation of all change in eternal nothingness.

The inculcation of kind treatment to all animals is a very prominent characteristic in Buddha's teaching and life, and the admirers of his system, both European and Asiatic, never fail to hold this up as a special claim for admiration, and a reason for their assertion that Buddhism is at least equal, if not superior, to Christianity. But although, like early Brahmanism, there is much to admire in the theories and dogmas of Buddhism, it must be viewed in its entirety in order to be able to form a just judgment on it. The obliteration of the doctrines relating to the Supreme Being of the universe and the soul of man from the teachings of Buddhism has made it generally inoperative on the lives of its adherents, as is evidenced by the general disregard shown by them to its claims on their attention. It affords no consolation to the sorrowful, no aid to the weak, no pardon for the sinner, and no hope for assistance from a higher power; but each individual is isolated from all real help and sympathy, and must submit to the inevitable result of his past actions. Hence the essential conception of sin as a missing of the mark, and gratitude, faith, and love towards a Father, a Saviour, and a Sanctifier, are unknown to the many millions of Buddhists, both lay and clerical, and it is not to be wondered that their lives are immoral, because the essential aids to true piety are wanting in their religion.

It is generally admitted that the clergy are worse than the laity, and



so it was during Buddha's ministry, as may be learned from the Vinaya Pitaka. This portion of the Buddhist Scriptures is the least known to the European students of that religion, and this accounts for the undeserved eulogiums which have been so frequently and freely expressed on Buddhism. Buddha acknowledged that morality is eternal, and that its laws are immutable and superior to all beings; he therefore laid no claim to originating it, although he established a church, to the cleric and lay members of which he gave a code of laws for regulating their conduct. It is from the disciplinary laws of the Vinaya Pitaka enacted on behalf of the clergy that we discover how low was the standard of practical morality that Buddha established, and how many deviations from it he condoned by the degrees of punishment he appointed for breaches of his disciplinary laws. There are no grounds for excuse of ignorance on these matters henceforth, because Dr. Oldenburg, with the aid of the British and German Governments, has published the Vinaya Pitaka in the Roman character, in the Pali language. These disciplinary rules are 227 in number, and to many of them the words of St. Paul are applicable, "It is a shame even to speak of them;" for they are so vile that the publisher of translations of them would justly render himself liable to an action for a breach of the laws relating to decency and morality. Sins of the deepest dye, and to modern ideas impossible, are mentioned as having been committed by some of Buddha's clergy during his lifetime, and he declared they were of minor import, and merited a proportionately small degree of punishment.

It can scarcely be affirmed that any one yet fully understands this wonderful and wide-spread religion, which may be said to deify action, to inculcate the eradication of all desire, to over-estimate kindness to animals, to isolate man from all superhuman aids, to provide him with innumerable excuses for breaches of morality, and to teach that in some future far-distant age it may be possible to escape the ills inseparable from life by arriving at Nirwāna, the cessation of everything; but its adherents deserve the sympathy and help of all true Christians, and largely increased efforts should be made to show them the more excellent way opened out for us by the God-man Christ Jesus, who pitied us in our lost estate, but saw that it was not irremediable, if He undertook the work of providing a pardon for the past, a new nature in man, and a state of perfect holiness and happiness after death for all who would receive the gift of eternal life through Him. The degree of success vouchsafed to modern Missions in most Buddhist countries should encourage the Churches of Christendom to go forward and possess the whole earth, as it is an earnest of what must follow: "The knowledge of the Lord shall cover the earth as the waters cover the sea;" and "from the rising of the sun even unto the going down of the same My name shall be great among the Gentiles, and in every place incense shall be offered unto My name, and a pure offering; for My name shall be great among the heathen, saith the Lord of Hosts."

## BISHOP SARGENT'S JUBILEE.

(From the *Madras Mail* and *Madras C.M. Record*.)

N event of unusual interest has recently taken place at Palamcottah,—the celebration of “Bishop Sargent’s Jubilee.” On the 7th of July, 1835, the Bishop first arrived at Palamcottah, and he has completed fifty years of earnest, active, faithful labour in connection with the Church Missionary Society’s Mission in Tinnevely. It was meet, therefore, to mark the event by special demonstrations of gratitude, joy, and thanksgiving. The 14th of July was the day appointed for the great gatherings of Native Christians and friends to celebrate the occasion. Long before this, preparations were in active progress. A most commodious pandal, capable of seating some 2000 people, was erected by the Native Christians in the Bishop’s compound. This was adorned with a profusion of banners, and handsome chandeliers and globes; and triumphal arches were erected over each gateway. Over the front of the great pandal were inscribed the words, “God bless our dear Bishop,” expressing the heartfelt prayer of the thousands who came together to congratulate and rejoice with him. The whole neighbourhood presented a bright, festive appearance. During the day, letters and telegrams from many parts of India and England conveyed to the Bishop the hearty congratulations and good wishes of friends at a distance. One telegram ended with a reference to a most appropriate text, 1 Peter v. 4—“When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.” At daybreak the gongs in the church tower chimed away merrily, and at 7.30 a.m. the bell summoned the people to worship, and the large Mission church was filled to overflowing, there being upwards of 1400 in the congregation, including about 60 Native clergymen. Besides the members of the C.M.S. and Zenana Missions, the Rev. E. Sell, Secretary from Madras, and several other friends, including Dr. Bower, were present. As the Bishop and clergy entered the church, the girls of the Boarding-school sang very sweetly the anthem, “How beautiful upon the mountains!”—and just before the sermon, Miss Havergal’s inspiring hymn, “Tell it out.” The Rev. V. Vedhanayagam, of North Tinnevely, preached an appropriate sermon for the occasion from James i. 17. After enumerating some of the more important gifts bestowed on His Church by the “Father of lights,” the preacher made special and appropriate allusion to the great benefit God had conferred on the Tinnevely Church in the person of His servant the Bishop. The sermon ended, there was an administration of the Holy Communion—the number of communicants being 324. The offertory on the occasion amounted to nearly Rs. 60, and was devoted to the “Bishop’s Jubilee Fund,” for providing scholarships for students at the C.M.S. High School at Palamcottah.

At 11 a.m. the first great gathering took place in the pandal, which was densely packed with representatives of all classes of the Christian community—young, middle-aged, and old, from all parts of the province. The whole scene was one of animated, heartfelt festive joy and rejoicing throughout. As soon as the Bishop had taken his seat on the dais, prayer for the divine blessing on the proceedings was offered, and a lyric with musical accompaniment sung, and then an address was read by the Rev. V. Simeon, pastor of Nallur:—

REVEREND FATHER IN GOD,—It is now fifty years since you came to do good to the people of this province. Of these

fifty years, you worked for three years in the capacity of a layman, and after spending four years in England in pre-

paring for the ministry, you laboured thirty-four years as an ordained clergyman, and for the last nine years you have been performing the functions of a Bishop.

Of all the Europeans who laboured in connection with the C.M.S. Mission since its establishment in this province by the Rev. Mr. Rhenius in 1820, while some were only permitted to live and work 34, 31, 18, 12 years, others for much shorter periods, and a few were obliged to return home owing to ill-health, you are the only one privileged to labour on for fifty years in this district, and graciously permitted to celebrate this day the jubilee of your arrival with feelings of joy and thankfulness. . . .

When you first arrived, there was only one Native clergyman, the late Rev. John Devasagayam, who had been ordained in Tranquebar, and there was no Native of this district in holy orders. But now we have no fewer than sixty-six Native pastors labouring in connection with our Society in different parts of the province. In addition to your congregational work, you had the arduous task of preparing men for the ministry. Of the men under your tuition five were ordained in 1851. This was the first batch of Native pastors of the province in our Mission. Further, you erected a commodious building for the purpose of training men as catechists, and were the Principal of the Institution for upwards of a quarter of a century, and sent out from it many efficient catechists and schoolmasters. Of these catechists a good number have since been ordained. These you have known from their early years, and it may be said that they are your own children, brought up, educated and made efficient Mission agents by your efforts.

Trinity Church in Palamcottah has been twice enlarged by you to meet the wants of the increasing congregation. The beautiful Gothic church of Suvishapuram, too, was planned and built by yourself. The celebrated St. Paul's Church at Mengnanapuram, which was commenced and nearly finished by the late Rev. Mr. Thomas, was lately completed by you and opened for divine service. Besides these, there are many other substantial churches throughout the Tinnevely district, built through your instrumentality. In erecting these,

you have not only encouraged the congregations to contribute liberally, but rendered effectual aid by obtaining funds from your friends for them. These are all so many monuments of your labours in the district.

When you first entered upon your work, all the expenses of the Church were met by funds from the Society. Though the Christians of those days would give only so much as was required for lighting their own churches, it is gratifying to know, by the accounts, that this year they have contributed Rs. 33,037 : 11 : 3, for various charitable purposes.

Next to the late Rev. Mr. Rhenius, it is you who have provided the Native Church with sound religious literature, which is a lasting treasure to it. We are sure that all those once trained by you and now labouring in Madras, the Nilgiris, Chittore, Vellore, Ceylon; the Mauritius, the Godavery, &c., think of you with great pleasure, and rejoice with us on this auspicious occasion.

The Widows' Fund, which was first started by the late Rev. Mr. Rhenius for the benefit of the Mission catechists and schoolmasters, has, by your able and skilful management, been placed on a firm footing. We are delighted to know that at present it is in a very prosperous condition, and we tender you our grateful thanks.

In compliance with the request of the Committee of the Madras Bible Society, you rendered efficient aid in revising the Tamil Bible. This deserves a place in the history of the Native Church.

In the United Missionary Conferences of the various Societies labouring in South India, held in Bangalore and on the Nilgiris, you were present as the representative of the Church Mission Society, and rendered efficient help by reading valuable papers and giving good counsel on topics relating to the progress and stability of the Native Church.

In the course of the last fifty years, with a view to recruit your health, and for the good of the Tinnevely Church, you have had to take three trips to England and one to Australia. We believe that by these also the Native Church has been benefited.

The Christians under your supervision are of various states and conditions, so there will naturally be diffe-

rences among them in matters of minor importance. Yet we trust that it affords you sincere pleasure to see with your eyes that generally they are of one mind and one faith, and that many who appeared religiously disposed when young have been consistent and growing in grace in youth and old age.

We know for certain that many Hindus of this district, having been permitted to have free access to and contract familiar acquaintance with you, and experiencing great kindness and friendly counsels from you, have great regard and sincere esteem for you.

Reverend father, it is well known that you have spent all your strength and energy for the good of the Native Church. The effect of your labours is felt throughout the district, and it is impossible to estimate its extent. To be brief, it is abundantly evident that your fifty years' labours have been blessed by God, and that on the great day when the chief Shepherd shall appear, many shall be your glory and crown of rejoicing.

In order to perpetuate the memory of this Jubilee, we have started a fund, to be named Bishop Sargent's Jubilee Fund, the interest of which is to be spent in scholarships in the Palamcotta

C.M.S. High School. It has been resolved that the Rev. T. Kember be president, one of us secretary, and two from each district form a committee, and that they shall meet in Palamcotta once in six months, to concert measures for the efficient administration of the fund. We pray that the Almighty may be pleased to prosper the undertaking.

Beloved father, your fifty years' experience in conducting the affairs of the Church, skilfully and wisely, is of immense value to us. Though you have enjoyed good health and have been able to perform your duties comfortably, yet the fact of your often falling ill during the last three or four years gives us great uneasiness and anxiety about the future; but still we are comforted by the thought that our Saviour is the same yesterday, to-day, and for ever; and by His promise that He will be with the Church alway, even unto the end of the world. In conclusion, it is the earnest wish and prayer of the Mission agents and congregations in Tinnevely, that God may be pleased to grant you long life, good health and strength, with every spiritual gift, and enable you to spend the rest of your life to our comfort and edification.

Immediately after the reading of the congratulatory address, Mr. Thomas Kavaroyer came forward, and, in the name of the whole body of Christians, presented to the Bishop a beautifully bound English Bible, with the following inscription:—"Presented to the Right Reverend Bishop Sargent, D.D., on the Jubilee commemoration of his missionary career, by the C.M.S. Native Christians of Tinnevely, as a token of their love and esteem. Palamcotta, 14th July, 1885."

Rounds of hearty applause from the vast assembly at the close of the reading showed unmistakably how entirely they endorsed the sentiments of gratitude, love, and affection expressed in the address. Garlands were then placed round the Bishop's neck, and a specially composed lyric was sung, after which the Bishop rose to reply to the address. All eyes were turned upon him, and his words were listened to with eager interest. With deep emotion, he recounted the many tokens of the loving-kindness of God all through his long life, and dwelt especially on those providential leadings which introduced him to the service of Christ in the mission-field, and the wonderful grace of God which had enabled and sustained him through all these fifty years. He contrasted the state of things in the province when he first arrived with the present condition of the community; and feeling how much of the improvement was due to the blessed influences of the Gospel, he was deeply sensible of the great honour God had put upon him in giving him the prominent position he occupied in the Tinnevely Church. He received their hearty congratulations with the deepest joy and thankfulness, and prayed that increased prosperity, peace, and unity might be vouchsafed to the Christian Church in this province. The proceedings

were enlivened by the singing of sacred songs in English and Tamil, the ringing of hand-bells, and native music. The blessing was then pronounced by the Bishop, and the morning meeting terminated.

At 4 p.m. the pandal was again filled to overflowing, when, after prayer and the singing of a lyric, a sketch reviewing briefly the work of the last fifty years was read:—

#### HISTORY OF THE TINNEVELLY CHURCH.

This is an occasion of supreme interest to the C.M.S. Native Church in Tinnevely. We are now assembled to celebrate the jubilee of our beloved Bishop's service in the Tinnevely Mission. Before giving a sketch of the past fifty years, it may be well to take a summary glance at the history of the introduction of Christianity into this province. The first man who preached the Gospel at Palamcottah was a Lutheran Christian named Savarimuttu. Subsequently a gentleman, Mr. Lytheson, who had been in the service of the Rajah of Tanjore, came to reside at Palamcottah. He showed no little interest in diffusing the gospel light among the heathen around him. In 1778, Father Schwartz for the first time visited Palamcottah. In 1780 there were forty Christians in the town. In 1784 this number had increased to 130, scattered in several hamlets and villages in the neighbourhood of Palamcottah. Among them there were two families of Shanars, natives of Vellitheri. These were the first converts from among the Shanars, who now form the bulk of the Christian community in the province. In August, 1785, Mr. Schwartz paid his second and last visit to Tinnevely, spent three weeks there, and dedicated a small church that had been built in the fort by Clorinda, a Mahratta Brahmin convert. It is now exactly 100 years since this took place. In 1790, Sathianathan, catechist, a man of eminent piety and zeal, was ordained, and to him was committed the care of the Tinnevely Church. In 1791, Mr. Jaenicke took charge of the Mission, which continued to flourish under him, and his successor, Mr. Gericke; so that at the beginning of the present century there were 4000 Christians on the Church rolls. While things were thus going on favourably, three things occurred to impede the progress of the Mission. First, the S.P.C.K. were unable to devote so much of their funds to the Indian Mission, and were obliged to

contract their operations. Secondly, the East India Company forbade missionaries to land in the country. Thirdly, a pestilential fever devastated the land; many Christians died, and not a few professors backslided. In 1816, Mr. Hough, a Government chaplain, was located at Palamcottah. Besides his usual duties among the English, he undertook to establish schools in many heathen villages, to build churches, and superintend the Native Christians in various places, as far as his English duties would allow. In response to his appeal to the C.M.S. Committee at Madras, the Rev. C. T. E. Rhenius was sent to Tinnevely. He was a man of singular gifts, great zeal, and unwearyed labours. He began his work in 1820, and God greatly blessed it. After fifteen years' service Mr. Rhenius seemed to entertain ecclesiastical views inimical to the principles of the Church Missionary Society, and so his connection with the Society ceased, and for a time he commenced and carried on work in Arcot. In 1829, Mr. Rosen was commissioned by the S.P.G. to take charge of the old congregations which the S.P.C.K. had handed over to them; and ever since the work in the province has been carried on by missionaries of the two Church of England Societies, the C.M.S. and the S.P.G. The Rev. G. Pettitt, a man of fine organizing powers, succeeded Mr. Rhenius in 1835, and laboured successfully till 1847.

Now let us turn and take a review of the last fifty years, more especially with reference to the career of our beloved Bishop. On the 7th of July, 1835, he arrived at Palamcottah, a layman in the freshness of youth, and was welcomed by the Rev. J. Tucker, our Madras Secretary, and by the Rev. G. Pettitt, who had arrived the week before. In the prayer which was offered by Mr. Tucker he prayed that "the Lord would strengthen him in this work, and make him a blessing in the Mission." This prayer on behalf of our Bishop has

been signally answered. On his arrival he was hardly twenty years of age, so he was placed over the Seminary and required to visit the schools in the villages for several days every month.

In 1836, Rev. J. Thomas arrived. He soon took up his position at Mengnapuram, maintained close friendship with the subject of this paper, and laboured with singular devotion and success for thirty-three years. He entered into rest on the 28th of March, 1870, his friend and his son being present to fulfil the last kind offices. In 1841, the heathen, enraged at the large accessions to Christianity, formed a combination called the "Sacred Ashes Society," and began through their agents to ill-treat the new converts. They sacked the dwellings of many, and pulled down several prayer-houses. Before this, in 1839, Dr. Sargent went to England and was ordained deacon and priest in 1841-2, in company with the Rev. J. T. Tucker and the Rev. Septimus Hobbs, both of whom were for several years fellow-labourers with him in this Mission. . . .

When Dr. Sargent returned to Tinnevely, he was stationed at Suvishapuram, where he assiduously worked for the building up of the infant Church in that part of the province until 1850, when he was transferred to Palamcotta, to take charge of that district, and to train a few candidates for ordination selected from the different districts. Five of them were subsequently ordained. . . .

In 1852 the Preparandi Institution was established, and it is to our Bishop, who was its Principal for about twenty-five years, that the C.M.S. Native Church in Tinnevely is so indebted for most of her present spiritual agents. About 500 young men passed through this Institution, which attained a high state of efficiency under him, chiefly in the vernacular. Besides the daily instruction in the class-room, our Bishop translated, for the benefit of the students, several works bearing on dogmatic and exegetic theology, the evidences of Christianity, and prepared also a work on natural philosophy.

At the same time he was equally anxious concerning the conversion and spiritual growth of the students, being deeply impressed with the conviction that no man can do spiritual work effi-

ciently unless he is led by the Holy Spirit. The wisdom, kindness, and sympathy with which he dealt with the students were duly appreciated by the majority, and they gratefully remember to this day his faithful, loving care over them. Many of them are now in holy orders, employed in this province, in Ceylon, Madras, Calicut, and the Telugu districts; and many more are engaged as catechists and schoolmasters in different parts of the country.

In 1854 an itinerant Mission in North Tinnevely was commenced under the Rev. T. G. Ragland. He was assisted in the work by the Revs. Messrs. Fenn, Meadows, Every, Bärenbrück, and three Native brethren. He laboured faithfully for seven years, and was then suddenly called away, in the midst of his interesting and trying work, in Oct. 1858. . . .

In 1855 the Rev. A. Dibb came to Tinnevely. . . . In 1856 the Training Institution was commenced, and it continues to flourish, and to answer an important purpose. The best village schoolmasters we now have in Tinnevely are from this Institution. In 1859 six Natives were ordained as assistant missionaries. In 1860 the Sarah Tucker Institution was opened for the training of schoolmistresses. It prospered greatly under the Rev. A. H. Lash, and continues to do so under its present Principal. In the same year this province experienced a remarkable revival of religion. . . .

On January 30th, 1864, the Rev. J. Devasagayam, the first ordained Native minister of the Church of England, was called to "come up higher" to receive the reward due to his faithful services. In 1866 the first three Native *pastors* were ordained, and since that time many more have been added. In 1869, District Church Councils were established, and they continue to carry on their functions successively in the eight districts into which this Mission is divided. On December 10th, 1874, the first Provincial Council was convened, in which matters of general interest to the Mission were deliberated on and discussed.

The 11th of March, 1877, marks a new era in the history of the Tinnevely Church, by the consecration of our beloved Bishop, who has been privileged to witness the rise, progress, and development of the Native Church from the

year 1835 to 1885, and who may be considered the father of the present C.M.S. Tinnevely Church.

We proceed to take a brief view of the effects produced by missionary operations in these parts. The results are great indeed. Independently of the direct and spiritual benefits, a variety of minor but important temporal advantages have also been gained, and are patent to all who visit these parts. The Gospel has raised the moral tone of its recipients, and has thus gradually diminished crime and checked unnumbered evils. It has also raised the degraded Hindu woman, and placed her by the side of man, and thus prepared her to be a powerful instrument of social regeneration in the future. The Brahminical system has lost much of its hold upon the people. The wise advice of missionaries, and their interference on behalf of the oppressed, has secured in many cases the rights of our converts in temporal matters. Villages have been formed, and houses built in regular streets, so as to give a decent appearance to our villages. Dispensaries have been opened for the benefit of the people of all creeds. Funds are provided for the maintenance of the widows of Mission agents. Books in great variety have been published in the Native languages for the improvement of the mind no less than for the edification of the soul. Boarding-schools, a High School, and a College, have been established for children and young men, several of whom are now raised to be graduates and under-graduates of the Madras University. These things are patent to all, and this we seriously aver, viz. that the progress manifest among our people, is owing chiefly to the powerful working of the Gospel in the minds of our converts. Idols have been abandoned by thousands of worshippers, who have become the adoring disciples of the Lord Jesus. Considering what has been accomplished, the time cannot be far distant when thousands more, from worshippers of Siva and Vishnu, shall prostrate themselves before the cross of Christ, and worship the one true God, through the mediation of the God-man. The superstition of the Hindus is gradually declining under the influence of English

education, and some who were its supporters have been sanctified in the name of the Lord Jesus, by the renewing power of the Holy Spirit, when the Gospel has been brought home to their hearts. Care for the salvation of the heathen is more apparent now among our converts. Men of intelligence among the laity preach the Gospel to them, and try to turn them from the error of their ways. Substantial churches and prayer-houses have been built in many places, in which morning and evening prayers, and hymns of praise resound to the glory of the one true God. The Sabbath is now more generally observed and kept as a holy day than in former times. The everlasting truths of God's Word are steadily proclaimed, and the ordinances administered. Prayer-meetings are conducted in a becoming manner in very many villages, and so the people are being prepared for the loftier worship of the Church above in the beauty of perfect holiness. Our religious holy book, the Bible, is in the possession of many who read it privately and in their families, and derive consolation from its perusal. Indeed, it is not too much to assert, that should the dire necessity arise, the Tinnevely Church would supply its martyrs, not a few, who would testify by their life laid down for the Master's sake, how precious to them was the love of Jesus. Since the commencement of the Mission how many have died in the true faith and have found an abundant entrance into the kingdom of Christ, who, otherwise, would have died without God, and without hope in the world!

	1835.	1885.
No. of villages occupied . . .	224	1,008
No. of baptized Christians . . .	44,039	
No. of unbaptized Christians . . .	12,248	
Total of baptized and unbaptized Christians . . .	8693	56,287
Communicants . . . . .	114	11,246
Agents, Native clergy . . . . .	1	68
" Catechists . . . . .	103	153
" Schoolmasters . . . . .	80	417
" Schoolmistresses . . . . .		130
" Total . . . . .	184	768
Schools . . . . .	112	476
Scholars, Boys . . . . .	2257	10,693
" Girls . . . . .	147	2,573
Contributions . . . . .		Rs. 33,057

The Bishop then gave an address in reply—mentioning most interesting

reminiscences of his own personal connection with the great work reviewed — of fellow-labourers with whom he had enjoyed pleasant profitable intercourse, of discouragements removed, and of hopes realized. He dwelt specially on the results that had been achieved, and exhorted all present with one heart and one mind to be true to their profession as Christians, knit together as one man in the bonds of peace and love, striving together for the faith of Christ and the salvation of all around them; one and all with Him, taking as their daily motto, "To me to live is Christ, to die is gain." More singing followed the Bishop's address, and then three hearty ringing cheers for "our beloved Bishop" closed the meeting.

At 2 p.m. sixty-four Native clergy sat down to a substantial repast provided for them by Bishop Sargent. In the evening the pandal was brilliantly lighted up, and a large gathering of Native Christians assembled for the lyric preaching accompanied with Native music. The proceedings of the whole day concluded with a display of fireworks.

On the following day, at 5 p.m., another gathering took place in the pandal, which was of peculiar significance, inasmuch as it evidenced the very high esteem in which Bishop Sargent is held by the Native Hindu community in the Tinnevely province. Some 150 of the leading members of Hindu society assembled to add their hearty congratulations to those of the Native Christian body. One of their number had composed a special lyric to celebrate the occasion. This he recited with a musical accompaniment; after which a most eloquent speech was made by a Brahmin friend, who had long enjoyed pleasant intercourse with the Bishop, and who expressed most fully the many and varied benefits accruing to the Native community in general from the Bishop's large-hearted sympathy, his Christian courtesy and benevolence, his wise counsel, and his unwearied efforts for the public good. He mentioned with emphasis the conciliatory character of the Bishop's intercourse and dealings with the non-Christian Hindu community. Some little girls from the Tinnevely Girls' High School then placed garlands around the Bishop's neck, and presented him with limes. In replying to the address, the Bishop expressed the deep sense he had of the honour done to him by their attendance on the present occasion, and their eloquent expression of their goodwill and friendly feeling towards him. It had ever been his desire to draw all around him to all that is highest, and holiest, and best, by the cords of love; and he felt thankful to God, by whose grace alone he was what he was, if he had in any way been the means of diffusing good around him. What we all want, he said, is more and more of this mighty constraining power of divine love; and he prayed earnestly that God would bless them and their families with ever-increasing good, and fill their hearts with joy and peace. With the usual courtesies the gathering dispersed.

The 14th and 15th of July, 1885, will long be red-letter days in the C.M.S. Tinnevely Mission. The earnestness, the unanimity, and keen interest manifested, not only by the thousands who actually came to take part in the festive celebration of the Jubilee at Palamcotta, but felt also by many more thousands who were unable to come, are indicative of that deep feeling of Christian gratitude, affection, and love that never passes away.

[A letter from Bishop Sargent himself, printed in this month's *C.M. Gleaner*, gives some interesting additional particulars of the interviews with the Hindu gentlemen. He also mentions that the sketch of the History of Tinnevely printed above was by the Rev. Joseph David, the Native Pastor at Mengnanapuram.]



## THE ROYAL GEOGRAPHICAL SOCIETY'S RULES OF SPELLING.



WE are requested to publish the following paper, lately issued by the Royal Geographical Society. The system of orthography thus put forth on high authority agrees substantially with the simple rules printed for many years past in the C.M.S. Annual Report, as recommendations to the Society's missionaries. The principal difference is that the Society has used the circumflex accent instead of the acute. But C.M.S. use has been far from uniform. Different secretaries, even, have varied in their methods, and many of the most learned and experienced missionaries have their own methods, and cling to them. We doubt much whether uniformity is really attainable. The R.G.S. rules would sanction the common spelling of *Koran*, but when the Peshawar missionaries write *Quran* and Sir William Muir *Coran*, what are plain people to do? If, of three Cheh-Kiang missionaries, one writes *Chu-ki*, a second *Chu-chee*, and a third *Cyü-ki*, who is to decide between them? It will scarcely be believed, but we ourselves have tested it, that *Foochow* can be spelt in *forty* different ways. *Foochow* is the ordinary commercial form. Some years ago we consulted three or four China missionaries then in England, and decided on *Fuh-Chow*. The Geographical Society now recommends *Fuchau*, which we believe did at one time appear in the C.M.S. Reports. But observe: using those letters, one can spell the word in four different ways, *Fuchau*, *Fu-chau*, *Fu-Chau*, *Fu Chau*.

In the C.M.S. publications we do not attempt unvarying uniformity. We leave contributors and missionaries to spell in their own way. In an article in this number, Mr. Cust writes "Church of England *Zanána* Society." That is not the official title of the society. In it the spelling is *Zenana*, according to the common practice. We do not intend to imitate Mr. Cust, though he may be more strictly accurate; nor, on the other hand, do we feel called upon to alter his spelling in order to secure uniformity in our pages. In fact, there is this advantage in variety in our case, that the wide circle of C.M.S. readers are able to identify *Kashmir* with *Cashmere*, *Mirat* with *Meerut*, *Karáchi* with *Kurrachee*, *long-Ping* with *Yenping*, *Jooneer* with *Junnar*, *Malegaon* with *Malligaum*, *Kagei* with *Kagehye*, &c.

### *System of Orthography for Native Names of Places.*

Taking into consideration the present want of a system of geographical orthography, and the consequent confusion and variety that exist in the mode of spelling in English maps, the Council of the Royal Geographical Society have adopted the following rules for such geographical names as are not, in the countries to which they belong, written in the Roman character. These rules are identical with those adopted for the Admiralty charts, and will henceforth be used in all publications of the Society:—

1. No change will be made in the orthography of foreign names in countries which use Roman letters: thus Spanish, Portuguese, Dutch, &c., names will be spelt as by the respective nations.

2. Neither will any change be made in the spelling of such names in languages which are not written in Roman character as have become by long usage familiar to English readers: thus Calcutta, Cutch, Celebes, Mecca, &c., will be retained in their present form.

3. The true sound of the word as locally pronounced will be taken as the basis of the spelling.

4. An approximation, however, to the sound is alone aimed at. A system which would attempt to represent the more delicate inflections of sound and accent would

## AMPLIFICATION OF THE RULES.

Letters.	Pronunciation and Remarks.	Examples.
a	<i>ah</i> , <i>a</i> as in <i>father</i> . . . . .	Java, Banána.
e	<i>eh</i> , <i>e</i> as in <i>benefit</i> . . . . .	Tel-el-Kebír, Oléleh, Yezo, Medina, Le- vúka, Peru.
i	English <i>e</i> ; <i>i</i> as in <i>ravine</i> ; the sound of <i>ee</i> in <i>beet</i> . Thus, not <i>Feejee</i> , but	Fiji, Hindi.
o	<i>o</i> as in <i>mote</i> . . . . .	Tokio.
u	long <i>u</i> as in <i>flute</i> ; the sound of <i>oo</i> in <i>boot</i> . Thus, not <i>Zooloo</i> , but	Zulu, Sumatra.
	All vowels are shortened in sound by doubling the following consonant.	Yarra, Tanna, Mecca,
	Doubling of a vowel is only necessary where there is a distinct repetition of the single sound.	Jidda, Bonny.
ai	English <i>i</i> as in <i>ice</i> . . . . .	Nuulús, Oosima.
au	<i>ow</i> as in <i>how</i> . . . . . Thus, not <i>Foochow</i> , but	Shanghai.
ao	is slightly different from above . . . . .	Fuchau.
ei	is the sound of the two Italian vowels, but is frequently slurred over, when it is scarcely to be distinguished from <i>ey</i> in the English <i>they</i> .	Macao.
b	English <i>b</i> .	Beirút, Beilúl.
c	is always soft, but is so nearly the sound of <i>s</i> that it should be seldom used. If <i>Celebes</i> were not already recognized it would be written <i>Selebes</i> .	Celebes.
ch	is always soft, as in <i>church</i> . . . . .	Chingchin.
d	English <i>d</i> .	
f	English <i>f</i> . <i>ph</i> should not be used for the sound of <i>f</i> . Thus, not <i>Haiphong</i> , but	Haifong, Nafa.
g	is always hard. (Soft <i>g</i> is given by <i>j</i> ) . . . . .	Galápagos.
h	is always pronounced when inserted.	
j	English <i>j</i> . <i>Dj</i> should never be put for this sound . . . . .	Japan, Jinchuen.
k	English <i>k</i> . It should always be put for the hard <i>c</i> . Thus, not <i>Corea</i> , but	Korea.
kh	The Oriental guttural . . . . .	Khan.
gh	is another guttural, as in the Turkish . . . . .	Dagh, Ghazi
l	} As in English.	
m		
n		
ng		
	has two separate sounds, the one hard as in the English word <i>finger</i> , the other as in <i>singer</i> . As these two sounds are rarely employed in the same locality, no attempt is made to distinguish between them.	
p	As in English.	
q	should never be employed; <i>qu</i> is given as <i>kw</i> . . . . .	Kwantung.
r	} As in English.	
s		
t		
v		
w	. . . . .	Sawákin.
x	. . . . .	
y	is always a consonant, as in <i>yard</i> , and therefore should never be used as a terminal, <i>i</i> or <i>e</i> being substituted. Thus, not <i>Mikindány</i> , but not <i>Kwaly</i> , but	Kikáyu.
	English <i>z</i> . . . . .	Mikindáni.
	Accents should not generally be used, but where there is a very decided emphatic syllable or stress, which affects the sound of the word, it should be marked by an <i>acute</i> accent.	Kwale.
		Zulu.
		Tongatábu, Galápa- gos, Paláwan, Sa- ráwak.

be so complicated as only to defeat itself. Those who desire a more accurate pronunciation of the written name must learn it on the spot by a study of local accent and peculiarities.

5. The broad features of the system are that vowels are pronounced as in Italian and consonants as in English.

6. One accent only is used, the acute, to denote the syllable on which stress is laid. This is very important, as the sounds of many names are entirely altered by the misplacement of this "stress."

7. Every letter is pronounced. When two vowels come together, each one is sounded, though the result, when spoken quickly, is sometimes scarcely to be distinguished from a single sound, as in *ai*, *au*, *ei*.

8. Indian names are accepted as spelt in Hunter's Gazetteer.

## THE GENERAL COUNCIL ON EDUCATION IN INDIA.



THE following letter has been addressed to Sir William Hill, Chairman of the Executive Committee of the General Council on Education in India, by the Rev. William Miller, LL.D., C.I.E., Principal of the Madras Christian College, and the Rev. W. R. Blackett, M.A., late of the Church Missionary Society, Calcutta. Dr. Miller and Mr. Blackett were both members of the recent Government Commission on Education in India, and are able therefore to speak with the highest authority as to the whole present position of the question. The letter will no doubt command the attention of all interested in the subject, and secure, we trust, the continuance and adequate support of the Council, which, thanks to its able and vigilant Secretary, the Rev. James Johnston, has rendered such effective service in the past:—

TO SIR WM. HILL, K.C.S.I.

*On board the "Tanjore," 14th July, 1885.*

DEAR SIR,—There is certainly much reason to be devoutly thankful for what the Council on Indian Education has already been the instrument of doing. I think it is certain that without it the late Commission would not have been appointed; and I know that if the policy laid down by the Commission be once fully carried out, an immense work will be done for the highest good of India. The enunciation alone of this policy has checked that growth of departmentalism which was threatening, in most of the provinces, to choke off all private effort, and has largely brought back the administration of educational affairs to the lines laid down in 1854: the encouragement of all who are willing to bear a share in the great work of educating India, the extension of popular education, and the making of advanced education more nearly self-supporting. Everything which the Government of India propose to do on the recommendation of the Commission is certain to be heartily approved of by all who really understand the condition of India, and have the highest interests of her people at heart. Moreover, the labours of the Commission, and the discussions connected with them, have secured the promise from the various Governments of largely increased grants, to be spent mainly, if not exclusively, on the education of the masses; and (what I regard as even more important) the recommendations of the Commission are fitted to result—have, in fact, begun already to result—in a much greater amount of help from the people themselves in the shape of school and college fees. I am sure that if once the proposals of the Commission take effect, every society or body engaged in education (whether missionary or of any other kind), will have much greater means at its disposal than has ever been the case before. These are large results to be secured in the few years since the Council was originated.

At the same time I cannot regard the work of the Council as being yet com-

pletely finished. There is not adequate security as yet that the policy laid down by the Commission will be fully or permanently carried into effect. In only one province, so far as I am aware (I mean the Punjab), have decided steps been taken towards acting on the recommendations of the Commission as a whole. In one or two of the other provinces the grant-in-aid rules are now being modified in the direction that has been pointed out. But in most of the nine provinces which are dealt with in the Report of the Commission, I believe that nothing tangible has been done of any great importance, else it could not have escaped my notice. It is true that a resolution was passed by Lord Ripon and the Government of India, making the Commission's Report in all its leading features distinctly binding upon the different subordinate Governments; but it must be remembered that a resolution of this kind, however strong or clear, falls far short of a legislative enactment. It may be set aside or neglected, as similar resolutions have oftener than once been neglected in the past. Some of the local Governments are known to be distinctly opposed to the policy of the Commission's Report, and it is far from certain that the Supreme Government will watch their action with such care as will be needed if that policy is to be carried out in full detail. There is no official connected with the Government of India who will have it as any part of his special business to see that effect is actually given to the various recommendations of the Commission. And it is no secret that the great majority of men in the Government Educational Department, with whom actual administration must always mainly rest, regard the policy of encouraging private effort with but little sympathy or favour. The spirit of narrow departmentalism needs to be guarded against in any country, but there are many reasons why there is more risk in India than elsewhere of this spirit having everything its own way.

Until steps are taken to secure that the Commission's policy be carried out in detail—and far more decided steps than have been taken yet—I can assure you that there is very grave danger of everything slipping back by degrees into the old groove. There is danger of the Department, i.e. *practically the Government*, coming again to regard all educational effort but their own as that of mere interlopers, and of all those evils being perpetuated from which, with steady effort, there is so good a prospect that Indian education may be permanently set free. If the full good of the work of the Commission is to be reaped, and particularly if all non-official bodies are to have the steady support and increased resources which they need in order to maintain and extend their efforts, I am convinced that the Council on Education must continue its beneficent labours until measures have been fully adopted in every one of the nine provinces of India such as will make a retrograde educational policy practically impossible.

I am, yours very truly,

WILLIAM MILLER.

P.S.—Will you accept of the accompanying cheque for 21*l.* towards the expenses of the Council? It is a small token of the gratitude which those who are engaged like me in the actual work of education in India, feel for labours which have been as unselfish as by God's blessing they have been hitherto successful. W. M.

The Rev. W. R. Blackett, M.A., adds :—

I fully agree with Dr. Miller in all that he has written above, and I feel that it would be a grave calamity were the Council of Education now to cease its labours, with full success already in sight, but not definitely attained. There is an army of Inspectors, Directors of Public Instruction, and so on to be guardians of Indian education, but "*Quis custodiet ipsos custodes?*" There is no public opinion in India to control them, and public opinion in England will never notice them unless some such body as the Council keeps its attention directed to them. I do trust that the Council will be kept alive and with its eyes wide open for some time yet.

W. R. BLACKETT, M.A.

## THE C.M.S. IN SUNDAY-SCHOOLS.

TO THE EDITOR.



DEAR SIR,—I have just been looking over the Report of the last year (1884-85) for the county of Bedford, and I see that the sum collected from the county is about 80*l.* less than what was collected in the previous year. It is this deficiency in our own county collection, together with the deficiency of 1000*l.* in the total receipts of the Society up to March 31, 1885, which causes me to trouble you with the suggestion of a method for raising a considerable sum of money very little practised in this county and not sufficiently practised throughout England. I do not think that our Sunday-schools are used as they might be as agents for giving money to spread the Gospel in distant lands.

I find that there are fifty-five parishes in Bedfordshire which support the C.M.S., and in only twelve of these does it appear that any collections are made from Sunday-schools; from three or four of these twelve the sums collected give cause for thankfulness, and show, I think, that there are some among the Sunday-school teachers of this county who realize the importance, not only of teaching the young interesting details about the reception of the Gospel by the heathen, but also of collecting regularly the small sums which the children in the classes of Sunday-schools are glad to bring from time to time to advance the cause of Missions.

The total collected in Bedfordshire during the year ending March 31, 1885, in twelve parishes amounted to 41*l.* 6*s.*, about 3*l.* 10*s.* for each parish; if half only of the parishes which support the Society were to have collections in Sunday-schools in what I conceive to be the ordinary way, a box in each school, we should more than cover our deficiency in Bedfordshire in the past year.

But the plan I want to commend and show the advantage of is, "Let every class have a box and the boxes be opened every quarter."

I may without presumption tell you what the diminishing town of Woburn (population under 1200) has done for several years by this method, because the idea did not proceed in any way from me, but from my Sunday-school superintendents, and is carried out by them.

The last nine years, 1876—1885, were respectively :—

£7 5 2	£15 4 11
6 11 8	14 9 6
9 11 3	12 15 4
9 0 9	
10 1 11	<u>£101 15 6</u>
16 15 0	

Previously the schools realized under 2*l.*

The last four years the boxes have been opened quarterly, and the increase is on the average over 4*l.*

When it was suggested by the superintendents that all our teachers should have a class box, we found them ready to receive them. The boxes are given out every Sunday to the classes, and placed on the table or desk for any contributions. Of course no pressure is put on the children to lead them to contribute, nor are all expected to put something in every week. The matter is entirely voluntary; but many avail themselves of the opportunity thus presented to put in their pence or farthings.

There are several advantages in this plan of class boxes :—

1. It involves and has the effect of spreading information about missionary

work among the young ; these are not very likely to bring their contributions often unless they know what is being done with the money subscribed ; the periodicals published by the Society for the purpose of instructing the young are therefore sought for and circulated ; and the teachers are enabled to interest their scholars by relating the facts recorded, showing the illustrations or even reading suitable anecdotes. We generally give *Quarterly Tokens* to each class, and the superintendents occasionally relate to the whole school interesting facts.

2. It has the effect of gathering contributions from parents and teachers. Parents are enabled to set a good example by giving such small sums as they can afford to their children for the class box. The teachers also, anxious to encourage the children as well as to promote the glory of God, add their contributions, and in this way, because of the reminder which is before all every Sunday, much money is gained which would otherwise be lost.

3. It is a Juvenile Association ready formed ; no new machinery requires to be created, merely boxes to be asked for from Salisbury Square.

Now, suppose that forty of the fifty-five parishes in Bedfordshire which support the Society were to adopt this method ; when we remember the very large increase which has always been made in every parish on its adoption, there can be no doubt that 5*l.* would be a small average at which to estimate the collection in the Sunday-schools of each parish. We should thus in Bedfordshire raise every year with very little trouble 200*l.* instead of 41*l.* 6*s.* And if this system were extended throughout England, we should have an astonishing increase to our funds, as the subjoined table will show.

I give in this table the contributions from each county in England raised under the head of Sunday-schools during the year, 1883-84, together with the number of parishes and districts which support the Society, and the number of such parishes as collect in Sunday-schools ; and also those raised from the same source in 1863-64 ; the former extracted from the Annual Report,\* the latter from a pamphlet published by the Society twenty years ago, and given me by one of its old and true friends.

The *first feeling* on a review of this table should certainly be one of thankfulness. In the year 1863-64, 2088*l.* was raised in England from Sunday-schools ; in the year 1883-84, 5600*l.* was raised in England from the same source, i.e. nearly three times as much as was raised twenty years ago.

Moreover, the sums raised in certain places last year in Sunday-schools appear almost marvellous, as much as 50*l.*, 60*l.*, and even 70*l.*

Then, the proportion of the number of parishes which collect from Sunday-schools in some counties, to the number of parishes in those counties which support the Society, calls, I think, for gratitude ; and is an example to others. The town and county of Bristol has collections in thirty-five out of the fifty-eight parishes or districts which support the C.M.S., and collected from its Sunday-schools 166*l.* ; more than eight times what it did

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\* It is probable that under the heading "Juvenile Association" in the Annual Report there are sums raised from Sunday-schools not included in this estimate ; though usually there is a heading "Sunday-school" under the general one, "Juvenile Association." There are also a few entries in the Report under the word "Schools," or "School," which no doubt proceed from "Sunday-schools." The county which would be chiefly affected by supposing all schools which contribute to be Sunday-schools, would be Lancashire, under the heading Manchester. We should have to add more than 800*l.* to the 934*l.* in the above list ; giving a sum for Lancashire of nearly 1750*l.* ; which from whatever kind of schools it is raised gives cause for gratitude, and sets a noble example. But with this exception the result here obtained would not be materially affected.

twenty years ago. The county of Middlesex has collections in ninety-eight of the 230 parishes which support the Society, and raises 827*l.*; more than three times what it did in 1863-64. The counties of Surrey and Warwick also collect in one-third of the parishes supporting the Society.

	Collections in Sunday-schools.		Number of Parishes sup- porting C.M.S.	Number of Parishes from which collected.
	1863-64.	1883-84.		
	<i>£ s. d.</i>	<i>£ s. d.</i>		
Bedfordshire . . .	15 6 7	38 8 0	54	7
Berkshire . . .	7 11 10	26 5 0	48	5
Bristol . . .	19 5 6	166 2 0	58	35
Buckinghamshire . . .	13 12 1	10 8 0	70	6
Cambridgeshire . . .	19 8 5	11 15 8	60	4
Cheshire . . .	24 0 4	123 19 0	106	26
Cornwall . . .	2 17 4	4 15 7	38	5
Cumberland . . .	29 1 2	38 9 4	72	11
Derbyshire . . .	2 6 11	41 15 6	104	17
Devonshire . . .	22 17 6	63 0 10	125	19
Dorsetshire . . .	45 15 9	43 6 10	95	11
Durham . . .	18 11 1	103 14 0	108	27
Essex . . .	21 17 8	125 3 9	163	20
Gloucestershire . . .	83 5 0	131 14 9	102	24
Hampshire . . .	45 11 0	95 11 6	101	38
Herefordshire . . .	1 4 0	2 12 0	36	2
Hertfordshire . . .	16 8 0	41 13 10	87	19
Huntingdonshire . . .	14 9	2 3 8	40	2
Kent . . .	49 0 3	209 15 0	214	59
Lancashire . . .	573 13 0	934 2 0	363	86
Leicestershire . . .	39 6 6	11 0 0	90	7
Lincolnshire . . .	16 16 0	24 0 0	147	10
Isle of Man . . .	9 9 0	17 9 8	25	5
Middlesex . . .	263 17 0	827 0 0	230	98
Monmouthshire . . .	10 8 10	11 12 0	20	3
Norfolk . . .	30 11 6	113 16 0	280	24
Northamptonshire . . .	20 18 0	45 5 0	71	10
Northumberland . . .	3 15 3	47 9 0	65	10
Nottinghamshire . . .	18 14 6	256 6 0	108	28
Oxfordshire . . .	2 4 5	12 14 6	48	6
Rutlandshire . . .	12 13 6	1 7 1	15	2
Shropshire . . .	17 7 9	20 16 0	84	9
Somersetshire . . .	19 8 4	118 3 0	197	28
Staffordshire . . .	22 18 7	183 3 0	110	34
Suffolk . . .	8 2 0	55 1 0	76	21
Surrey . . .	81 8 2	319 7 0	150	50
Sussex . . .	40 9 10	113 13 0	124	28
Warwickshire . . .	188 18 7	459 10 0	120	43
Westmoreland . . .	20 18 5	22 1 0	30	7
Wiltshire . . .	20 5 11	27 4 0	90	6
Worcestershire . . .	43 10 2	85 7 6	60	13
Yorkshire . . .	184 2 0	619 1 0	550	126
	<b>£2088 12 5</b>	<b>£5606 3 0</b>	<b>4734</b>	<b>991</b>

The *second feeling* on a review of this table should, I think, be a desire to advance towards a position so easy to be occupied, viz. a box for each class in all Sunday-schools.

Out of 4700 parishes or districts which support the Society, only 990 collect from Sunday-schools, not much above one-fifth of the whole. The average from each of these 990 parishes is about 5*l.* 10*s.* each. There is little doubt that this average would be very much increased, probably *trebled*, if all the

parishes which at present collect from their Sunday-schools would adopt the system of class-boxes opened every quarter; for in the case of one parish which I know the increase has been *sevenfold*. And surely, if other parishes, where the cause of the heathen has a place in the hearts of the clergy and superintendents, would adopt the system advocated, it is not too much to think that out of 4700 parishes supporting the Society we might soon have 2000 (instead of 990), each of which would on an average raise, not 5*l.* 10*s.*, but 15*l.* every year, thus raising 30,000*l.*, and *increasing the income of the Society by twenty-five thousand pounds.*

What is necessary to bring this to pass?

*First*, that rectors, vicars, and Sunday-school teachers should realize the importance of bringing the missionary cause home to the hearts of the young; it is assuredly to the young that we must look if the next generation are to do more to carry the testimony of the Gospel to all nations than the present; and the young, like older persons, listen more readily to instruction in that to which they give money, however small the sum may be.


But above all, the blessing of Almighty God on every effort for the extension of His kingdom; if those who read this letter will lift up their hearts to Him, I know that it will not have been written, nor its arithmetical results obtained, in vain.

H. WILLES SOUTHEY,

*Woburn Vicarage, Bedfordshire, July 7, 1885.*

*Hon. District Secy.*

## EAST AFRICA: THE STAFF—BISHOP HANNINGTON'S START.

HE mail from East Africa which came in on August 31st brought particulars of the final allotment of the brethren lately gone out, or already there, to the various stations and enterprises. At Frere Town the Rev. J. W. Handford continues in charge, assisted by the Rev. Ishmael Semler, Native Pastor; while Mr. T. S. England, the newly-arrived schoolmaster, has taken up the school work. At Rabai the Rev. A. D. Shaw is now again settled; and the Rev. W. E. Taylor will also reside there, and devote himself to linguistic work. The Rev. E. A. Fitch, and Mr. Wray were at Moshi, Mandara's town in Chaga; but the latter was to resume his work at Sagalla in the Teita country. Mr. Fitch will have instead a comrade in Mr. A. J. Copplestone, who, having suffered somewhat from fever on his voyage out, it was felt should not go into the interior by the old U-Gogo route, but be transferred to the healthier country inland from Mombasa. Bishop Hannington started on July 22nd for his great journey to U-Ganda, by the proposed new route through the Masai country, accompanied only by the long-tried Native brother, the Rev. W. H. Jones.

So much for what has usually been known as the East Africa Mission, as distinguished from the Nyanza Mission; but we shall in future group altogether under the head of Eastern Equatorial Africa. On the old Nyanza route there are at present Mr. Roscoe at Mamboia, Dr. Baxter and the Rev. J. C. Price at Mpwapwa (the latter has been to Frere Town for his priest's orders), Mr. Stokes and the Rev. J. Blackburn at Uyui, and the Rev. E. C. Gordon and Mr. Wise at Msalala. Mr. Douglas Hooper, with his two assistants, Messrs. S. G. Burr and W. Taylor, is to take this route for U-Ganda, together with Mr. Roscoe. The Rev. H. Cole and Mr. Jeanes have just sailed on their return to Africa; so there will be provision



for Mamboia. In U-Ganda itself, there are still Mr. Mackay and the Revs. P. O'Flaherty and R. P. Ashe.

The Rev. H. K. Binns has still to return from Tasmania, and Mr. and Mrs. Stuart Watt, Dr. S. T. Pruen, and Miss Mary Harvey have to go out. These will make a total European staff of 32 missionaries, if we include the five married ladies, Mrs. Handford, Mrs. Binns, Mrs. Shaw, Mrs. Baxter, and Mrs. Watt. Will not our friends bear all these brethren and sisters continually on their hearts before God, that they may be kept safe amid all perils, and that they may be made a blessing to all with whom they come in contact? To Krapf and Rebmann they would have seemed a numerous and noble staff; yet they are only just enough for the barest equipment of the various stations scattered over a territory that might well absorb ten times the number.

Bishop Hannington writes as follows on July 25, three days out from Rabai:—

*Samburu, July 25th, 1885.*

I have welcomed and feasted the brethren, and have got through, by Divine blessing, an amazing amount of work during the first year of my episcopacy; and now I believe the God of Love is going to give me a time of rest and peace, and a slight cessation from such toil. While the Committee is in Scotland, Switzerland, or, it may be, eating shrimps at Margate, I shall be taking things easily in some of the savagest regions of Africa. Truly, goodness and mercy doth follow me. Realizing this as I do, I scarcely like to talk about fear and trembling, and tremendous, however tremendous, it is nothing, and, in one way, the expense is nothing, if I in any way open up the country to the sound of the Gospel. May the name so sweet to our ears be echoed before long through the length and breadth of the land! I have been nearly breaking down from overstrain, but now I am clear off, I am better.

I have Jones with me. The brethren feel that you will be more comfortable if I am not quite alone. Never alone, for He is ever with me.

*Later (no date).*

Only a day or two has elapsed since I last wrote, but as this is probably the last chance, I will send a few lines. To do this, I got away after a few hours' rest on hard mother earth, and have just finished a forty-five mile walk, so I may be a little incoherent. The trials of caravan life are just now thick upon me, and I must confess that the outlook is gloomy; difficulties present them-

selves in a way they never thought of doing before. Starvation, desertion, treachery, and a few other nightmares and furies hover over one's head in ghostly forms, and yet, in spite of all, I feel in capital spirits, and feel sure of results, though perhaps they may not come exactly in the way we expect. In the midst of the storm I can say,—

Peace, perfect peace, the future ail unknown;  
Jesus we know, and He is on the throne.

To-morrow I hope to reach Teita, and from thence to proceed to Ukambani, and to get on to Ngongo-a-Bagas; but I would remind myself—God only knows. Kindly remember the attitude I am taking is not that of a hero putting himself in the thick of the fight; rather the coward, dreading the pain and suffering already encountered on the old road, and fleeing from it. Selfish mortal! But forgive me. It is jolly to be able to walk twenty, thirty, fifty miles at a stretch, in Africa, and just to throw yourself on the ground, and sleep at the end of it, without tent or bed—(N.B.—I have left these luxuries at Teita, and hope to get there to-morrow)—and not to dread a violent attack of fever.

And now let me beg every mite of spare prayer. You must uphold my hands, lest they fall. If this is the last chapter of earthly history, then the next will be the first page of the heavenly—no blots and smudges, no incoherence, but sweet converse in the presence of the Lamb!

We need not say a word to point this request. We are sure it will be fervently responded to by very many of our friends.

## THE MONTH.



THE Valedictory Dismissal of Missionaries on Friday, October 2nd, will be an occasion of very special interest. We expected that it would have been the largest in the Society's history. If all the brethren and sisters sailing this season, either returning to their posts or going out for the first time, could have been present together, they would have numbered between forty and fifty. But two or three will have sailed before the day; and several others, who are not sailing till January, will take leave of the Committee at another meeting later on. There will, however, be an unusually large number as it is. The Dismissal will be at St. George's Hall, Langham Place, at 2.30 p.m.

A Second Valedictory Meeting, for young men and others who cannot attend in the afternoon, will be held at 7 p.m. at the Holborn Town Hall, when several of the departing missionaries will speak.

WITH reference to the location of this year's reinforcement, some friends have asked why so many men are going to new or comparatively new fields, when so much old work is crippled for want of adequate strength. It should be remembered that some have offered for particular fields or posts; that medical missionaries are special cases, and they are mainly needed for pioneer work; and that unordained missionaries are generally sent out for some special object. Of the ordained men whose appointments were wholly at the Committee's discretion, every one is going to old work. In the past five years, out of fifty-five ordained men sent out whose locations lay entirely with the Committee, forty-seven have been sent to reinforce old work or fill up vacancies, and eight to new Missions. Of these eight, three to Africa, four to India, one to N.-W. America. Yet the old Missions have had no real increase. As many have died or retired as have joined them. The only field that shows a fair increase of ordained men in the five years is Ceylon. Africa and China have exactly the same number. India has one less. Japan has three more. Ceylon has five more.

THE Weekly Prayer Meeting at the C.M. House, on Thursdays, from 4 to 5 p.m., will be resumed on Thursday, October 1st. We hope many friends will remember, and avail themselves of, this opportunity of uniting together in prayer and thanksgiving. Requests for special prayer from all parts of the world will be welcome.

By the lamented death of the Rev. A. W. W. Steel, Senior Fellow and Tutor of Caius College, Cambridge, the Society has lost one of its most devoted friends and workers. He had been Secretary of the Cambridge C.M. Association for twenty-two years. Another valued friend lately removed is the Rev. Canon H. J. Lee Warner, of Walsingham, Norfolk; and yet another, the Rev. T. Romaine Govett, formerly of Newmarket, and latterly Rector of Trimmingham, Norfolk. Mr. Govett, in particular, was a most devoted and untiring friend and worker in the cause. As we go to press, we hear of two venerable Vice-Presidents removed, Lord Teignmouth, and Dr. Corrie, Master of Jesus College, Cambridge.

Two interesting Missionary Jubilees have lately been celebrated on the same day, July 14th: one of the missionary career of Bishop Sargent in

Tinnevely, and the other of that of the Rev. W. Oakley in Ceylon. We give elsewhere in this present *Intelligencer* an account of the proceedings on the former occasion. Concerning the latter the Rev. E. T. Higgins writes:—

An interesting ceremony took place at Cotta, Ceylon, on the morning of Tuesday, July 14th, at the commencement of the half-yearly meeting of the C.M.S. Missionary Conference. A beautifully illuminated address and a copy of the Revised Version of the Holy Bible were presented to the Rev. William Oakley, the secretary and senior missionary of the Ceylon Mission. In addition to which, a sum of 800 rupees subscribed by the missionaries past and present of the Ceylon Mission was appropriated to found a prize or scholarship in Trinity College, Kandy, in commemoration of Mr. Oakley's lengthened services in the Mission, to be called the "Oakley Prize" or "Oakley Scholarship."

The Rev. William Oakley first arrived in Ceylon on June 11th, 1835, and has therefore been in the island more than fifty years. During that long period he has never visited Europe, or been absent from Ceylon, except for three short visits to India; he can therefore count fifty years of almost uninterrupted residence in the island.

Mr. Oakley (who was educated at the C.M. College, and ordained by the Bishop of London in 1833) was sent out by the C.M.S. Committee to relieve the Rev. T. Browning (who was going home to England) of the charge of the Kandy station. He accordingly took up the work there very shortly after his arrival, and continued to carry it on until the year 1867, when he retired from the more active part of Mission work to reside at Nuwera Eliya. He, however,

retained, and still retains, his position as secretary and senior missionary of the C.M.S. Ceylon Mission.

During the period of his connection with the Kandy station, Mr. Oakley consolidated and enlarged the work commenced by the Rev. Thomas Browning, organized three Singhalese congregations at Kandy, Katukelle, and Gatembe, and built the three churches in which those congregations are accustomed to worship. He was assisted during many years of missionary labour by an amiable and devoted wife, who, during her lifetime, threw her energies and talents of no mean order thoroughly into the work. For many years she conducted an excellent girls' boarding-school on the Mission premises, which proved a great benefit to the Singhalese inhabitants of the town and neighbourhood. When Mr. Oakley retired from the more active duties of missionary life, he left to his successor in the Kandy station (an ordained Native Singhalese clergyman), not only three substantial and well-built churches, but also well-organized and influential Native congregations connected with them.

Since Mr. Oakley's retirement to Nuwera Eliya in 1867 he has retained (as before stated) his position as secretary and senior missionary of the Ceylon Mission; and the hearty wish and earnest prayer of every member of the Mission is, that he may be spared yet, for some years to come, to fulfil his important duties as secretary, and to guide with his advice and counsel the work of the Mission.

IMPORTANT news from U-Ganda will be found on another page of this present *Intelligencer*. It is distressing indeed that three converts should have been *roasted to death*; but we must praise God for their steadfastness unto the end. "Mujasi and his men mocked them, and bade them pray now if Isa Masiya (Jesus Christ) would rescue them from his hands. The dear lads clung to their faith, and in the fire they sang *Killa siku tunsifu* (the hymn, 'Daily, daily sing the praises'). . . . One of Mujasi's men was so impressed by the behaviour of our dear boys under torture of knife and fire that he has determined to learn to pray also." There had been twenty more baptisms; 108 in all from the first.

MR. MACKAY has sent some really beautiful specimens of printing in

Ki-Ganda, comprising Morning and Evening Prayer, the Baptismal Service, some sheets apparently containing the Creed, Lord's Prayer, and Ten Commandments, and some prayers, and also several hymns; all carefully and repeatedly revised by the three brethren in U-Ganda. The Gospels and Acts are undergoing thorough revision before being printed.

THE letters from Uyuvi, the station in U-Nyamwezi, Central Africa, are to July 5. Mr. Blackburn had been ill, but was, through God's mercy, better again. Mr. Stokes sends an interesting account of seven converts, who were to be baptized on July 12, the first-fruits of the station :—

*Uyuvi, June 24th, 1885.*

Two Wa-Ganda came to us a few days ago, having got away from their own country, and are now under instruction. I have a baptized M-Ganda, and a true Christian, as my servant, and he takes the two Wa-Ganda every day.

The Wa-Nyamwezi about us are still very indifferent, but we have crowds of them here every day now, as the chief is building. I only wish I could speak Ki-Nyamwezi as I used to speak Lu-Ganda, but it is difficult to learn, even for our coast people. Of course many of them speak the coast dialect, and when they come I can make them understand by speaking their jargon. The worst of it is, through having to speak the jargon I really am getting quite unable to speak proper Ki-Swahili, but the jargon suits my purpose, and I am glad I can use it, as I am getting Ki-Nyamwezi slowly. Another very interesting element in the work here are the Wa-Sukuma, who do all our building; they are a sturdy, clannish, noisy race, but of course think a lot of us, and do whatever we tell them; but woe to anybody else that tries to order them, or in any way disparages their race. These Wa-Sukuma come to our services every day, and at least hear the name of Jesus.

We had all arranged for seven baptisms to-day, but I am sorry to say have to put them off owing to Mr. Blackburn's illness. He is suffering from a bad attack of fever and ague, liver and kidneys. I hope, however, he will soon pull round, and be able to report to you the first baptisms in U-Nyamwezi. The names of the candidates are as follows, with particulars :—

(1) Saburi (*patience*), a native of Mbisa, near the Yao country; Mr. Copplestone's old faithful and now Mr. Blackburn's servant.

(2) Feraji (*comfort*), an M-Ganda given me by Jumba, chief of canoes in

Bu-Ganda, and transferred by me to Mr. Copplestone.

(3) Sunguru (*rabbit*), an M-Nyamwezi given me by late chief of Uyuvi, Magembigana (*hundred spades*).

(4) Chasama (*open-mouth*), a native of U-Sukuma, given me by Chasama, chief of C.M.S. district Msalala.

(5) Mshata (*knock-kneed*), an M-sembwa of U-Nyamwezi, given Mr. Blackburn by late chief of Uyuvi.

(6) Mulimo (*work*) Takama, of U-Nyamwezi, given Mr. Blackburn by late chief.

(7) Safari (*journey*), a native of Luwemba, given to Mr. Blackburn by late chief of Uyuvi.

I hope these baptisms will be the means of many more coming forward to confess Christ.

The case of Saburi is, I believe, a genuine conversion. All the rest are most promising young boys, who have been under instruction for a long time, except Chasama, who came to me last Christmas, and I trust is truly converted from heathenism to Christianity. He now reads well, as can most of them, but I think he particularly so. All can repeat the Creed, the Lord's Prayer, and the Ten Commandments, and make fair answers.

When Blackburn asked Saburi why he wanted to be baptized, his answer was simply delightful: "Because I love Jesus;" and this in his own simple way without prompting.

He is spokesman, and indeed father to the lot, and I'll never forget the evening after prayers when Blackburn asked them all, "Who wants to be baptized?" "All of us," said good old Saburi; and I believe he hastily expressed the wish of every heart.

We have, as you know, for a long time refrained from baptizing, but after careful consideration and prayer (certainly not hastily or lightly), at their

own request, we have decided to present them in faith to the Lord, and, obeying His command by baptism, beseech Him

to receive them and baptize them with His Spirit.

ANOTHER cargo of fifty rescued slaves has been landed at Frere Town. Mr. Handford writes as follows :—

*More Freed Slaves.*—Wednesday, July 22, H.M.S. *Dragon* put into Mombasa. It was just about service time, so I did not go off; but the thought "slaves" forced itself upon my mind, and when the service was over, the Consul's messenger was awaiting me with a note, asking if I could take in fifty slaves. I went off at once and inspected them, and decided to take them off next day. I was very pleased to find them all in good condition, save one old woman; and all Wazaramu, so that I was able to converse with them. They had all

been caught the day previous, off the south end of Pemba, together with three Arabs, who are now enduring two months' imprisonment in chains, in the Mombasa fort.

The next day, after the Consul had examined them all, I received them here—viz., sixteen men, nineteen women, and thirteen children.

The other Wazaramu collected around them as they were brought to my house, and after a few minutes several brothers and sisters were recognized, amidst great demonstration of joy.

Twenty of the newly rescued slaves were told off for Mr. Copplestone's caravan to Chagga, which started July 29 (see p. 749).

THERE have been disastrous floods at Osaka in Japan, and at Hong Kong and around Canton. At Osaka, Mr. Evington and his family were in some peril, but were mercifully preserved. At Hong Kong, Mr. Ost has been very active in raising funds among the European community in aid of the Chinese sufferers.

WE much regret to say that Mr. Peate, the young layman sent by Mr. Macartney of Melbourne to join the Telugu Mission, has had a sun-stroke, and been obliged to return to Australia.

WE have received a new Sunday-school Hymn Book in Hindustani, printed at the Church Mission Press at Lucknow. It contains translations of most of the popular English children's hymns, such as "Around the throne of God in heaven," "There is a happy land," "Safe in the arms," "Come, sing with holy gladness," "Tell me the old, old story," "Jesus loves me, this I know," "Onward, Christian soldiers," &c., and some original hymns, 152 altogether. A Form of Children's Service is appended.

WE are glad to remark the following passage in the *Spirit of Missions* of January, 1885, the organ of the Protestant Episcopal Church in the U.S. of North America :—

"In Africa, too, the wisdom of the Church is seen in the choice of a coloured man to be Bishop of his race in Cape Palmas and parts adjacent. He is a well-trying and faithful worker in the field, and will lead the host to victory on that dark continent. We owe the Negro a debt which we can best repay by sending out and sustaining the messenger of truth. Too many precious lives have been given to Africa, and too much is at stake there, to allow our zeal to lag in giving to her benighted people the light of the knowledge of the glory of God." (P. 5.)

The Rev. Samuel D. Ferguson accepted the office. He will still continue to reside, as Bishop, at Cape Palmas, that he may push on the work among the Grebo and interior tribes, in which work he has reason to look for abundant success. He hopes to go forward also from Suise and Bassa, and Cape

Mount, into the interior. "We have tarried long enough on the coast: the time has come to go up and possess the land for our King." (P. 44.)

He will be consecrated in the episcopal robes which once belonged to Bishop Patteson of Melanesia, and which were presented by his sister to the Diocese of Cape Palmas. R. N. C.

[So far our friend Mr. Cust. In the August number of the *Spirit of Missions*, we find an account of the consecration of Bishop Ferguson, at Grace Church, New York, on June 24th.—ED.]

THE Cycle of Prayer for C.M.S. Missions, used by many friends of the Society, and particularly by those connected in any way with the Islington College, has been rearranged. Hitherto it has been a fortnightly cycle; but this period is an inconvenient one, and it is too short to take in the Missions properly. After this year it will be a *monthly cycle*, which enables us to give a Mission like the Niger, or Travancore, or Fuh-Kien, one day a month to itself, instead of being only a part of West Africa, or South India, or China. We hope readers generally all over the world will now adopt this Cycle, and let their united prayers and thanksgivings ascend day by day to the Throne of Grace for a definite portion of the vast mission-field. We shall publish the new Cycle in full in next month's *Intelligencer*. Meanwhile copies of it can be obtained at the C.M. House.

THE *Church Missionary Sheet Almanack* for 1886 is now ready. This year's issue was a great success, more than 50,000 copies being sold. The pictures for the new one, which are arranged in the same attractive way, illustrate the various modes of missionary travel in different parts of the world. The selection of daily texts, which again has been made by the Rev. J. B. Whiting, is based upon the *Te Deum*, and very strikingly illustrate the missionary bearings of that greatest of Christian hymns. A specimen will be sent free on application.

THE first edition of Mrs. Barlow's Church Missionary Service of Song was entirely sold out for use last winter. The second edition, which has a few additions, is now on sale. The words of the hymns and anthems can also now be had separately.

### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the faithfulness unto death of three converts in U-Ganda; also for the preservation of the missionaries in serious peril, for the improved prospects of the Mission, and for the further baptisms. Prayer for the three missionary brethren, the Wa-Ganda Christians, the young king, and the people generally. (P. 711.)

Thanksgiving for the first-fruits gathered at Uyui. Prayer that Mpwapwa and Msalala may soon report like results. (P. 752.)

Prayer for the two fresh missionary expeditions to U-Ganda, Bishop Hannington's and Mr. Hooper's. (P. 748.)

Thanksgiving for the missionary careers of Bishop Sargent and the Rev. W. Oakley, and for the progress they could register at their jubilee commemorations. Prayer for both these venerated workers in the cause of Christ. (Pp. 734, 751.)

Prayer for the many missionaries sailing this month to various parts of the world.

Prayer for the C.M.S. Committee, resuming full work after the recess.

## HOME WORK OF THE SOCIETY.

**Buckland.**—On Thursday, August 7th, the Annual Church Missionary Festival took place in this village, which as usual holds a foremost place in the county for its contributions to missionary work, thanks to the zeal of the Rector, the Rev. H. F. Burnaby, and Mrs. Burnaby. The day's proceedings commenced with a festival in the Parish Church, in the afternoon, when a service of song, entitled "The Saviour King," was effectively rendered by the combined choirs of Buckland and Aspeden, Mrs. Burnaby, as usual, conducting with great ability, and Miss Bickley presiding at the organ. The connective readings were read by the Rev. C. Maxwell (Rector of Wyddial) and the Rev. G. Coopland (Curate of Buckland). The preacher was the Rev. John Barton (Vicar of Holy Trinity, Cambridge, and formerly missionary and Secretary at Calcutta). After the service, which was well attended, there was a Sale of Work in a tent on the Rectory lawn, held by Mrs. Burnaby and the ladies of the Buntingford, Barkway, and Cambridge Missionary Workers' Associations. Tea was also provided in another large tent. In the evening a meeting was held in the large tent, which was presided over by F. Metcalfe, Esq., of Julian's Park, a warm supporter of the missionary cause. The Rev. H. F. Burnaby, in his Report of the East Herts Association, expressed regret that there was a falling off in the contributions from East Herts (partly owing to the loss of a generous supporter by the death of the late Robert Hanbury, Esq., of Poles), yet he had the pleasure of reporting that, instead of there being a falling off, there was an increase in the contributions of the Royston and Buntingford districts. The villages of Barkway and Sandon had showed a considerable increase, chiefly owing to the formation of ladies' missionary working parties. The Royston and Buntingford district showed an increase of from 163*l.* 10*s.* 10*d.* last year to 174*l.* 15*s.* 10*d.* this year. The parish of Buckland had also increased their contributions from 46*l.* 2*s.* to 47*l.* 10*s.*; and the parish had now thirty missionary-boxes, chiefly among the children of labourers. Addresses were delivered by the Bishop of Southern Athabasca on missionary work in his diocese among the American Indians; by the Rev. J. Barton, upon missionary work in India; and by Mr. Burnaby, of Brompton (father of the Rector of Buckland), who proposed a vote of thanks to the Chairman for presiding. The sale of work had realized nearly 30*l.* between the afternoon service and evening meeting, and notwithstanding a thunder shower, it was continued for some time after the meeting. Mrs. Burnaby's stall produced upwards of 30*l.* alone, and this was well-supported by others. The total of the day's proceedings amounted to 60*l.* 18*s.* 1*d.*

**Canwick.**—A sale of work on behalf of the Church Missionary Society was held on the Vicarage lawn, in a tent kindly lent by C. C. Sibthorp, Esq., on August 5th and 6th. Addresses on missionary work were given on August 5th by the Rev. W. C. Upton, of Reepham, and the Rev. H. A. Jukes, of Newark; and on August 6th by the Rev. H. Bolland, of Wragby, and Miss Harding, a Zenana missionary from Calcutta. A very fine collection of heathen gods and curiosities from heathen lands was exhibited in the Vicarage drawing-room, Mr. H. Watney, dressed as an Eskimo, giving a most interesting description to each party of visitors in succession. A large number of people attended each day, and the sale realized over 70*l.*

**Cromer.**—A Sale of Work in aid of the funds of the C.M.S. was held in the Vicarage-room on August 14th. Several ladies kindly gave their assistance, the sale being opened by Mrs. Bond-Cabbell, of Cromer Hall. The result of the day's sale was most successful, there being a profit of 106*l.* 4*s.* 1*d.* after paying all expenses.

**Dorchester.**—The Annual Meeting of the Hon. District Secretaries for Dorsetshire was held at the house of the Rev. C. F. Powys, on August 4th, at which the Rev. C. J. Glyn presided. Several of the Hon. District Secretaries and other clerical friends of the Society were present. The Chairman having read a portion of Scripture, the Rev. W. H. Lyon offered up prayer for God's blessing on

their proceedings. The Rev. T. Y. Darling stated that the income from the county for the past year, after a succession of four years' declension, had once more risen. The Rev. H. Sutton, the Central Secretary, then gave an address on the general work of the Society, dividing his subject into two heads, viz. "Causes for anxiety" and "Causes for thankfulness." The Hon. District Secretaries' Reports all showed more or less causes for encouragement and thankfulness. The subject of "Simultaneous Meetings" in different parts of the country was discussed at some length, and it was resolved that Dorchester, Weymouth, and Wimbourne should be the centres for such meetings in Dorsetshire. Other topics connected with the county were discussed; and the intended resignation of three or four Hon. District Secretaries, owing to failing health, &c., was announced.

**Exeter.**—The Annual Meeting of the Devon and Exeter C.M. Association was held at Exeter on September 8th. There was a large attendance. Sir John Kennaway, Bart., M.P., who presided, spoke at some length on the claims of the Society, and, although he admitted much had been done on behalf of missionary enterprise, urged them to practically express their thankfulness to God for the deliverance from the critical state of affairs in Egypt, and in regard to Russia, by giving liberally towards the funds of the Church Missionary Society. The Rev. W. G. Mallett read the Annual Report, which was adopted on the motion of the Bishop of Exeter (Dr. Bickersteth).

**Guernsey.**—On Sunday, August 9th, the Annual Sermons were preached in the Churches of St. James's, St. John's, and Holy Trinity, and also at St. Sampson's, by the Deputation, the Rev. J. Williams (missionary from Japan), and Rev. H. Percy Grubb, M.A. (Assistant Central Secretary), Revs. N. Cathcart (Hon. Sec.), R. Tourtel, and H. Clark. On the following evening the Annual Meeting for St. Peter Port was held in the Sunday-school Room under the presidency of the Rev. C. D. P. Robinson, Rector of St. Martin's. The Rev. N. Cathcart (Hon. Dist. Sec.) read the Treasurer's Report, from which it appeared that during the past year 369*l.* 11*s.* 11*d.* had been raised in Guernsey for the Society. The meeting was then addressed by the Secretary, the Chairman, and the Deputation. On Tuesday evening a large Juvenile Meeting was held at St. Peter Port, when the Deputation gave most interesting addresses. On Wednesday evening the Annual Meeting was held in St. Martin's Parochial School-house, when the Rector, the Rev. C. D. P. Robinson, took the chair, and warmly advocated the claims of Christian Missions on all the Church's members. The meeting was addressed by the Treasurer, John R. Tardif, Esq., in a very telling speech in the French language, in the course of which he congratulated the parishioners that their Auxiliary was at the head of the rural parishes in the island. The Rev. N. Cathcart and the Deputation also spoke. On Thursday evening the Annual Meeting was held in St. Sampson's in the Commercial Hall. In the absence of the Rector, the Rev. F. H. S. Pendleton, the Rev. N. Cathcart took the chair, and he, together with the Deputation, urged the claims of the Society. During the last few years the Auxiliary of St. Sampson's had more than doubled the sums raised for the C.M.S.

**Harrogate.**—On Sunday, August 23rd, sermons were preached on behalf of the C.M.S. at Christ Church, by the Ven. Archdeacon Johnson, Native clergyman from the Niger, and in the afternoon the Rev. Canon Gibbon, the Vicar, specially addressed the young. The congregations were crowded, and much interest was evinced in the sermons, the offertories amounting to 60*l.* 4*s.* 4*d.* On Monday afternoon and evening the Annual Meetings of the Christ Church C.M. Association were held in the large room, Church Square. The chair was taken by the Rev. Canon Gibbon in the afternoon, when there was a large attendance. The Chairman said he was glad to announce that the Church Missionary Society was going on in the right course. Last year's offertories amounted to 49*l.* 8*s.* 9*d.*, which, together with the Zenana Society and other collections, amounted to nearly 500*l.* they had sent up. This year, however, he was glad to say, it was over 3*l.* in excess. The Dean of Canterbury said it gave him great pleasure to come forward and say a



few words on the value he attached to the Society. He then spoke of the increasing wish to raise up Native missionaries. Many Natives had already been ordained, and one of them had attained the position of Doctor of Divinity. There were appeals coming to them from all parts for assistance, that even with the aid of Natives it was the greatest difficulty to send out sufficient agents. Having referred to the Zenana Mission in India, he said they knew that at the present day Christianity had only gained a partial victory; but he could tell them that if they strove to do work abroad as well as at home, they would have done a great deal to hasten the happy time when God's Word would "cover the earth as the waters cover the sea." The Ven. Archdeacon Johnson next addressed the meeting, and spoke of Mission work in Africa.

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**Loughborough.**—The Annual Meeting of the Loughborough C.M. Auxiliary was held on August 19th. A preliminary meeting for prayer was held in the schoolroom. At its close, friends of the Society were invited by the Vicar, the Rev. W. H. Etches, to the Vicarage, where an interesting discussion was held on the "Results of Modern Missions, as compared with those of Apostolic times," in which the Revs. W. H. Etches, E. A. Litton, H. C. Squires (missionary from Bombay), J. H. Sedgwick (missionary from Mid-China), P. W. Jordan, J. J. Ince, E. H. Cosens, and C. Poynder took part. In the evening a large meeting assembled in the schoolroom to hear addresses on missionary work in India and China from the Revs. H. C. Squires and J. H. Sedgwick.

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**North Ormesby.**—The Annual Sermons of this Auxiliary were preached on August 9th, by Archdeacon Johnson, of the Niger. The congregations were good at all of the services, and great interest was evinced in the circumstance that the preacher was not only an actual missionary, but a Native of West Africa. His presence was surely the best refutation which could be offered to those who deny the value of Missions.

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**Ongar.**—On Sunday, August 30th, Sermons on behalf of the Society were preached at Chipping Ongar, High Ongar, and Fyfield; the preacher being the Ven. Henry Johnson (one of the Native Archdeacons of the Niger district), who was listened to with great attention by the large congregations present at the services. On the following evening the Annual Meeting was held in the Castle Street Lecture Room, under the Presidency of Mr. H. Gibson, when a statement of accounts was read, showing that 133*l.* 14*s.* 11*d.* had been raised in the district during the past year. The Archdeacon gave an account of the work in which he is engaged in the Niger district, of the readiness with which the people in many places were receiving the Gospel message, and of the way in which they were coming forward to help in the good work by their own personal efforts and contributions.

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**Pickwell.**—The Annual C.M.S. Meeting was held on August 12th. The Rev. E. Harman, Rector of the parish, presided. Impressive addresses were delivered by the Chairman and the Rev. R. Palmer (formerly missionary in China), and the Rev. A. Oates, Vicar of Christ Church, Ware. Mr. Palmer gave an interesting description of the peculiar manners and customs of the Chinese, especially in regard to their religious ideas, together with an exhibition of some of their idols. The present year's donations, it was stated, amounted to 16*l.*, and several additions have been obtained by means of collecting boxes. The Rev. E. and Mrs. Harman, in commemoration of the day, invited all the adult working-class inhabitants of Pickwell and Leesthorpe to take tea with them. The invitation was generally accepted.

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**Plymouth.**—A Garden Party on behalf of the Society was given at Mrs. Kent's, Platway, Shaldon, in August, a large number of influential guests accepting an invitation to be present. The claims of the Society were advocated by Mr. F. Sellwood, of Culmpton, the Revs. L. F. Potter (St. Andrew's, Culmpton) and

W. E. Rowlands (missionary from Ceylon). At the close, the Rev. E. A. Jacob, D.D., pronounced the Benediction.

**Quorndon.**—On Monday, July 27th, the Annual Meeting of the Society was held in the National Schoolroom, Quorndon. The Rev. Joshua Evans occupied the chair. W. J. Woolley, Esq., the Secretary, stated that the receipts for the past year were 5*l.* more than the previous year. The meeting was addressed by the Rev. B. Lamb, Rector of Wheldrake, Yorkshire, one of the Deputation, who vividly portrayed the past and present condition of the west and south-west portions of Africa—Lagos, Sierra Leone, and Bonny—and of the work accomplished in the last twenty years. The speaker urged his hearers to increased exertions, and instanced the case of a village in Northamptonshire where the wife and daughter of the vicar raised the large sum of 117*l.*, one of the principal means being the raising and selling of cut flowers, &c., and forwarding them for sale in Peterborough.

**Saffron Walden.**—The Annual Sermons on behalf of the C.M.S. were preached on June 28th, by the Rev. T. Dunn, from the North Pacific Mission. The Annual Meeting of the Association was held in the schoolroom by the kindness of the Vicar; P. V. Smith, Esq., member of the Parent Committee, in the chair. The Chairman made a very earnest and appropriate speech, after which the meeting was addressed by the Rev. T. Dunn and the Rev. T. Carss (missionary from Bombay), as well as by the Rev. J. W. Mills, Hon. Sec. of the Essex C.M.S. Union, which held one of its meetings that day at Saffron Walden. Friends were hospitably entertained by H. Stear, Esq., Hon. Sec. of the Saffron Walden Association.

**Weston-super-Mare.**—The Annual Sermons in aid of the Society were preached in the several churches of the town on Sunday, July 19th, by the Revs. R. Pargiter (formerly missionary in Ceylon), J. Williams (missionary from Japan), R. J. Mooyaart, Prebendary Buckle, and W. Aldridge. The Annual Meeting of the Weston-super-Mare Auxiliary was held on the following day at the Church Institute, under the presidency of the Rector. General Davidson, local Hon. Treasurer, presented a financial statement, from which it appeared that the total collections last year amounted to 373*l.* 11*s.* 6*d.* Interesting addresses were delivered by the Deputation, the Revs. R. Pargiter and J. Williams, explanatory of the great work which is being carried on by the Society.

## NOTES OF THE MONTH.

### ORDINATION.

**Travancore.**—By the Bishop of Travancore, on May 31, at Cottayam, the Rev. W. K. Kuruwella to Priest's Orders.

### DEPARTURES.

**Eastern Equatorial Africa.**—The Rev. H. Cole left England on August 19 for Zanzibar, *via* Cape of Good Hope.—Mr. H. W. Jeanes left England on September 2 for Zanzibar.

**Punjab.**—The Rev. A. and Mrs. Bailey left London on September 21 for Bombay.

**South India.**—The Rev. W. G. Peel left London on July 26 for Madras.

### BIRTHS.

**North India.**—On July 4, at Krishnagar, the wife of the Rev. G. H. Parsons, of a daughter.

**Punjab.**—On June 30, at Amritsar, the wife of the Rev. T. R. Wade, of twin daughters.

**China.**—On July 13, at Fuh-chow, the wife of the Rev. J. Martin, of a daughter.

**Japan.**—On July 18, at Christchurch, Hants, the wife of the Rev. W. J. Edmonds, of a daughter.

### MARRIAGE.

**N.-W. America.**—At Chesterton, on September 8, the Rev. S. Trivett to Catherine Annie Jennings, of Chesterton.

On September 2, at Lisgar, the Rev. W. J. Garton to Laura Elizabeth Nash, of Queenborough, Kent.

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*General Committee, Sept. 14th, 1885.*—The Secretaries reported the death on August 30th of the Rev. A. W. W. Steel, an Honorary Life Governor of the Society. The following Minute was adopted:—"That this Committee, on hearing of the decease of the Rev. A. W. W. Steel, desire to record their grateful remembrance of the very valuable services which their departed friend rendered to the cause of the Society for many years in the University of Cambridge, and would express their hope that the example thus shown may be increasingly followed by others possessed of similar mental endowments in that University."

Important letters were read from the U-Ganda Mission, after which the Committee, led by Bishop Alford, engaged in prayer to Almighty God for the guidance and protection of the Missionary brethren in that country, and in East Africa generally.

The Secretaries reported the arrangements for the Valedictory Dismissal of Missionaries to take place at St. George's Hall on Oct. 2nd.

The Secretaries reported the death of the Maharajah of Kashmir, Runleer Sing. The Committee remembered with gratitude that their Medical Mission prospered under his government, and that free access to the towns and villages of the country was obtained. They confidently trusted that his son, the present Maharajah, will continue to give the same protection and countenance to their missionary work in Kashmir, and they directed that a letter of condolence and a copy of this Minute be sent to H.H. the Maharajah.

## Contribution List.

*In the following list of receipts from August 11th to September 10th are acknowledged all remittances from Associations, Benefactions and Legacies of £1. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.*

## ENGLISH ASSOCIATIONS.

Bristol.....	1850	0	0
Buckinghamshire : Chenies.....	10	0	0
Weston Turville.....	9	3	6
Cheshire : Crewe Green.....	1	13	9
Cornwall : Isles of Scilly.....	14	0	3
Cumberland : Deanery of Keswick.....	60	0	0
Silloth : Parish Church.....	7	1	7
Derbyshire : Derby and South Derbyshire.....	100	0	0
Egginton.....	7	5	0
Devonshire : Devon and Exeter.....	100	0	0
Plymouth and S.-W. Devon.....	200	0	0
Dorsetshire : Hinton St. Mary.....	1	10	6
Parkstone.....	5	0	0
Stalbridge.....	8	2	6
Essex : Colchester, &c.....	131	12	2
Gloucestershire : Clifford Chambers.....	3	14	0
Gloucester.....	50	0	0
Littledean.....	18	12	0
Longborough.....	6	2	0
Overswell.....	16	6	0
Stroud.....	152	18	0
Wyck Risington.....	11	8	5
Hampshire : Bentley.....	7	15	4
Stratfieldsaye.....	12	19	7
Wellow.....	1	1	0
Isle of Wight : Bonchurch.....	20	8	9
Carisbrook : Parish Church.....	15	0	0
Sandown : Christ Church.....	27	16	5
St. John's.....	8	8	0
Totland Bay.....	14	19	5
Guernsey.....	60	0	0

Hertfordshire : Boxmoor.....	23	4	9
East Herts.....	100	0	0
Kent : Erith : St. John's.....	2	14	0
Eythorne.....	8	13	3
Marden.....	3	3	4
Ramsgate.....	9	7	5
Tunbridge Wells.....	300	0	0
Lancashire : Arkholme.....	2	13	0
Liverpool.....	300	0	0
Leicestershire : Melton Mowbray.....	8	12	9
Lincolnshire : Edlington.....	2	2	0
Isle of Man.....	45	0	0
Middlesex : Ealing.....	24	17	8
Hounslow Heath : St. Paul's.....	16	5	0
Islington : St. Luke's, West Holloway : Juvenile Association.....	7	0	9
Kensington : St. John's, Notting Hill.....	17	9	11
Pimlico : St. Michael's, Chester Square.....	23	19	3
Poplar : St. Matthias.....	10	14	10
Southgate.....	24	14	3
Stroud Green : Holy Trinity.....	38	9	2
Westminster : St. Andrew's.....	4	6	0
St. Stephen's.....	10	6	7
Monmouthshire : Pillgwenly : Holy Trinity.....	1	16	10
Rhymney.....	7	14	10
Northamptonshire : Northampton.....	100	0	0
Sibbertoft.....	1	9	4
Northumberland : North Northumberland.....	60	18	7
Nottinghamshire : Clifton.....	1	10	6
Nottingham, &c.....	100	0	0
Oxfordshire : Headington.....	5	0	0

Somersetshire: Langport and Vicinity....	11	13	7
South Petherton.....	6	0	9
Yeovilton.....	13	0	0
Staffordshire: Darlaston: All Saints'.....	6	0	0
Leek Ladies.....	50	0	0
Maer.....	4	13	6
Suffolk: Aldeburgh.....	4	16	3
Bungay: St. Mary's.....	7	17	4
Great Haywood.....	7	17	7
Saxmundham.....	8	2	8
Surrey: Chobham.....	6	1	4
Clapham Park: All Saints' Juvenile Association.....	6	12	3
Croydon.....	20	9	3
Ham.....	1	0	0
Limbeth: St. Andrew's.....	6	0	0
Richmond.....	54	7	6
Streatham: Immanuel Church.....	9	15	0
Surbiton.....	27	3	3
Wandsworth.....	21	11	8
Wimbledon.....	160	0	0
Sussex: East Sussex.....	100	0	0
Eastbourne.....	100	0	0
Uckfield.....	11	8	6
Warwickshire: Leamington.....	50	0	0
Weddington.....	3	16	6
Westmoreland: Ambleside.....	50	0	3
Wiltshire: Aldbourne.....	7	15	11
Fosbury.....	11	5	0
Worcestershire: Kidderminster.....	19	10	10
Kington, &c.....	1	14	6
Lickey.....	28	0	0
Worcester.....	30	0	0
Yorkshire: Driffield.....	75	0	0
North Cave.....	32	0	0
Staincliffe.....	20	0	0
Worsbro Common: St. Luke's.....	3	0	11
Worsbro Dale: St. Thomas's.....	3	12	5

## ASSOCIATIONS IN WALES.

Denbighshire: Wrexham.....	18	11	3
Flintshire: St. Asaph.....	20	16	4
Merionethshire: Aberdovey.....	6	1	0
Pembrokeshire: Fishguard.....	6	0	0
Milford Haven: St. Katherine's.....	18	0	0

## BENEFACTIONS.

A lover of Missions.....	5	0	0
Bowra, Miss, Piccadilly.....	10	0	0
B. R.....	10	0	0
Buxton, Rev. Barclay F., Kensington.....	20	0	0
Clarke, T., Esq., Switzerland.....	15	0	0
C. T. F., by Rev. H. Sutton.....	50	0	0
From readers of the <i>Christian</i> .....	200	17	0
Green, Miss, Leicester.....	10	0	0
Harden, Mrs. J. W., Winchester.....	50	0	0
H. J., Carlisle.....	5	0	0
In memory of two dear sisters.....	42	14	4
J. D. B.....	100	0	0
Manruft, Mrs., by Rev. W. Gray.....	50	0	0
Markby, Alfred, Esq., Lincoln's Inn.....	21	0	0
Nash, Mrs., Tunbridge Wells.....	5	0	0
Phillimore, Rear-Admiral H. B., Bath.....	5	0	0
Sale of Silver Teapot.....	7	0	3
Spencer, Rev. M. T., Goodnestone.....	10	10	0
Swift, J., Esq., J. P., Eastbourne.....	500	0	0
Wigram, Loftus T., Esq., Berkeley Square (part of a legacy).....	100	0	0

## COLLECTIONS.

All Saints' Sunday-school, Beulah Hill, Upper Norwood, Boys' 1st and 2nd Classes, by Miss Houghton.....	10	0	
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Leeswood National Schools, Miss. Boxes, by Mr. R. Boardman.....	19	0	
Pennington, Misses, Rainford.....	1	0	0
Queen Anne's Gate, Westminster, Mission Hall Sunday-schools, by Mr. Ibbott.....	1	15	10

## LEGACIES.

Bateson, late Mrs., of Chester: Exor., Mr. R. N. Howard.....	45	0	0
Beynon, late Miss Anne.....	550	1	1
Campbell, late Mrs., of Arlingham: Exors., Revs. R. W. and J. Sheldon.....	225	0	0
Cooper, late Mrs., of Torquay: Exors., Messrs. G. B. Mitchell and J. Phillips.....	20	0	0
Dalmer, late Mrs., of Ryde: Exors., Messrs. J. Worsley and C. G. Vincent.....	50	0	0
Eld, late Miss Elizabeth, of Barton: Exors., Rev. W. H. H. Fairclough and Mr. F. Sale.....	9	9	0
Gill, late F. B., Esq., of Bath: Exors., Messrs. J. Watson, A. Heymann, and F. Wadsworth.....	1000	0	0
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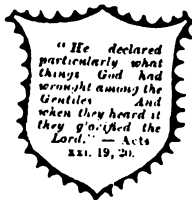
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# Church Missionary

# INTELLIGENCER

Vol. X. No. 119.



AND  
RECORD

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THE  
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NOVEMBER, 1885.

ON MISSIONS IN MOHAMMEDAN LANDS.



THE successive phases of missionary work have recently been dwelt upon by the Archbishop of Canterbury in his Ramsden Sermon, upon which we ventured to offer some respectful comment. The subject thus emphasized by his Grace is an interesting one, deserving greater attention than it usually receives from those who are more interested in the success of Missions than familiar with the modes by which, at various times, this success has been achieved. Believers in revelation are conscious that God works by means. To their apprehension, a specimen of this action is vouchsafed in the history of His chosen people, narrated so copiously and in so varied a manner in the Old Testament. They do not, of course, expect an exact counterpart in the economy of the New Dispensation, but they can gather certain great principles and facts, which help to throw light upon what has occurred, and may be expected to occur, in the history of Christianity. They discover, for instance, that from the time nations multiplied and iniquity began to abound, men not caring to retain God in their knowledge, He never has been without chosen witnesses, who have testified for Him under circumstances the most various and with most differing fortunes. This witness has often been a light shining in a dark place, flickering feebly, but not quite extinct. True religion has been confined at times to families, almost to individuals; but it has still survived and been handed on. The mighty of the earth have at times endeavoured to extirpate it; at times, again, they have often unconsciously been the instruments of upholding it and giving it extension, even by their follies and their crimes. The witnesses have been often in the most lowly condition, like "the Syrian ready to perish;" they have prophesied in sackcloth, unable to deliver themselves; again they have sat upon thrones, and wielded influence which has extended far and wide. He has manifestly made "the wrath of man to praise Him; and the remainder of wrath has He restrained." Even the calamities which befell His chosen people were clearly overruled for the great purposes of His mercy and His love. They were scattered abroad over the surface of the earth, among all nations; but this overthrow and dispersion were so overruled that when the fulness of the times came, and the days of triumphant idolatry were numbered, there were everywhere the appointed means ready for the dissemination of the religion of Jesus Christ our Lord.

But notwithstanding this consciousness that God works by means, and manifestly did so in the Old Dispensation, perhaps because we have not records equally prolonged and circumstantial in the New, men deal differently with the progress of Christianity. Arrested by some conspicuous figures such as St. Paul and St. Peter, to whom almost superhuman attributes are imputed, the evangelization of the world is in a loose way attributed to them, as if they and the other Apostles were well-nigh the only instruments employed. In one sense this is comparatively immaterial, because we have so much more to do with results than causes; but false conceptions tend, when applied to modern measures, to serious mistakes and disappointments. The early propagation of Christianity is, moreover, veiled in much obscurity. It stole almost imperceptibly into being. It grew like the grain of mustard-seed, less than all the seeds that were in the earth, but suddenly shot forth into great branches. But as to how it grew we have little specific information. Only a few surmises can be hazarded; a few speculations indulged in.

Unquestionably then, the Apostles, and those associated with them, were the first preachers of the revelation of the mystery of Christ. But to whom did they communicate it? Their Master told them to begin at Jerusalem. This they did, and on the day of Pentecost a multitude of Jews, devout men, out of every nation under heaven, every man in his own tongue, wherein he was born, Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and in Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, heard the Apostles speaking the wonderful works of God. In consonance with the same principle the Apostles, whatever city they came into, proceeded to the synagogue, and, so long as they were permitted, unfolded to the Jews the Lord Jesus as their Messiah. It is true that this counsel of God was continually spurned and rejected, with every symptom of abhorrence, by those to whom it was addressed; but just as Paul himself was rescued from Judaism, so disciples were gathered out of the synagogues, gradually united together with Gentile converts subsequently brought in, into Christian Churches, having one Lord, one faith, one baptism. Of the external and internal conflicts of these nascent Churches we have some glimpses in the Acts of the Apostles. It was through much tribulation that they were established and gradually prevailed. Plainly, in apostolic times, Mission work, except to the eye of faith, was not cheering or hopeful work; except for the promises, it would have been hard to foretell for it a glorious future.

It is no sound argument, therefore, against the ultimate success of Mission work, that it has to be carried on under extreme difficulties; that it has to win its way through obstacles apparently insurmountable; that scorn and obloquy are virulently heaped upon it; that its progress is slow and gradual, sometimes so much so as to be almost imperceptible; that power, learning, and the wisdom of this world are leagued against it. All this and more has been the portion of Chris-

tianity in the earliest stages of its existence; nevertheless, it has emerged triumphantly, while those who set themselves against it, with the systems which they upheld, have perished, and have left but wrecks to mark that they once existed. "What do these feeble Jews?" was the cry of mockery and indignation when Nehemiah and his companions, out of much rubbish and with decayed strength, were building up a wall, which if a fox were to go up he would break it down. But the work went on; God fought for His people; He did great things for them; and the city was built up—a praise and a glory. How repeatedly during the present century, the century of Missions, has the cry again been raised, "What do these feeble Jews?" while cavillers of all descriptions have wearied themselves in finding fault, in detecting shortcomings, and describing the work as naught. As might have been expected, the "advocati Diaboli," the accusers of the brethren, have been busy and loud-tongued when work for Christ has been attempted. It was so in the beginning; it will be so to the end. Still the Lord our God has been wondrously gracious. There has been much to cheer and to encourage, testifying that His Word has lost none of its power, and that blessing rests upon those who sow it beside all waters. This thought should be full of encouragement in times like these in which we live. They are in an especial manner and degree times of change and unsettlement. It would tax the wisdom of the wisest to forecast even the near future, whether at home or abroad. What now seem to be obstacles hopelessly barring paths, when we get nearer and closer to them may prove to be far more imaginary than real; powers apparently strong and impregnable may be vanishing to decay. It should never be lost sight of that it was in the time when, in the throes of the revolutionary times at the close of the last century, the earth seemed reeling under men, and thrones and dominions were driven like wrack before the wind, that true Christian Missions received their chief impetus, leading them forth to embrace the world, of which considerable portions were then unknown, within their loving grasp. We have lived through these things, and have grounds, therefore, for looking confidently into the future.

We will therefore maintain with confidence that "*Nil Desperandum*" is the true motto for those who are the leaders in Christian Missions. They fight under the auspices of Christ, and have Him for their leader. In sieges it is not to be expected that every fortified place can be carried by a *coup-de-main*. Such things have occurred, and may occur, but they are hardly to be anticipated; certainly not to be counted upon. The siege of Troy lasted for ten years. It constantly happens that large resources have to be accumulated, and that there must be a serious expenditure, not merely of *matériel*, but of life itself, before a stronghold can be captured, especially where the ways of approach are difficult, and the means which maintain the garrison are abundant. Still it is a military dictum, resting upon the highest authority, that "with adequate means every place can be taken," and we do not think that the strongholds of Satan fall outside of this category. There may be blundering, and there may be misapplication

of means on the part of the besiegers; there may be improvident rashness, or undue despondency at baffled attacks; but the general truth remains as an axiom for guidance. We would venture to make some application of this.

It must, we maintain, be distinctly understood that Mohammedanism is a system, not only hostile to Christianity in its corporate capacity, as represented by various Churches, but to it as a Divine revelation promulgated upon the highest conceivable authority, namely, that of God Himself, and indicating the sole way of salvation whereby perishing sinners can approach unto God and live. A contention of this kind would formerly have been superfluous, so far as regards professing Christians, at any rate; but of late a spurious liberalism has been affected which has endeavoured to tone down all the harsh and revolting features conspicuous in Mohammed and Mohammedanism. It is not content with urging that where there is the power civil rights should be freely extended to Mohammedans in common with the professors of other creeds, and that everything in the shape of persecution or offence should be abstained from—positions which would command the assent of all right-judging men; but they go much further than this. They would, perhaps not in so many words, but by implication, make out that Islam is superior to Christianity, that it has large claims upon the respect of Christians, and that, as a creed, it is a sort of alternative which has many pretensions to urge why it should be well-deserving the attention of thoughtful men, and a mode whereby salvation may be procurable. It has even been maintained that Mohammedanism is a tolerant religion. It has been paraded as a kindred religion. It has been admitted that there have been dissensions between the two, but these have been described as the sort of misunderstandings which so frequently occur among members of the same family, which possibly judicious explanation might clear up, or some reasonable compromise might be arrived at. In point of fact, instead of waging war against Mohammedanism as a false creed, the object to be aimed at should be the promotion of an amicable understanding, with large toleration for mutual differences. According to this view, Mohammedanism is not antagonistic to Christianity, but a sort of succedaneum to it, better adapted for certain tribes and nations, and in that respect a successful rival to be highly esteemed. It would be a superfluous waste of time to discuss these and similar crotchets which abound in the teeth of the most notorious facts of history and the constant record of what is perpetually going on around us. The actual condition of affairs is much more truly represented in the following extract from a writer who has recently studied the condition of Christianity under Turkish dominion:—"The difference between the Mussulman and the Christian has drawn a broad line between the two portions of the population. The Mussulman hates the Christian with a fanatical hatred, as a *Giaour*—an infidel. It is a point of conscience not to admit him to an equality of civil rights; to kill him may involve temporal inconveniences, but is meritorious in the sight of Heaven. It is the old feeling of the

Crusader toward the paynim, or the Spaniard toward the Moor, or the mediæval Christian or the modern Russian toward the Jew. The religious antagonism has kept alive, almost in their first keenness, the relations of the conquering and the conquered races. The Mussulman despises the Christian as an inferior and subject race, and continues to beat or plunder them, or to ill-treat their women on occasion, as part of the right of conquest. The Christian fears the Mussulman, whose oppression he is powerless to resist, and hates him with the hatred produced by the wrongs of centuries. The Christians are continually sustaining wrongs in person and property, sometimes at the hand of the local officials, but more commonly by the lawless acts of their neighbours; the great cause of complaint against the authorities is that they fail to give either protection or redress. The oppression of our co-religionists in Persia is worse than in Turkey; the government is worse, the officials are more corrupt, and therefore the condition of the Christians is more hopeless. . . . The Porte would willingly place its Christian subjects on the same level of political and social rights as its Mohammedan subjects. But all the endeavours of the Porte to protect its Christian subjects, and ameliorate their condition, are in opposition to the religious prejudices, the established customs, and the strong feeling of the Mohammedans.”\*

We do not quote this passage so much for the special authority of the writer, although he writes with intelligence and discrimination, as for its truthfulness, confirmed by the conclusions of a multitude of observers, who have given the result of their experience in lieu of spinning theories out of their own hallucinations. With the following quotation from Sir W. Muir, we quit this portion of our subject. The evil influences of Mohammedanism are thus summed up by him:—

Three radical evils flow from the faith, in all ages and in every country, and must continue to flow so long as the *Koran* is the standard of belief. *First*, polygamy, divorce, and slavery are maintained and perpetuated; striking at the root of public morals, poisoning domestic life, and disorganizing society. *Second*, freedom of thought and private judgment in religion is crushed and annihilated. The sword still is, and must remain, the inevitable penalty for the denial of Islam. Toleration is unknown. *Third*, a barrier has been interposed against the reception of Christianity. They labour under a miserable delusion who suppose that Mohammedanism paves the way for a purer faith. No system could have been devised with more consummate skill for shutting out the nations over which it has sway from the light of truth. *Idolatrous* Arabia (judging from the analogy of other nations) might have been aroused to spiritual life and to the adoption of the faith of Jesus. *Mohammedan* Arabia is to the human eye sealed against the benign influences of the Gospel. . . . The sword of Mohammed and the *Koran* are the most stubborn enemies of civilization, liberty, and truth which the world has yet known.

We will therefore venture to conclude that Mohammedanism is not a dubious ally, but an avowed antagonist to Christianity. This has been recognized as a fact by Christians generally, by those who are spiritually minded and eager for the conversion of souls in especial and particular. But with what weapons and with what forces is the conflict to be waged? The answer must come from the Word of God.

\* *Christians under the Crescent in Asia.* S.P.C.K.

"We war not after the flesh (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds); casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." In the estimation of men in general these weapons are as contemptible as the rams' horns blown around the walls of Jericho; but the use of them is the duty of Christians, the efficacy will be manifest when the time appointed of the Lord shall come. In the history of Christianity the efficacy of them has been proved; many strongholds of Satan have yielded to them. There is much to indicate that Islam is not impregnable, although we fully concede what Mr. Palgrave asserts, that "it is even now an enormous power, full of self-sustaining vitality, with a surplus for aggression; and a struggle with its combined energies would be deadly indeed." He is, of course, speaking of political struggles, but we believe that the assertion is equally correct as regards the spiritual conflict with Christianity. It is only by a clear, uncompromising exhibition of the pure and simple truth of the Gospel, divested of all idolatrous incumbrances, that in our judgment error can be overcome. In this way Christianity achieved its first triumphs. The power and the religion of Rome had then what Mr. Palgrave ascribes to Islam now. Centuries passed over before they were swept away and numbered with the past, while slowly, almost furtively, Christianity was gaining its superiority, and gradually leavening the souls of men with the conviction that it was truth revealed by God Himself. The fault that Christianity is the religion of hostile races to those which profess Islam is not to be ascribed to Christianity. From the first period when the Arabian hordes swept beyond their boundaries, carrying fire and sword before them, they were the aggressors, the persecutors, not the persecuted. They were strangers in the lands over which, with unrelenting ferocity and bigotry, they established their dominion and their creed. As when they manifested themselves Christianity had become, in the East especially, well-nigh hopelessly corrupt, we cannot deem them wrong who hold Islam to be a scourge stirred up by the Lord of Hosts Himself. But that there should have always existed antipathy to the scourge is but natural, and to be expected. This is no question a serious obstacle which did not exist in the original propagation of Christianity. The Jew was then to the Roman an object of extreme dislike, but it was dislike springing mainly from contempt. Between the Christian and the Mohammedan the animosity is intense, originating in the havoc caused among Christian people by invading hordes, and bitterly retaliated during the period of the Crusades. On the Christian side it has been abated, because the Turkish power has so extensively succumbed, and so long been powerless to inflict national injuries upon Europe and Europeans; but the most sagacious observers would admit its still existing virulence on the Mohammedan side, except among those Europeanized Mussulmans in whom "strong drink and its accompaniments have effaced all of Islam except the name." It is by "the Word of God, which is

quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart," that we must look for the conversion of souls to Christ in Turkey and Persia, as in the other regions of the world. Political aims and agencies may be mixed up, as they have been, with other modes of disseminating Christianity in the Levant; but these concern us little, if at all. The Turks, at any rate, have some sense of the danger incurred to their creed, by the hostility they show to the free circulation of the Holy Scriptures, in which they rival Rome when Rome had the power to lay an embargo on the Word of God.

So far then the difficulties in the way of the propagation of the Gospel in the Levant countries and Persia are formidable from the pertinacious hostility of Mohammedan bigotry, which even now makes conversion from Islam the risk of death, most certainly bitter persecution. There are those who are tempted to imagine that because Islam is a less foolish creed than that of the idolatries which it has often supplanted, that it may be looked upon as a nearer approximation to the true worship of God. But this is far from being the case. Islam is essentially a religion of self-righteousness, a religion of works; those works being oftentimes most antagonistic to the spirit of Christianity. It is also a religion which has thoroughly well understood how to furnish indulgence to the most licentious passions with the requirements of its creed. There is therefore every temptation to cling to it in addition to those suggested by ancestral prejudice, political status, and the respect and esteem of the multitudes holding similar opinions. It would be difficult to point out the evil passion, unless perchance it is the sin of drunkenness,\* which may not on some pretext or another find scope for itself within the doctrines of Islam as practised and received. No new creation is requisite, whereby the old man which is corrupt should be put off, to be succeeded by a new creation of holiness and separation from evil. The teaching of Islam is congenial throughout to the natural man; why then should he seek an exchange? Nothing but the conviction of sin not to be expiated by human performances and ceremonial observances could induce the desire, and how is this to be brought home to minds fenced round by so many prejudices, and fortified by so much pride and self-will?

There is a further difficulty to be taken into consideration in the warfare which has to be waged with Islam. We refer to the terrible hindrances caused by the scandalous condition of nominal Christianity in the East. Some consciousness of this probably exists, but is only imperfectly realized. The better informed are aware of the deplorable state of degradation into which the nominally Christian Churches in the Levant have fallen. From time to time they have been regaled by ludicrous anecdotes of the imbecility and superstition reigning among

\* It should be noted, however, that drunkenness, though condemned in the Koran, is largely indulged in by Mohammedans, especially in Persia. Akbar, Jehangir, Shah Jehan, Hyder Ali, all drank freely, as did those around them. Multitudes of other conspicuous instances might readily be adduced.

clergy and laity alike. But ordinary persons have only a vague idea that there are Christian Churches trodden under foot by unbelievers. They are consequently ready to extend sympathy which is hardly if at all merited. It might perhaps be a hard thing to say in one sweeping sentence of condemnation that Oriental Christians, with of course individual exceptions here and there, are the "enemies of the cross of Christ," but it would hardly be an exaggeration to affirm it.

As especially in the present time there is some disposition to imagine that those professedly Christian Churches in some shape or way may be viewed as champions and upholders of the truth, it may be well briefly to review them, and to ascertain if possible what help in the conflict with Mohammedanism may be expected from them. We will take Mr. Palgrave as our guide, who has presented the world with a fairly exhaustive account of Eastern Christianity as it now exists. He prefaces his statement by saying, "Races change little in the East, and the Byzantine past, as narrated in Finlay's masterly volumes, bears a correct ancestral likeness to the Levantine Christian present." The remark is important, because it might be argued that the unfavourable condition of things now is only accidental, whereas it is the *damnosa hereditas* of a long succession of time in which evil corruption and degradation have slowly and steadily matured. In the English struggles for supremacy in India it is often noted that our Native allies were more troublesome to us than if they had been absent altogether from the field of operations. We fear that this will be found still more true of the struggle of the Gospel in the Levant. The cause of Christ might have a chance if it were not for those who have for centuries past been a hissing and a reproach whenever and wherever His name has been mentioned. What then is Mr. Palgrave's estimate of Greek Christianity? Greeks, in our acceptation of the term, they are not; the more proper designation for them would be Byzantines; they are the mixed descendants of Asiatic tribes converted to Christianity, and amalgamated by ecclesiastical rule in the days of Byzantine supremacy. Their Hellenism, according to Mr. Palgrave, is a "recent and superficial varnish," a sort of veneer on original barbarism. It is curious to hear them spoken of by those who ought to know better, as the genuine descendants of illustrious Churches in the days of old. Greek dogma we are told in many important points resembles Latin. "Picture-worship is pushed to the utmost verge of what when outside Christianity is termed idolatry." In its moral aspect the Greek religion is a great enfranchisement from all restraint, united with an intense, a more than Byzantine, hatred of Latinism and Latins, summing up all in one great commandment, "Thou shalt deceive thy fellow, and hate every one else." The Greek is described as deeply superstitious, and furiously bigoted against all strange creeds, the Latin most of all. His levity and gossiping during public worship contrast most unfavourably with the respectful propriety of Turks and Arabs in their mosques. The devouter Greeks are said to be "fetish-worshipping atheists." Of the unmarried clergy or monks, "least said is soonest mended." If anything could astonish it would be that religious people, members of the Church of



England of any sect or party, could feel the shadow of interest in such persons unless it were in the shape of some endeavour to rescue them from the depths of spiritual and moral degradation into which they have fallen and are wallowing.

The next passed in review are the money-getting and money-grasping Armenians, the usurers of the East, "whose cent. per cent. takes away the upper garment and the very mill-stone, not for pledge but sale." Upon the whole, however, they are superior to the Greeks; they have more religious feeling and less bigotry. Their clergy, taken on the whole, are respectable. Among all Eastern Christians they alone have, thanks to American missionary zeal, furnished any considerable number of proselytes to Protestantism. Upon these, it is said, European sympathy is least thrown away.

To them succeed in order the Maronites. Originally Syro-Chaldæans, and mostly Monophysites, in the judgment of Constantinople and Rome they were alike heretics, and in the time of the Crusades they joined themselves to the Franks, and announced themselves as Roman Catholics. In later times they have placed themselves under the patronage of France. Mr. Palgrave estimates the number of them at somewhat more than 200,000 souls. Their chief habitat has been in the heights of Lebanon. Many of their clergy are educated at Rome, where, according to Mr. Palgrave, they acquire a "special hatred against Protestantism and Protestants, a hatred bigoted and violent to a scarcely credible degree." Lazarists, Jesuits, and Capuchins are thickly disseminated over the mountains. Mr. Palgrave's description of them is as follows:—"The certain and universal salvation of all Maronites; the possible but hardly probable salvation of any other Catholics; and the inevitable, unexceptional damnation of all non-Roman sects, schismatic, heretic, Mohammedan, Druse, and so forth, but especially of all Protestants; such is the foremost lesson in this Christian and clerical school. And it is from these clergy that the Maronites, more than any tribe of the earth, take their habitual direction of thought and action." According to him, they "unite all the pretentious bigotry of Catholic Rome with all the vices and meanness of the Christian East, giving to their tribe and nation its special tone, a tone alike arrogant and cringing, base and vain-glorious, fanatical to a degree no Greek ever attained, servile to a depth below the servility of a eunuch or a Persian." Visitors are startled with the grossness of the ignorance of the Maronite laity and their dirt, so filthy that even the pure air of the Syrian mountain-tops seems hardly a security against endemic pestilence.

Of the Copts in Egypt little need be said, but that little is to their extreme discredit. For centuries past the monks of Upper Egypt have constituted themselves the purveyors and even the makers of that half-sex which guards and disgraces the harems of the East. Many slave children, brought for this purpose into their convents, die under their hands, and "the infamy of the ascetic operator is aggravated by the guilt of murder." There is, however, some hope that, owing to the failure of demand, the successors of Anthony and Pacomius may be

induced to abandon a traffic insufficient to their greed, if not adverse to their consciences. The clergy can read the ancient Coptic language still maintained in church rituals, but Mr. Palgrave never yet found one of them who could understand the meaning of its characters.

One other body would be deserving of notice, the Nestorians, inhabiting the mountains of Kurdistan, and numbering about 75,000 souls; but it may be perhaps expedient to confine our remarks to noticing their existence, making no comment on the conflicts which have sprung up concerning them, in which the Church Missionary Society is not, as a Society, concerned. The extensive diffusion of Nestorian Christianity in Asia during the early and middle ages would make the subject of this Church a very tempting one in the way of historical investigation, especially in connection with early Christianity in India, but would be quite foreign to our present purpose. The Nestorians, indeed, from their locality, may fairly be considered distinct and separate from Levantine Christianity, which we have been considering, with its influence on the Missions in which the C.M.S. has been engaged.

The review which we have been giving of these Eastern Churches is, of course, not exhaustive, but is well calculated to strike dismay into the heart of any one who would look for aid and succour in such quarters as these in the cause of the Lord against the mighty. The feeling with which we survey Levantine Christianity must be akin to that which pervaded the soul of the prophet when he was carried out in the Spirit and set down in the midst of the valley which was full of bones. When he was made to pass by them round about, he beheld very many in the open valley, and they were very dry. The Lord said unto Ezekiel, "Can these bones live?" and the prophet answered, "O Lord God, Thou knowest." Very similar must be the feeling of the Christian mind before which the Churches of the East pass in review. Powerless as the dry bones for any useful purpose in the maintenance or propagation of any Christianity except what is of the most formal and degraded kind, they present themselves only as a scandal to the name of Christ, and a reproach to His most holy name, so far as it applies to them. It is more a matter for pain than wonder that the Mohammedan passes along superciliously in the midst of them, and fails to discover any reason for exchanging his defective creed and fancied self-righteousness for the vulgar idolatry and picture-worship, with the debased morality so conspicuous in the followers of the Nazarene.

Non tali auxilio nec defensoribus istis  
Tempus eget.

It would be idle to look for any sort of assistance from quarters so degraded, and so little able to deliver themselves from the lowest depths of spiritual corruption. On the contrary, the putrefaction emanating from them is prejudicial in the extreme to any attempt at promoting the cause of truth among their Mohammedan surroundings. It is for this cause, painful as the subject is, that we have brought it prominently forward, that those who are interested in the cause of

Missions in the East may have some comprehension of the complex difficulties attending them. So far from help being available, nothing but opposition and misrepresentation can be looked for, if not for more active hostility, in some cases actually intercepted by the contemptuous indifference of the Turk.

Even the sketch which we have afforded will make it evident that it is no light or easy matter to carry on Missions in the Levant. "There are many adversaries." What St. Paul suffered from, when he especially noticed amongst his difficulties that he was "in perils among false brethren," is now matter of everyday experience. The question would therefore seem to arise, Is it worth while, under circumstances so disheartening, to prolong efforts at making known the truth as it is in Jesus, and waging spiritual warfare against Mohammedanism, when to be without allies is really preferable to assistance from them, even if it could be reckoned upon? There is no doubt the question is a grave one, especially when there is a whole world lying around, as Holy Scripture defines it, in sin and wickedness, needing evangelization north, south, east, and west. Still, it may be safely answered in the affirmative, that it is a positive duty to carry on Missions to Mohammedans, and, if possible, to obtain possession of that which is the key of the position, the seat of Mohammedan sway. The duty is one which has ever been recognized by the Church Missionary Society from its very outset. The very first English clergyman and University graduate who offered himself to the Society, a high wrangler and Fellow of St. John's, Cambridge, the Rev. W. Jowett, was sent to the Mediterranean Mission, seventy years ago. His attention was directed to the Oriental Churches. But this enterprise, as a whole, failed. We have had no intention in this article of writing a detailed account of the efforts made at various times by the C.M.S. to carry on this holy warfare. These must be sought elsewhere. We may notice, however, that when direct influence was brought to bear by Missions specially directed to Mohammedans, the strong man armed took the alarm, and every conceivable effort was made to stifle every attempt at inquiry, and to make it manifest that the clause of toleration for Mussulman converts in the celebrated Hatti Humayun of February 18th, 1857, was virtually a dead letter. There is therefore, to human apprehension, no more favourable condition for the propagation of true Christianity in the Turkish Empire now, or even in Persia, than there was a century ago, so far as the action of the authorities is concerned. Still the duty remains, although there has been little or no advance in the facilities for the performance of it. It is therefore, in every sense of the word, an anxious task which is before the true Church of Christ as contrasted with the false systems which have usurped the name. When, therefore, we invite the friends of Missions to urge on Missions to the Mohammedans of the Levant, we do not pretend to disguise from them the difficulties with which the whole subject is surrounded. Rather would we dwell upon these, that attention may be aroused, and that much prayer may be offered on behalf of those who are endeavouring to uphold the cause of Christ. We plead for generous construction

of the efforts made in view of the peculiar and manifold obstacles which have to be overcome. We ask of friends not to despise the day of small things, nor to undervalue results accomplished, which may appear to be insignificant, but may be pregnant with an important future. We hope that confidence may be placed in those with whom the responsibility rests for carrying on the missionary work of the Society, who must of necessity be far more conversant with the exigencies of the times, and the value of possible openings, than those who carelessly glance at operations which they only imperfectly comprehend.

So much success has attended Missions in other quarters, and to other than Mohammedan races, that the malicious attacks of cavillers have been so largely confuted by facts that they have been reduced to comparative silence. But infidels, and the sympathizers with ancient superstitions, have imagined that there is an opening for cavilling at the small results directly obtained in lands where death is still the penalty for conversion to Christianity. Their aim is intelligible. Spiritual religion is an offence to them. But if they profess to be Christians, what would they urge upon Christians? Would they object to Missions to Mohammedans altogether? Is missionary work to be desisted from because immediate results do not follow sufficient to satisfy impatience? Is there to be no interval, perhaps a long and weary one, between sowing and reaping? Are other means to be adopted in lieu of or over and above those which the Lord Himself has prescribed? It was said by the noble Christian champion who has so recently entered into his rest concerning Bishop Gobat, "He was a man misrepresented by some, and misunderstood by many more. Few have had such obstacles to overcome and such trials to undergo. Calumny and even actual indignity were heaped upon him." What Lord Shaftesbury said, and with truth, of the Bishop, would apply with equal force to the Missions at the head of which he was placed. They have been the mark set up for spleen and calumny to vent their rheum on, as the most convenient object for expressing contempt of the principles underlying Protestant Missions in the East. We are fairly entitled to ask, Will not Christian people uphold with their efforts, and above all with their hearty and earnest prayers, through *evil* report and good report, the forlorn hope which is maintaining the conflict against the mighty forces now gathered together in the East antagonistic to the Gospel of Christ?

To carry on the figure that we have employed throughout this article, it is not because two or three, or even more, assaults have been made upon a beleaguered place that we are to conclude that it is hopelessly impregnable. The final issue may be delayed, but when we have reason to believe that the Lord of hosts is with us, we have no occasion to despond or to intermit exertion. "Occupy till I come," was a parting injunction of our Blessed Saviour. With these solemn words ringing in their ears believers carry on the charge committed to them. It is for them to do their duty with all their strength and with all their might: it is for the Lord Himself to give the increase. Possibly years may yet elapse before news of triumph and success against Moham-

medanism reaches our shores and gladdens the hearts of English Christians. Possibly many faithful labourers may toil through a dark night apparently in vain, and pass away uncheered with the cry of victory to their rest, but it does not follow that their labour will have been in vain in the Lord. For aught the Church of God can tell it may be that the final overthrow of powers so antagonistic to Christianity may be reserved to forces hitherto not called into action. We noted in the commencement of this article that Christianity mainly owed its rise and progress to the Spirit of the Lord being poured out upon Jews scattered throughout the world, as though in preparation for its evangelization and reconciliation to God through Christ. Might it not be that what was best accomplished by their dispersion may be in the future wrought out by their concentration afresh in the land of their forefathers, and that what was begun in Jerusalem may end in Jerusalem, not impossibly by a similar agency, and at the second coming of Him who sent forth His servants on their long and weary errand through so many centuries to gather in a people in whom He might "see of the travail of His soul and be satisfied therewith"? We would not venture presumptuously on the interpretation of prophecies, nor speculate on the fulfilment of them for the maintenance of opinions, but when we cast a glance over the ancient Bible lands, and see how marvellously they have been and still are trodden down, noting the singularly uncertain tenure by which they are at present possessed, it is impossible not to feel that there must be some wondrous future yet in store for the lands and for the races which inhabit them, the cradle of Christianity, the heritage of Abraham, Isaac, and Jacob, given to the Jews with an everlasting covenant by Him with whom there is no variability or shadow of turning. The task may be a humble one, but yet a blessed one, to keep alive the flickering flame of Gospel light in those regions, and but few may seem to be attracted to it while the multitude are walking in the sparks of fires of their own kindling; but when the Master cometh, if He finds His servants engaged in keeping the knowledge of Him fresh among the holy fields which His feet trod in the days of His suffering, neither they nor those who through much trial and discouragement have upheld them will finally lose their reward. K.

## ON THE DEVELOPMENT OF A MISSIONARY SPIRIT AT HOME.

**N**OT for many years, if ever before, have the thoughts of the Secretaries and leading friends of the Church Missionary Society been so prominently directed as at present to its Home operations. These Home operations are of course but means to an end. Although, no doubt, the Society has been permitted by God to be a great power in the cause of true religion in the Church of England, that is not its *raison d'être*. It exists for the Evangelization of the Heathen and Mohammedan World, or of such portions of that world as are in God's providence allotted to

it as the largest of Missionary Societies. Accordingly its Annual Report, and its Magazines and other Publications, are almost exclusively occupied with what may be called Foreign Intelligence. Upon the Mission Field our eyes are concentrated—as they ought to be. Yet even as means to an end, the Home operations are of very great importance, and deserve more thought and attention than are often given to them.

# I.

There is, indeed, one aspect of C.M.S. work at home which is prominent enough—the Financial. Half the pages of the Annual Report are occupied with the Contribution Lists and Accounts; and it is probable that a good many contributors and collectors, upon receiving their respective copies, turn to those pages, look at their own parishes, and at some of the principal accounts, and then throw the bulky volume on to the shelf. To many people who never receive an Annual Report, or any other publication, the name “Church Missionary Society” suggests an annual offertory in church, preceded possibly by a special sermon, more probably by an ordinary sermon with a few words of general request for “a liberal collection;” but it suggests nothing more. To a good many clergymen the Church Missionary Society is no more than one of several institutions for which these annual collections have to be made, and which has its page or its column in the Parochial Report. In these cases the total contributed generally exceeds—let us not be ungrateful—that for any similar “outside cause;” still, an “outside cause” it is, this of Foreign Missions, little thought of except when the annual day comes round, and not for an instant dreamed of as the great primary work of Christ’s Church on earth.

Perhaps the prevalence of this low view of the matter is our fault, the fault, that is, of the pleaders for the cause. Perhaps the pecuniary result of the sermon or the meeting has been sometimes the main thing thought of by the Deputation. There can be no doubt that he is looked upon by a good many churchwardens as simply a collector, a kind of religious bagman, going round, not for orders, but for money,—which money, while they count it in the vestry, they eye with some jealousy because it is “going out of the parish.” Does the Deputation succeed in disabusing them of this idea? Does he seek to do so? Does he never find himself on much the same level of feeling?

Some preachers for the Society are sensible of this danger, and avoid it by the easy expedient of preaching an ordinary sermon, merely ending, or perhaps introducing, it with a passing reference to “the great Society for which I plead to-day.” This plan, however, fails just as conspicuously as the mere “charity sermon” to set forth the duty and privilege of the Church to evangelize the world.

We need, surely, to rise into another atmosphere altogether. “Man shall not live by bread alone;” and the missionary cause does not depend altogether on the missionary collection. God can do without our money; though, in gracious readiness to make us fellow-workers with Himself, He is willing to accept and to use it. But the gifts that

He may be relied on to bless are the gifts, be they farthings or be they bank-notes, that come from hearts kindled by His love—not by His love only to the individual giver, but by the love wherewith He “so loved the world that He gave His only-begotten Son.”

## II.

But are Foreign Missions the Church's great primary work ?

Let us look at the ground upon which we undertake them at all. Let us go back to that great central event in the history of the world and the Church, the Resurrection of our Lord Jesus Christ. His mighty work of atonement is finished. Sin is put away ; Satan “brought to nought” (Heb. ii. 14, *z.v.*) ; Death conquered. What is next to be done ? He appears to His disciples. What command does He give them ? *St. Matthew's Gospel* only tells us of *one* (xxviii. 18-20), “All power is given unto Me in heaven and earth ; go ye therefore and teach [make disciples of] all nations.” *St. Mark's Gospel* only tells us of *one* (xvi. 15-18), “Go ye into all the world and preach the Gospel to every creature”—with the results that shall follow obedience. *St. Luke's Gospel* only tells us of *one* (xxiv. 47), “That repentance and remission of sins should be preached in His name among all nations”—with the direction that they were to tarry in Jerusalem until the “power from on high” to enable them to do it came upon them. *St. John's Gospel* has more : it records personal words to Mary Magdalene, to Thomas, to Peter ; and no doubt some of those words have their application to us all : but still, to the disciples generally, only *one* command is actually given (xx. 21), “As My Father hath sent Me, even so send I you”—which is illustrated in the next chapter by the miracle wrought when they responded to the order to “cast the net on the right side of the ship.” The *first chapter of the Acts* also records the Lord's last words before His Ascension : what were they ? (ver. 8), “Ye shall be witnesses unto Me . . . unto the uttermost part of the earth.” Not that what we should call Home work was excluded. The apostles themselves were to “begin at Jerusalem.” But only to begin.

In the Acts we find these commands obeyed ; though sometimes not obeyed fully without fresh revelations from the Ascended Lord, or providential indications of His will. It is “the persecution that arose about Stephen” that scatters the disciples from Jerusalem, and sends them “everywhere preaching the word.” It is by a special vision that Saul of Tarsus is (if we may say so) dragged from the home-field he inclined to himself. See xxii. 19-21 : “I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on Thee”—that is, “Lord, how suitable a place Jerusalem is for me : they knew me before : they will believe me now”—and, as events afterwards proved, it was a brave request ; but—“He said unto me, Depart, for I will send thee far hence unto the Gentiles.” Then he does go to the Gentiles, at Tarsus, and at Antioch, those great heathen cities ; but even at Antioch he must not stay (xiii. 2), “Separate Me Barnabas and Saul for the work whereunto I have

called them,"—and the struggling infant Church, just getting sufficiently known to have a nickname given to it (xi. 26), and with the pomp and wealth of East and West arrayed against it, has to send forth, with fasting and prayer, not its third-rate men scarcely good enough for home work, but *its two apostles*, the very men who, it might most naturally be thought, could not possibly be spared. In the face of all this, what do we suppose is the Lord Jesus Christ's estimate of Foreign Missions?

In the great Eternity which is beyond, among the many marvels that will burst upon the soul, this surely will be one of the greatest, that the Son of God came to redeem the world, that certain individuals were chosen out from mankind to be the firstfruits of the new creation, that to them was committed the inconceivable honour of proclaiming the glad tidings of salvation to their fellow-creatures still in darkness, and that they did not do it! Centuries were allowed to move slowly by, while myriads of the lost race were passing into that mysterious and awful Eternity without the knowledge of Him who died for them. Those chosen ones in each age who did know Him were not without love and loyalty. They did glorify Him in their lives, and sometimes by their deaths. They defended His truth; they cared for His poor; they gathered for His worship. But—but—the one grand purpose of their existence as the living spiritual Church, that they should be witnesses unto Him "unto the uttermost part of the earth," that they should "preach the Gospel to every creature"—this they failed to fulfil; it scarcely occurred to them that they had to fulfil it. Here and there an individual among them would rise to a conception of His calling; a Raymond Lull or a John Eliot would spend and be spent for the perishing heathen; but the Church, the spiritual Church, was asleep. At last some few members of it awoke. They stirred up others. The evangelization of the world was undertaken. Yet how feebly! Even by those who did to some extent realize its importance, only as a *παρεργον*, a *by-work*, not as the *εργον*, the *work*, of the Church. And all this while, the Lord, whose promised Advent they professed to look and long for, was tarrying, because the work was not done that must be done before his return. In Eternity, we repeat, will any feature of the Past be more startling than this?

As the *εργον* of the Church, as its first and foremost and central duty,—not as a *παρεργον*, which may have such fragments of time and attention as are left when other claims are satisfied,—that is how the Evangelization of the World should be regarded. To infuse that conviction into every heart that is loyal to Christ is the work that lies before us. The Church of England has indeed many another *εργον* in hand. The cause of Temperance—the cause of Purity—the cause of Education—the cause of Woman's Work: God be praised for all that is being done to promote them! An important one just now, in the estimation of most Churchmen, is to raise bulwarks against the attacks of the Liberation Society. Yet surely the Church's safety lies in doing her Master's work. God forbid that we should even seem to undervalue Church Defence. But we say without hesitation, Better a



despoiled Church that is devoting its best forces and its first resources to the Evangelization of the World, than a Church victorious in the coming struggle, with all its privileges and its endowments intact, that is content to regard Foreign Missions as one of a hundred "charities," whose claims can be adequately met by an annual offertory!

### III.

Some months ago, at one of the monthly united meetings of the Secretaries of Missionary Societies which are held in London through the winter, one of the Hon. Secretaries of the Religious Tract Society, the Rev. Dr. Stoughton, opened a discussion on the aspects of missionary work fifty years ago and now. Among other remarks, he made this very true one, that there was a great change in the character of the speeches at Missionary Meetings. In the present day, he said, the audience ask for facts, for results. Mere appeals to their feelings, mere attempts to excite their pity for the Heathen, are now of little use. Fifty years ago it was quite different. Pathetic pictures of the condition and the doom of the Negro and the South Sea Islander were the staple of most speeches. For one thing, there were no results to report; at least, they were few and small. But truly we may admire the faith of those early supporters of Foreign Missions. They laboured and prayed for the Heathen, and for the missionaries, year after year, with apparently no fruit, or next to none. Yet, if we may trust the memory of the old men amongst us who can recall the Missionary Meetings of those days, there was a fervour and an enthusiasm in them too seldom to be seen now. It is not true that the day of Meetings is over. They are more numerous than ever they were; and if some of the central annual gatherings for town or county are not such great occasions as they once were, it is because the smaller parochial meetings have so largely multiplied. Moreover, there are not a few modern meetings, some of them in large towns and some in remote villages, which are as hearty, as fervent, as spiritual, as any that went before them. What we want is that the spirit which marks them shall be kindled or revived everywhere. To this end large meetings are by no means indispensable. A deep and solemn sense of the responsibility of the Church to the Heathen and Mohammedan world, and of the responsibility of the individual Christian to his Master and only Saviour, is sometimes especially manifested in small and uninfluential meetings. A little band of praying people is a mighty power. But the Spirit of God is not tied to small meetings. He may be pleased to use the sympathy of numbers. Conspicuously has He done so of late years in the field of Home Evangelization and in gatherings for the promotion of the spiritual life. Why not also in our larger Missionary Meetings? Let His presence be sought, in believing prayer; and let us see whether He will not—

Like mighty rushing wind  
Upon the waves beneath,  
Move with one impulse every mind,  
One soul, one feeling, breathe.

This, then, seems to be our first duty—to infuse more life into our

**Missionary Meetings.** And, notwithstanding the demand, the rightful demand, for results, to which Dr. Stoughton referred in the remark noticed above, and which we should all say was characteristic of the present age, we have had a remarkable reminder lately that, after all, there is no power like spiritual power, and that "information" is not indispensable to a stirring Missionary Meeting. Those who have heard the speeches of Mr. Hudson Taylor, the leader of the China Inland Mission, or of men like Mr. Grattan Guinness and Mr. Reginald Radcliffe, who have made it their special work of late years to urge the claims of the Heathen World, know that a marvellous impression may be produced without any "information" at all. We shall be told that "people don't want to be preached at;" that homiletic speeches are sometimes the least impressive of any. That is true enough; but we do not mean mere "preaching," such as a man indulges in because he knows little of the subject and has nothing else to say. We mean the message that comes forth from a full heart and a mind that has grasped the whole case. Such a message, we know well, has often been conveyed by the speeches of C.M.S. missionaries and deputations; but sometimes it is conspicuously absent. Or take an example from a very different quarter. The increased interest taken of late years in the Missions of the Society for the Propagation of the Gospel, the Universities' Mission to Central Africa, &c., by Churchmen whose sympathies naturally flow in those channels, is largely due to the missionary speeches of the late Bishop Wilberforce. Those speeches have been published; and although there are sentiments in them with which we should not agree, they do put forth, with striking power and inexhaustible fertility of illustration, the great foundation principle that only a Missionary Church can be a living Church. They give little or no "information;" but they fearlessly affirm and enforce the duty of Christian England in the matter, and we cannot doubt that they have had a lasting effect. Once again, to refer only to the last C.M.S. Anniversary, was there any one present who did not feel the peculiar power of the speeches of Mr. Handley Moule and Mr. Webb-Peploe?—yet the former told no "facts" that were not known before, and the latter told none at all.

We must not be supposed to depreciate "facts," or to think lightly of "information." On the contrary, we want more. There is a vast amount of ignorance about Missions, even among those who believe in them and help them; but we are persuaded that a good deal of the "information" given in some missionary speeches is not of a kind to dispel that ignorance. The details of manners and customs have no power to touch the heart; and even descriptions of idolatrous rites and superstitious observances may be so given as to be no more calculated to move the sympathies than a school lesson on Grecian mythology. These things are not to be put aside altogether; but if brought in, they should always lead directly to higher matter. The ambassador of Christ, come home to tell to those who have supported him by their prayers and their gifts what he has been doing as their representative, has much to say if he appreciates his own position rightly, and usually

very little time to say it in. Could he but realize, even in a thin and cold gathering, what that one speech may do if the power of God is in it, surely it would seem to him a very solemn thing. He must give details—the more the better; he must tell his own experiences—at least that is what he ought to do; it is not his business to lay down principles (unless, indeed, he is the one only speaker), but to illustrate the application of those principles. But everything depends upon the tone and spirit in which the thing is done. If the speaker is not a missionary, he is not expected to “tell his own story;” but he, too, can give “facts,” if he will only take the trouble to get them up. Upon him, however, will often rest the responsibility of lifting the meeting up to a high level of spiritual interest, and to send his hearers away with the deep feeling, “This is our work: we must all share in it: Lord, what wilt Thou have *me* to do?” His facts, therefore, must be carefully chosen and carefully arranged so that they may, by the divine blessing, help in producing this effect.

Perhaps still more depends upon the chief promoter or manager of the meeting, generally, that is, the Vicar of the parish. If it is to him a solemn occasion, he will find ways to communicate his sense of the solemnity to some at least who are present. We have seen meetings where the Vicar presided, and where, though he actually said little, the little he did say was the gem of the proceedings. We have seen a dull speaker quickened into unwonted life by the Vicar’s warmth in opening the meeting. We have seen him open his Bible, read three verses in a tone which showed that he felt he had a message from the Lord Himself, and by a happy word out of his inmost heart strike a note that dominated all the proceedings. We have seen a meeting dispersing with thorough satisfaction, and with many hearts apparently stirred, notwithstanding that the principal address was cold and tame, simply because the Vicar infused into the audience a fervent and a happy spirit. But sometimes it is only too apparent that the Vicar has called the meeting as a matter of duty, or of custom, but with little or no personal interest in it. He gives out a hymn and takes his chance of his daughter or the schoolmaster being able to start a tune for it; or perhaps there is no hymn at all. He gets the curate to say a collect, or, more probably, ignores the curate altogether. He coldly introduces the “Deputation,” without a word to show that the cause lies near to his heart; and the people listen to the said “Deputation” with a faint kind of interest provided he tells anecdotes, but are, perceptibly, quite unprepared to regard him as God’s messenger come to report to them the progress of God’s work. The “Deputation’s” own task in such a case is a hard one indeed. To move the *vis inertiae* of that meeting seems hopeless. Often in such a case does he go away depressed by a sense of his own failure, when the failure was in fact due mainly to causes external to himself. It may, however, be his happy privilege to overcome the difficulties, to kindle the cold hearts, and to rouse some at least of his auditors to fresh interest and effort. No meeting should ever be despaired of. The most unpromising one may yield unexpected fruit.

## IV.

So much for the Missionary Meeting. What of the Missionary Sermon? The responsibility of the preacher is greater even than that of the speaker. Perhaps a thousand persons listen to the former. If a hundred and fifty out of those thousand come next day to hear the latter, it is a good meeting. The preacher addresses large numbers who never hear anything whatever of the progress of Christ's kingdom in any other way. It is amazing that any clergyman can be content with preaching as many do, on the one only occasion in the whole year when hearers of this class can be reached. We have heard eloquent Bishops, and eminent Evangelical leaders, men whose appearance on the platform at Exeter Hall draws a round of applause from the audience, preach an annual C.M.S. sermon in a great cathedral or a crowded West End church, and say absolutely and literally nothing about either the Society or (what is far more than the Society) the cause for which the Society exists. We have heard the Vicar of a parish himself in his own church preach on a totally distinct subject, and end by telling his people that as they are perfectly familiar with the Society's work (of which he is well aware that nine-tenths of them know next to nothing) he will leave "details" to the "Deputation" next day, but he hopes the collection will be a liberal one as usual. And we have heard other Vicars finish without any allusion to either Society or Deputation or collection.

Now surely, apart altogether from the interests of the C.M.S. or any other particular Society, this is a strange way to treat the subject which we have shown to be the one theme of the Risen Lord's instructions to His Church. If the Trinity, the Incarnation, the Atonement, Faith, Repentance, Godly Living, the Means of Grace, Trial and Temptation, Death and Heaven, and many other topics, are from time to time to be expounded from the pulpit, so also should be the Church's great central duty of evangelizing the world. The spread of the Kingdom of God among men is a conspicuous topic in the Psalms, the Prophets, the Gospels, the Acts, the Epistles, and the Revelation; why should it be omitted from pulpit teaching? Is a man "declaring the whole counsel of God" when he leaves out a most important part of it? We have spoken of the Annual Missionary Sermon; but why need such a subject wait for that? If Scripture topics were taken up in something like the relative proportions of their prominence in the Word of God, the *Missionary cause* would be frequently preached upon, though the *Missionary Society* might wait for the regular day.

Much might be said concerning the Missionary Sermon itself; but we cannot here enlarge on that very important matter. This one remark only will we make—that if the Church's Duty in regard to the Evangelization of the World is ever to be generally recognized by professing Christians, it must be through the influence of the pulpit. The preacher can always take the highest position in setting forth that duty. He is not expected to give much "information" in a sermon. He ought, indeed, to give a good deal more than he usually does; always, however, using the "information" to illustrate and enforce the spiritual

truths he is preaching about. But still his main task is to show forth what Scripture says on the subject,—on the objects, the motives, the principles, the methods, the difficulties, the rewards, the sure results, of missionary work. The faithful clergyman knows that if His people fail to embrace the salvation and service of Christ, it is not for lack of instruction and exhortation. Can he say that every true Christian (to go no further) in the congregation *knows* the claims of the missionary cause, whether he responds to them or no?

## V.

But while the Sermons and the Meeting are in most places the principal if not the only occasions on which Foreign Missions are brought to the front, they are far from being the only fruitful agencies for the support of the work. A parish well worked for the cause by means of collectors, boxes, working-parties, &c., will often bring the total of its annual contributions up to six, eight, and ten times the amount given through the offertories. There is no doubt, too, that in this direction must lie our hopes for any large increase of funds. Even supposing we never gain another parish for the Society, there is abundance of room for growth in the great majority of the parishes nominally supporting it. Very many of these do nothing beyond the annual offertory, or the collection at a meeting. They could quadruple their contributions at any time without feeling it, by activity and organization.

It follows, therefore, that the missionary spirit needs not only to be infused into the sermons and the speeches of the Deputation and the local clergy, but diffused widely among workers, men and women, and children, of all grades and classes. The whole Church needs to be roused. Christian people need to know two things:—*first*, that the *evangelization of the world is a matter that concerns them all*, and in which they are bound by every consideration of loyalty to their King and Lord to take a part; and *secondly*, that they can take an important part without either going forth into the field themselves or subscribing large sums to the funds. There is a great deal to be done which they only can do: the study of our Missions with a view to deeper interest in them, greater readiness in conversation about them, and more frequent prayer in their behalf; and the working of all sorts of plans for diffusing information and for collecting funds. We need say nothing here of the reflex influence which an interest in Missions exercises upon their own hearts and lives; but all experience witnesses to the fact.

To enlist the sympathy and the service of Christian workers, and to band them together in unity of purpose, is the object of some at least of the CHURCH MISSIONARY UNIONS which have been lately formed. It is not the purpose of this article to describe methods of organization, but to suggest the spirit by which all organization should be infused. But as these Unions have for their main object the deepening of missionary interest and the diffusion of a missionary spirit, it may not be out of place to notice their recent development, especially in London.

## VI.

For seventy years the word ASSOCIATION has been a familiar term among the members and friends of the Church Missionary Society. It means a Local Branch of the Society. The earliest CHURCH MISSIONARY ASSOCIATIONS were founded in 1813, Bristol being the first of the great towns or cities to establish one. They now number about 3700. Their main object is to raise money. Their members are all who subscribe or collect certain sums for the Society's funds. They have Annual Sermons and Meetings, and at the Meetings the local Reports are usually read. They appoint their own officers, who do a vast amount of diligent and self-denying work for the Missionary cause.\*

The other word, UNION, has only lately become prominent in connection with the Society. In many counties—of which Norfolk was first—CHURCH MISSIONARY COUNTY UNIONS have been formed, for the purpose of uniting together more closely *the Society's working friends*. These Unions, which comprise such clergymen and laymen (and in some cases women) as are faithful upholders of C.M.S. principles, and ardent advocates of C.M.S. work, have their own meetings, in most cases half-yearly, which are generally private, and are for conference and prayer, and for "provoking one another to love and good works." They do not raise money (except a small fee from each member to cover expenses), but they do much to stir up their members and others to fresh and persevering effort in the working of the Associations.†

The ASSOCIATIONS and the UNIONS, therefore, are quite distinct, though the leaders may be the same in both cases. But both are doing most important service. If the Associations are the walls and pillars of the great building, the Unions are the buttresses, more and more needed as it rises higher and higher.

But Unions of yet another kind have now been started. There is in London no general Church Missionary Union, like the Norfolk Union. Attempts have been made to establish such Unions for parts of London, the south and the east; but the metropolis is not like the provinces, and the efforts have not met with great success. A more hopeful scheme is the establishment of Unions for London workers of particular classes, all having their headquarters at the C.M. House itself in Salisbury Square. We now have the Lay Workers' Union, the Ladies' Union, and the Union of Younger Clergy. The first of these is already prospering beyond expectation; and the others, which are only just formed, are starting well.

The "C.M.S. LAY WORKERS' UNION FOR LONDON" sprang from a Conference of young men already working for the Missionary cause in their Sunday-schools and in other ways, held at the C.M. House on February 20, 1882; and at the end of that year the Union was de-

\* The working of the C.M. Associations was explained in detail, and results given, in an article in the *Intelligencer*, of April, 1882, entitled, "The Church Missionary Society at Home."

† The working of the County Unions has been described before in the *Intelligencer*. See the numbers for April, 1880, "How the C.M.S. is worked in Norfolk," by the Rev. E. Lombe; Feb. 1885, "The Somersetshire C.M. Union;" Sept. 1885, "The Practical Results of Missionary Unions," by the Rev. E. D. Stead.

finitely formed. Its Committee is a representative one, comprising laymen, mostly young men, actively at work for the Society in various parts of London. The members, of whom 285 have been enrolled already, may be said to have two duties, (1) to take in, (2) to give out. The first duty, "taking in," they fulfil by attending the monthly meetings of the Union in Salisbury Square, at which missionary lectures are delivered and discussions held; also by reading the publications of the Society, and borrowing books, maps, &c., from its library. The second duty, "giving out," they fulfil by using the information they thus gather to interest others in the work, particularly by organizing and instructing Juvenile Associations, giving missionary lessons and addresses in Sunday-schools, &c. This is actually being done with signal success.

To illustrate the "giving out," we may mention, merely as an example of the work the Union is doing, that within less than two months, last spring, seventy missionary addresses were given in Sunday-schools in three districts of London, viz. Islington, Paddington, and an area to which the name South London has been given, comprising Clapham, Brixton, &c. Of these, twenty-seven were given on one Sunday in this last-named district, and twenty-six (besides twelve children's sermons in church) on one other Sunday in Islington. Almost all were given by members of the Union, and the arrangements were entirely made by its local hon. secretaries.

To illustrate the "taking in," we give a list of the monthly meetings of the season 1884-5:—

- Nov. 4. Annual Meeting. H. Morris, Esq., in the chair. Addresses by Chairman and Rev. H. Sutton.
- Dec. 9. Address by Rev. James Hamilton, on the "Past History and Future Prospects of the Niger Mission."
- Jan. 13. Discussion on "Missionary Literature," opened by Mr. Stock.
- Feb. 2. Addresses for criticism by Mr. B. R. Thorne on North India, and Rev. G. L. Harding on Japan.
- Mar. 10. Discussion on Mohammedanism, with address by Rev. T. P. Hughes.
- Apr. 13. Address from Rev. E. J. Peck, missionary to the Eskimo.
- May 18. Lecture on Africa and its Missions, by Mr. Stock.
- June 9. Conference on the Work of the Union, opened by paper on "The Scope of the Union, and the Privileges and Responsibilities of Membership," by Mr. G. Martin Tait.
- July 7. Address by Ven. Archdeacon Johnson, on West Africa. (This meeting was held in Mr. Martin Tait's garden.)

The present year has seen the formation of the two other Unions already named. The "LADIES' CHURCH MISSIONARY UNION FOR LONDON" is the outcome of three largely-attended conferences of ladies held at Salisbury Square in the spring and summer, and of the deliberations of a provisional committee of ladies appointed to consider the details. They had before them, as the County Unions have had, the excellent example of Norfolk; but their methods of work in a place like London will of course differ from those that are suitable for a large county. The following are the objects and rules:—

*Ladies' Church Missionary Union for London and the Neighbourhood.*

OBJECTS.

- (1) To promote the general interests of the Church Missionary Society by *reading*

about its Missions, by *giving* towards its support, by *working* for it, and by *praying* to God for a blessing on its labours.

(2) To afford opportunities for meeting periodically to receive information on the Work of the Society at Home and Abroad, to create a bond of union between the friends of the Society, to enlist the sympathy and co-operation of others, and to take counsel together as to the best means of deepening and increasing the interest in Missionary Work.

#### RULES.

1. The Union shall consist of a President (who shall be a Lady), Vice-Presidents, Secretaries, a Committee, and Members.

2. All friends and supporters of the Society shall be eligible for membership on being duly nominated. Each Nomination paper shall be signed by a Member of the Union.

3. The Subscription shall not be less than One Shilling per year, payable January 1st, towards the expenses of the Union.

4. London and its neighbourhood shall be divided into districts, and for each district a Lady shall be appointed as Honorary District Secretary.

5. The Committee shall consist of the President, Vice-Presidents, and twenty-four Ladies elected from amongst the Members at the Annual Meeting.

6. The Hon. Dist. Secretaries shall be appointed by the Committee of the Union.

7. The Acting-Chairman of the Committee shall be the Central Secretary or any of the Secretaries of the Church Missionary Society.

8. Monthly meetings of the Members of the Union shall be held at the Church Missionary House, Salisbury Square, at which Lectures and Addresses shall be given upon the Society's Missions, and upon Mission work generally, and opportunities afforded for Conference and United Prayer.

9. The Hon. District Secretaries shall meet, when required, at the Church Missionary House, to report upon their districts, and take counsel about their work.

“THE C.M.S. UNION OF YOUNGER CLERGY FOR LONDON AND ITS NEIGHBOURHOOD” has been formed in response to suggestions from some of the younger clergy themselves. Three or four belonged to the Lay Workers' Union, and the advantages they derived from it led to the idea of a Clerical Union also. We are not sure that some of the older clergy do not equally need the stimulus such a plan would be calculated to supply; but the younger men who came together desired to attract their brethren of their own standing by showing that they were especially wanted. While, therefore, a clergyman of any age may be a member, only those under twenty years in orders are eligible for office. We subjoin its objects and rules also:—

#### *C.M.S. Union of Younger Clergy for London and the Neighbourhood.*

##### OBJECTS.

1. To enlist the sympathy and co-operation of the Younger Clergy and Candidates for Holy Orders in the work of the Society, and their united prayers for God's blessing on its labours.

2. To enable members better to inform themselves as to the operations of the Society.

(a) By personal intercourse with those devoting themselves to the work of the Society at home and abroad.

(b) By monthly Meetings, Lectures, or Conferences, from October to June inclusive.

(c) By using the missionary literature available at the Society's House, by the permission of the Committee of the C.M.S.

##### RULES.

1. That any Clergyman or Candidate for Holy Orders be admitted on nomination by a member, and payment of an annual subscription of One Shilling.



2. That the management of the Union be vested in a President, Vice-Presidents, and a Committee of fifteen members, including three Secretaries of the C.M.S. and the Metropolitan Association Secretary as Ex-officio Members; the Committee to have power to fill up vacancies.

3. That a Secretary and Treasurer be chosen by the Committee from their body.

4. That no Officer of this Union, except the Ex-officio Members, be of more than twenty years' standing in Holy Orders.

5. That a general meeting of members of the Union be held annually in October for the election of Officers and other business.

In these and other ways, in dependence upon the help and blessing of the Master Himself, efforts are being made to quicken the missionary spirit among various classes of Christian workers in London. It may be that some of these plans can be adopted, or adapted, by the Society's friends in various parts of the country for local use. Cities like Manchester and Liverpool and Bristol might find scope for exactly the same kinds of Unions in full working order. In smaller towns, and still more in the rural districts, considerable modifications might be necessary. For counties without many large towns, for example, the Norfolk Ladies' C.M. Union would be a better model than the London one. But whatever be the particular method adopted, it is high time that the greatness, the pre-eminence of the Missionary cause should be more boldly asserted, and that its true friends and co-workers of all sorts should be banded together for mutual help and counsel and for united prayer.

## VII.

But how is the spirit to be aroused that is to lead to all this development of our home organization?

First of all, will those who read this paper and approve of its object make the whole matter a special subject of prayer on the forthcoming Day of Intercession for Foreign Missions, November 30th, St. Andrew's Day? That day, when first set apart thirteen years ago, was intended especially for prayer for *labourers*, that is to say, labourers in the harvest-field itself. Those we still need, more urgently than ever. For them let us pray with increased earnestness. But we need *labourers at home* also; by which expression we mean *Home Workers in the Foreign Missionary cause*. Let us pray for these, too, and for all plans designed to draw them out; and, as an essential preliminary, for a general deepening in Christian hearts of a sense of the urgency of Christ's call to His people to send the Gospel to the heathen.

But prayer must be accompanied by effort. If the Day of Intercession brings us to our knees with these supplications on our lips, one practical result should be a strenuous and combined effort to insure the success of the FEBRUARY SIMULTANEOUS MEETINGS.

*What are these February Simultaneous Meetings?*

The origin of the proposal was as follows. At the Annual Conference of the Society's Association Secretaries in January last, an important discussion arose upon the best methods of arousing the Christian public to a livelier sense of the greatness of the Missionary call at the present time. There were tokens of increasing missionary interest in many quarters; but this interest was felt to be not sufficiently widespread to lead to

any sensible augmentation of the Society's resources in men and means. The demands for development and extension from every part of the mission-field had never been so urgent: yet both funds and reinforcements were quite inadequate even to carry on existing work. What could be done? The idea was thrown out that if a special appeal were made by means of simultaneous special meetings all over the country, a moral effect might be produced by the mere fact of their simultaneousness, and if God in His goodness were pleased to accept and bless the effort, the result might be a decisive step forward, a real advance in the public mind regarding the claims of the Heathen and Mohammedan world upon the Church of Christ. When we say a special appeal, we do not mean a direct appeal for money. No doubt we confidently look for increased funds as one of the ultimate if not of the immediate results. But the object is to convince the mind and touch the heart with regard to this great question. Then everything else will follow,—prayer, and sympathy, and knowledge, and personal service, and liberal gifts.

But whose minds and whose hearts? Of course, the minds and hearts of all who can be reached. The more the better. But the main idea in the thoughts of the originators of the scheme is the quickening of those who are already more or less friends and supporters of the Church Missionary Society. If we can make new friends, it will be a great advantage; but what is needed more than anything else is that those who already profess to help should realize the pre-eminent claim of Foreign Missions as the one great work committed to the Church by her Ascending Lord. If only, by His grace, these are convinced in mind and heart, they will soon convince others. If no one at all were touched except a few hundred clergymen, but if these had it burnt into their souls that, to fulfil their Master's will, the thing they and their people have to pray and labour for is the Evangelization of the World, a grand result indeed would be achieved. Is even this result possible? "Believe ye that I am able to do this? They said unto Him, Yea, Lord. Then touched He their eyes, saying, According to your faith be it unto you."

Keeping this great purpose in view, we would offer a few practical suggestions regarding these meetings.

1. It is essential that they should be as nearly as possible simultaneous. As, however, one and the same day might prove impracticable, the second week in February has been fixed as the time, any day in which may be selected.

2. There is no need for any arbitrary limit as to the number of places where the meetings are held. But the number of clergymen and laymen who can attend as the deputations of course has its limit. A great many have kindly consented to give their services; but it will probably be difficult to provide, from Salisbury Square, for more than perhaps one hundred meetings. One hundred, however, in one week, covering the whole country, would undoubtedly be an impressive demonstration. If there are more, we shall rejoice indeed.

3. As regards the kind of meetings to be arranged, we need only quote Mr. Sutton's circular of July 28:—"The special circumstances of

each district must determine the form the Meetings will there take. In many places we hope that the holding of a 'Missionary Day' may be attempted. There might be a Short Service of Intercession for Foreign Missions, or a Special Communion Service, or a Devotional Meeting of some kind, to be followed by Afternoon and Evening Meetings, and to include united gatherings of Sunday-school teachers, District Visitors, Church Workers, &c."

4. In most places a large and important Public Meeting will no doubt be the main feature of the day; and too much pains cannot be taken to organize such a meeting thoroughly well. But it should be remembered that if this is not possible or advisable, great good may be done by a smaller gathering of the working friends of the cause, whether brought together from a county, or part of a county, or a single town.

5. With regard to the speakers, it is hoped that a clergyman and a layman may be sent as "the Deputation" to every centre. It is desired that the leading friends of the cause, who can speak, from various parts of the country, may be engaged in this way. It will, as a rule, be better that a speaker thus specially appointed should not speak locally, but be one of "the Deputation" to another centre; unless he can visit that other centre on one day of the week and be at the meeting in his own locality on another day. Where the clergyman is a speaker of special power, there will be no need for the layman to be anything of an orator (or *vice versa*; but it will be *vice versa* rarely); but it is of great importance that the leading laity should on this occasion be willing to come forward and give their testimony. Besides the two speakers who form the Deputation, there can of course be additional local speakers, as may be thought desirable in each case by the local friends.

6. We earnestly hope that the speakers, one and all, will deliberately and fearlessly take the highest ground in their speeches, the ground we have attempted to indicate in an earlier part of this paper. The occasion is not one for even such passing pleasantries as may legitimately and even advantageously relieve the ordinary meeting. Questions of geography, commerce, &c., will be quite out of place. So will everything controversial. Mere descriptions of the Native peoples, their social customs and religious rites, and mere missionary anecdotes, will utterly fail of the great object in view. The attitude of the speakers before the audience should be such as might be expressed in the words, "*I have a message from God unto thee.*" The Evangelization of the World—the greatest of all works in the light of eternity—how is it to be compassed? what are its claims upon us?—this is the theme for our speakers on this occasion. Such a theme does not preclude the personal narrative of a missionary, or actual illustrations of any kind from the field. We lately heard a lady medical missionary of the Church of England Zenana Society tell in the simplest way the story of her own work at a drawing-room meeting. She preached no sermon; she delivered no "discourse;" it was plain narrative, with a very few words of appeal at the end. But the tone

and spirit and language and grouping of facts were such, that we have rarely, if ever, seen so deep an impression apparently produced. The feeling at the end was, not "That was a nice speech," or "How well she did it," or "She seems a very excellent and earnest person," or even, "Really, it must be a useful Society: I think I must subscribe." But it was—"Truly this is the Lord's work, marvellous in our eyes; and yet He calls us to share in it; not one of us is exempt; and, God helping us, we will from this day work and pray and testify to others as we have never done before." We do not want great displays of eloquence at the February Meetings, but we want *that*.

7. The Meetings will be arranged by, and in avowed connection with, the Church Missionary Society, and the appointed speakers must be C.M.S. men. But the occasion seems one on which we ought to rise above the special interests even of the Society which we all love and honour, and whose well-understood principles we stand by with all our hearts. The cause rather than the Society should be prominent. The Meeting will not be the Annual Meeting of the —shire or —ton Church Missionary Association, with its local report and statement of funds. It is a Meeting to set forth the claims of the unevangelized world upon the Church of Christ. Why should not the bills in every case be headed, as the bills of the memorable Exeter Hall Meeting of March 24th were headed, not "CHURCH MISSIONARY SOCIETY," but "THE CLAIMS OF THE HEATHEN AND MOHAMMEDAN WORLD"? For meeting those claims, the C.M.S. is the largest agency; but it is not the only one; and if these Meetings should be permitted to have an influence beyond our immediate circle, and thus indirectly help other Missions, ought we not to rejoice? Of this we may be quite certain, that the Church Missionary Society will never suffer through putting forward its Divine Master and His call to all His people, rather than itself and its own organization. There are times and seasons when it rightly reports only on its own work, and advocates only its own plans; but this occasion does not seem to be one of them.

If this principle be acted upon, it is probable that the co-operation of some whose sympathy is important may be secured, but who might not be able to give active help to a movement for promoting C.M.S. interests exclusively. For example, we know of dioceses where the Bishop's personal sympathies flow rather in other channels, and where, though quite willing to give his official countenance to the Society by presiding at the annual meeting in his cathedral city, he would not feel called upon to assist a special and additional effort on its behalf. But he might heartily and openly take part in a movement which, though the work of one society, is designed to set forth in their length and breadth "the Claims of the Heathen and Mohammedan world." Or, on the other hand, there are places where the influence of an organization like the Young Men's Christian Association, which is "undenominational," and cannot favour a particular society unduly, might be gladly lent to a movement described as above suggested, just as it was, with such striking effect, for the Exeter Hall meeting of March.

We beg that we may not be misunderstood on this point. If any

such line of action be in any place thought likely to lower the high and distinctively spiritual tone which marks, or should mark, C.M.S. meetings, let it by no means be adopted there. Although we have indicated some advantages that might accrue from it, we do not suggest it with a view to those advantages, but with the direct purpose of lifting up, not lowering, the tone of the meetings. What we want is that Christ Himself, His command, His work, His Kingdom, should be put forward, rather than the C.M.S. as such.

Let us go into this February campaign, and into the work of our new Unions, and into all other work for the Missionary cause, with this same object in view—the Exaltation of Christ Himself. Then will every agency, every effort, every plan, be ennobled. Then will Self be lost sight of—and is there anything we need more than that? Then shall we shrink from no position, from no labour, to which the Master calls us. Then, on the other hand, if we remain apparently unnoticed by the Great Captain, we shall be—

Content to fill a little space  
If *He* be glorified.

And let us have faith. We shall need it. Sometimes it seems presumption to think that the little things we do, and do so poorly, can be of real service. Probably when six or eight undergraduates at Oxford some few years ago agreed to meet to pray for Foreign Missions, it seemed a very simple thing to them; but God used their little meeting, and called not less than five of them to go forth joyfully into the field. Four went out for C.M.S. and one for S.P.G.; and every one of the five took at once an important place in his particular Mission. So has the sister of one of them; and the meeting really sprang from a habit of prayer for the Heathen fostered in her and her brother from their youngest childhood. How little the parents who fostered that habit foresaw such a result of it! Perhaps some of our February Meetings may seem to turn out failures; but let us not be deceived by that seeming. It may be that the smallest of them all, if it has been prayed over by one believing man or woman, we may find out in the world to come has had grander results than any other. "God hath chosen the weak things of the world to confound the mighty." Yet He can use crowded and enthusiastic gatherings too. It must have been a large meeting out of which three thousand souls were, by the agency of one sermon, added to the infant Church. All depends upon the spirit that prevails. "Them that honour Me I will honour." "Thou, Lord, hast never failed them that seek Thee." "When they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the Word of God with boldness. And the multitude of them that believed were of one heart and of one soul: *neither said any of them that ought of the things which he possessed was his own; . . . and great grace was upon them all.*" God grant that such may be the result of our February Meetings!

E. S.

## JAPAN: MISSIONARY TRAVEL IN KIU-SHIU.

LETTERS FROM THE REV. A. B. HUTCHINSON.

*Deshima, Nagasaki,**May 25th, 1885.*

WILL go on at once to report what I saw and did during a journey of 500 miles.\*

I purposed starting about the middle of April, but the steamers being requisitioned by the Japan Government for troops I had to wait till May 1st. Warned to be ready on the morning of the 2nd, I was kept on tiptoe of expectation till the evening of the 4th, when a fine-looking ship arrived bound for Kagoshima. Alas! she could only make seven and a half miles an hour, owing to the weakness of her nice-looking, native-built engines. This is one characteristic of modern Japan, which forces itself on our notice everywhere. Foreign things are imitated and look very well, but they lack stability, strength, and firmness. I dread this in spiritual things also. There is a readiness to be satisfied with just the rudiments of the Gospel. I want to see more thoroughness. Well, we accomplished the 190 miles in twenty-six hours, very thankful for a calm, quiet voyage. This gave opportunities of converse with the few passengers, who gratefully accepted tracts. I was much interested in finding a young Christian on board, a Methodist from the Kiyoto Theological School, going home for a short vacation. We had much pleasant conversation.

I found the state of affairs at Kagoshima just what I indicated in my Annual Letter. Generally the poverty of the people is far more apparent than in 1883. The only prosperous part is the mercantile quarter close to the harbour, which has been enlarged and improved. On one side of this quarter the new Greek Church building has been erected. The ground-floor is in front a fairly-sized preaching-hall. In the rear of this, on the right, is the catechist's study and room for inquirers; to the left his private living rooms. The whole upper storey is the church or assembly-place for the Christians. Clean, bright, and tastefully

fitted up, it is well suited for the hundred members that Church numbers in Kagoshima. The catechist I found a bright, intelligent Christian worker. We had much talk about evangelistic prospects in that neighbourhood. He showed us the book of chants and hymns in Japanese all printed with the music, and his wife played and sang some of them to us. Our catechist, Koba San, and his wife were much cheered by my visit. The former rejoices at being freed from the responsibility of keeping the little Church together, and at being able to devote all his time to itinerating. On Tuesday I baptized his infant son, and also a family consisting of Kamaichi San (forty-one), his wife (thirty-two), and three children aged seven, four, and one and a half years. I was much pleased with their examination, the wife particularly testifying to careful preparation at the hands of Mrs. Koba. In the evening, to suit the convenience of the little band of Christians, I administered Holy Communion to seven members of the Church. Two of our leading men were unfortunately absent in Loochoo on business.

On Wednesday the remaining members of the church council and the catechist had a long talk with me over the mode of arranging for divine worship for the future. The catechist, when able, will take the same, but is quite free to be away whenever itinerating makes it necessary; then one of the elder men will officiate. An aged Shizoku came in on Wednesday. He had been prevented by sickness from seeing me sooner. His age is sixty-nine: a fine specimen of the Shizoku of bygone days. His answers were very clear and decided. The "blessed hope of everlasting life" in Christ Jesus seemed very precious to him. I baptized him in the afternoon. About fifty people were present at the evening preaching, but there seems to be very little interest in religion of any sort in Kagoshima. The new temples built four or five years since are all languishing for lack of funds.

On Thursday we started for Kajiki, distant about fifteen miles. Communication is by small steamer. It is a fine, thriving village, from which coal

\* The Map on page 793 shows Mr. Hutchinson's route on this journey, by sea and land alternately.

and gold are sent to Kagoshima. The mines, between six and seven miles distant, belong to the family of the late Prince of Satsuma. Koba San has been preaching here twice a month for some time past. One Christian, a tax-collector, resides here, but was away on duty when we arrived. His (second) wife is not yet baptized. We saw her, but she was too busy to hold conversation on religious matters. It is a great pity for the sake of his children, who are all baptized, that the husband did not seek a Christian helpmeet. This is a subject on which our dear Bishop bestowed much careful consideration. It requires much delicacy and tact in handling, but until the Native Church can be brought to see the error of such unions they will be a constant source of weakness.

In the evening about seventy people listened attentively to our preaching for some two hours, and then some fifteen or eighteen of the principal men remained, asking questions and looking at Scripture pictures, till nearly midnight.

On Friday we pushed on to Yoshida, intending to spend the Sunday at Hitoyoshi, an important town on the Kumagawa River. You can see the route clearly in the map of Kiu-shiu in Murray's *Guide to Japan*. But during the night a thunderstorm broke over us, and we found that a river on our proposed route would be impassable for hours or days, depending upon the length of the storm. As at noon it still continued, we decided to return some fourteen miles, and then strike off for the coast route. I do not think I ever faced such weather before. The water poured over our feet at every slight ascent, and in the Masaki River pass the lightning and thunder were terrific. We reached our destination at 10 p.m., and spent a quiet Sunday at Yuno.

It rained all day, so we could not have a general preaching. Some four or five listened for the first time to Christian prayers, singing, and preaching. Afterwards we showed pictures of the Life of our Lord, and held much converse, though apparently little or no interest was aroused regarding spiritual matters.

On Monday the weather was again bright, and we started betimes on the road to Minamata. Across a lovely valley, over two or three streams swollen into wide rivers by the recent rain, we

entered a mountain-gorge, the hills clothed with forest verdure to the summit, the various hues of green enlivened here and there with dashes of scarlet or crimson where the wild azalea displayed its wealth of blossom in the bright sunlight. Then upwards climbing we at length crossed a long ridge of grassy hills some 1500 feet above the sea, where much fighting took place during the Satsuma rebellion. The descent took us for some eight miles through magnificent ravines. Above us towered the mountain-side covered with trees of various kinds, the view ever and anon diversified by waterfalls, which contributed to swell the mountain torrent at the head of the gorge into a fine river as we neared the sea. The scattered farm-houses in the upper part of the valley give way to villages perched amongst boulders and limestone cliffs, and every available spot is cultivated. We reached Minamata at 7 p.m. Hence to Kumamota we might go by steamer, a small paddle-boat, if we waited till 5 p.m. on the morrow; or cross the mountains to Yatsushiro, thirty miles of stiff walking; or engage a boat and coast along to Hinago, a little short of Yatsushiro, and thence by jin-ricksha, another thirty miles, to Kumamoto. We chose the latter, and after a day's coasting along a mountainous shore broken by beautiful bays, each with its two or three villages, we stopped for the night ten miles from Kumamoto.

At Kajiki we visited a Christian farmer (Methodist). He was trained in the school of that Mission at Nagasaki. He asked my opinion of Bentham, a copy of whose works he was reading. I pointed out to him some crucial passages clearly antagonistic to the Gospel, and expressed my regret that he was spending his time over such a work. He told me that at Tokio, where he thought of entering the University, Bentham is highly thought of, and with Mill, Spencer, and Comte, considered far superior to our divine Lord and Master. There was much to interest one in the young believer, tempted by philosophic pride. He took us to see a magnificent cascade, about 100 feet high, some two miles from Kajiki, conversing the whole way. From him I learnt that the Shizoku around Kajiki are all farmers, having their own fields. Those in Kagoshima received no lands from their

feudal prince, but money; hence the poverty of Kagoshima. They have just their house and little garden, but no fields to till; the money is spent, and they know not what to do for a living. From Kajiki northwards they farm their own lands, and are comparatively well-to-do.

We reached Kumamoto on Wednesday, and at once admired the choice of new quarters, which are in a capital situation, close to the main business thoroughfares. Really, they are two houses thrown into one; the left hand having a European front, its ground-floor being used as the preaching-place, and the upstairs-room forming the school; the lower portion of the right forms the catechist's home, and the upper-floor the place of meeting for the Church members. I first received the list of candidates for baptism, eighteen in number, and next proceeded to discuss the school, the new quarters, and the state of the church. In the evening we had preaching to the heathen, Koba and Ko San speaking for more than two hours. About seventy listened attentively. A stone was thrown through the window, but that was the only interruption, and was not repeated.

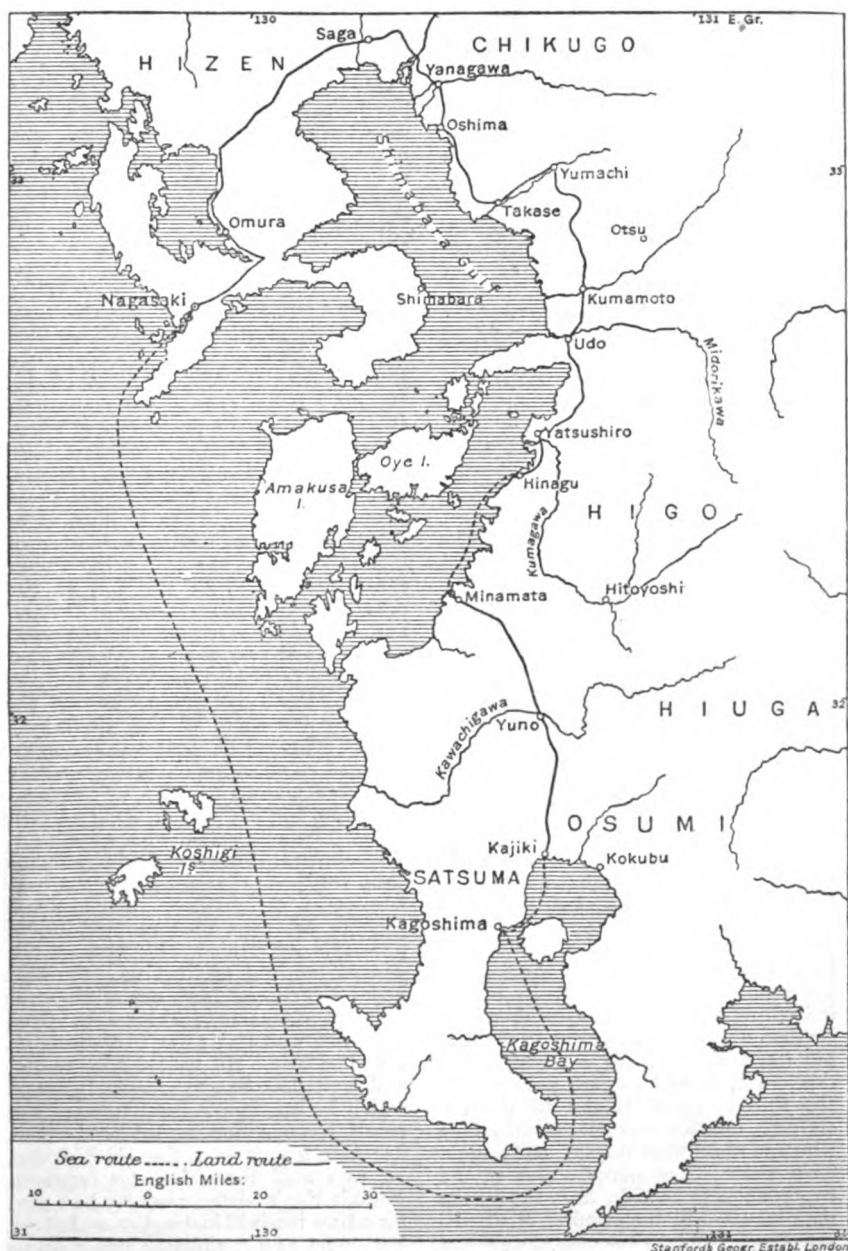
On Thursday, being Ascension Day, twelve of us partook of Holy Communion in that quiet upper-floor. I then proceeded to examine the candidates for baptism. There was the same evidence of careful preparation on the part of the catechist I noted last year, and there was much to cheer us in the fact that now not only did Omini Ushishima come forward again, but her husband also, and their son, aged 15. Last year he threatened his wife with death if she received baptism; now he came confessing his sin and his faith in the crucified and only Saviour. Another point of interest is that the elder son is a student at Osaka College, at his own charges; and the wife's brother is our energetic student, Fujitomo San. Besides these were a medical student, Ida Asakichi, aged 21; Uyemura Kahei, 20, a barber; Uchi Koga Saiyi, 26, a fishmonger,—young men not ashamed to be known as Christians. These, with Dr. Sata's infant, I decided to baptize on Sunday afternoon, being exceedingly pleased with the testimony they gave as to the grounds of their faith. In the evening I took part

in the preaching, and the crowd was greater than before. I noticed that singing is a very prominent element in the work at Kumamoto. The Christians come to the evening preaching, and help with the opening hymn, which at once attracts a crowd; and prayer is always offered *in presence of the heathen* for a blessing on the Word spoken, both before and after preaching.

On Friday rain kept us in, enabling us to discuss church councils, the school, and other matters. On Saturday we started for Otsuteppokochi, about eight miles distant, to visit a candidate and his family. An attack of illness prevented his coming to meet me. He had come in with his family on the previous Sunday in vain—Itsuno Shokiyo, aged 54, a farmer; his wife Omoju, aged 44; their daughter Tsunayo, aged 22; and her daughter, Matsumi, aged 3, constituted this interesting family. The daughter is one of a very numerous class in Japan, viz. deserted wives. After a year or two of marriage the husband goes off, sending the wife back to her parents, and probably when next heard of the husband has contracted another marriage. It is hoped that ere long such things may be made illegal; at present there is no help for it. I was much struck with a remark made by Itsuno San. "I thought," said he, "that God had sent me this illness to keep me from coming in to be baptized because of my sins, which have made me unworthy to join His family. 'Yes,' I said to myself, 'God knows I am not good enough to be a Christian.'" Of course it was my privilege to point him to the Saviour's own words, "Come unto Me, all ye," &c., and He "cleanseth us from all sin;" and to show that not our loving Father but Satan it is who tries by all means to keep us back from Christ.

We returned to join in the weekly Saturday evening prayer-meeting of the Kumamoto Church, full of thankfulness for the mercies of the day. On Sunday morning I took full service, sermon and Holy Communion, of which fifteen partook; in the afternoon administered Holy Baptism to six adults and one infant. In the evening the little hall was again crowded to hear the Gospel message. On Monday Koba San set out to return to Kagoshima; Ko San and I departing for Yamaga (Yamaka in map).





**PART OF THE ISLAND OF KIUSHU, JAPAN.**

I may remark here that the Church at Kumamoto seems to understand distinctly the principle involved in the matter of catechists going to the heathen and of Christians being bound to supply the means of grace for themselves. They are planning to erect a building more suitable than a native house for worship. They have a plan, too, for printing an edition of the Morning Prayer, Litany, and Holy Communion in portable form, like the hymn-book, at their own expense; and they are forming their own Pastorate Fund, looking forward to the time when they will be able to have their own ordained pastor.

Yamaga is nearly twenty miles from Kumamoto. Here we were first invited by Tanaka San, whose wife is a believer, though not yet baptized. Illness detained her at home, two miles and a half from Yamaga, or she would have been baptized on this occasion. We quite hope in the autumn that both she and her husband, who has been coming gradually nearer to the light for more than four years, may be received together into the ark of Christ's Church. The remaining candidates here were Nakamura Okano, aged 28, the wife of the governor of the prison, a Yakunin of importance, and Sakamoto Sentaro, aged 18, a cooper by trade. This latter is very earnest, and possesses a good memory. He frequently preaches in the bath-house, and often gets pelted with the shingle at the bottom of the bath. He is quiet in appearance, and very earnest in his manner. May God bless him to his countrymen in Yamaga! Mrs. Nakamura is a lady of exceptional mental ability, combined with great humility. She rejoices in the comfort and peace which are the fruits of the indwelling Spirit. Her husband and his brother, also an official, came to see me; but whilst keenly alive to the affairs of this world, seemed to care nothing for the things which belong to the life eternal. Our Kumamoto schoolmaster's wife and child were staying at Yamaga on a visit. They were present at the baptism; also Sonoda San, the young man baptized in the evening of Christmas Day. He is in business at a general store in Yamaga. His brother had taken away his books, so I gave him some volumes, and referred him to the store at Kagoshima for the more expensive. He

will now be able to meet with fellow-believers from time to time for worship. Yamaga is famous for its natural hot baths. It is a place of great resort, and has been notorious for dissipation. This has been checked in some measure by recent action of the Government. The baths are well arranged; the water is continually flowing, and the heat is about 90° Fahr. In the evening, through the kindness of the governor of the prison, we preached in a large hotel to about 150 persons, Ko San most appropriately taking the question, "What must I do to be saved?" and the incidents from which it arose, as his subject.

On Tuesday we started early, after prayers, with the little band of Christians, for a ten-mile journey through the hills, following the course of a tortuous river, to Takase. We met long trains of cream-coloured packhorses. Unused to the sight of a foreigner, these showed their fright by kicking vigorously, and it was often a matter of difficulty to pass, the path being barely three feet wide. At the end of ten miles we struck the main road at Takase, and proceeded to Oshima, thirteen miles farther, on the sea-shore (five miles in a direct line from Miike). Oshima is one of many small villages which line the road by the shore of the Shimabara Gulf. At many of these salt is manufactured on an extensive scale, in a very primitive manner: firstly, by evaporation from the sun's rays; and lastly, in small furnaces, heated with wood fires. The inhabitants of these fishing villages seem very poor, contented with the bare necessities of existence. Shrines and temples are rare, another evidence of poverty. At Oshima, the host of the *yudoya*, or inn, awaited us. He first heard the Gospel from one of the converts at Kumamoto, whom I baptized last year, who had come to Oshima on law business. He visited Kumamoto, and invited Ko San to come and preach, which he has done several times; as a result, Kuroda San, aged 30; his wife, 24; and his uncle, a fine old Shizoku, 72, presented themselves for baptism. Kuroda San's sister, aged 30, had also for a time received instruction and given her name as a candidate; but it seems the Buddhist priest residing near had got hold of her, and effectually frightened her by tales about Christianity being a very bad religion; though why

or how she could not say, except that it would rob those who entered it of all their money. Poor woman, she seemed much distracted between opposing convictions, and listened attentively to the various conversations and prayers.

In the evening, the front part of the yadoya being thrown open, a large crowd assembled and listened attentively to the preaching, and next morning numbers assembled to see the foreigner; for it appeared that, although so near to Miike, through which foreigners frequently pass, and at which some have resided, I was the first to visit these seashore villages. I urged upon the little group of newly-baptized the obligation laid upon them by the Saviour, to be as the salt of their little world—referring, of course, to the local manufacture.

Thirty-three miles of jin-rick-sha travel brought me to Saga. Here I found the Christians awaiting me, and seven of us partook of the Lord's Supper—a quiet evening gathering. The catechist had not returned from the great triennial gathering of representative Christians at Kiyoto, so I deferred the baptism of the three candidates till I should next visit Saga. Two young men, between 20 and 30, and a middle-aged Shizoku, presented themselves; and I have no doubt, from conversation with them, that I shall be able, on my next visit, to baptize them. Starting at 5 a.m., I reached home at half-past six, accomplishing the sixty-four miles in one day, thanks to the exceptionally fine weather.

I have thus in the three weeks travelled some 500 miles, and baptized seventeen adults and six children in the Kagoshima and Kumamoto out-stations, administered Holy Communion to forty communicants, cheered the Christians, and been encouraged by beholding their zeal and steadfastness. The seed has been sown in the form of books, tracts, and texts, in conversation by the wayside and in the house, and the Word preached to audiences never exceeding 200, but generally of about sixty to seventy persons. May God, in His mercy, make it a Word of Life to many!

I find the catechists rejoicing in freedom to go everywhere, at all times, preaching the Word, and the Christians quite ready in their absence to assemble and worship with the aid of the Prayer-

book, but hoping for the time when increased numbers shall enable them to employ and enjoy a settled ministry. Christians are springing up here and there, separated by long distances from the centres where the catechists reside. The travelling is a strain upon the strength, and suggests the importance of not overlooking ability to bear plenty of knocking about and roughing it in the appointment of labourers, even for this civilized country.

*Saturday, July 25th, 1885.*

I am writing to you from a Japanese inn, where I am weather-bound, to my great disappointment, as to-morrow will be the second Sunday at Nagasaki without clergyman or minister. Mr. and Miss Brandram are at Kumamoto, and our Presbyterian friends away at Tokio for their annual Conference. Our Christian Natives will do well with the catechist and Nakamura San; but there are 300 "blue-jackets" without a chaplain, besides the residents, who depend on our help for divine service.

I am returning from a brief but most interesting and happy visit to our Saga out-station. I left Nagasaki on Thursday week, and found no boat available for the twenty-three miles of water to be crossed in going to Saga. On Friday morning I was again at Tokitsu, and made all haste to get in by evening, but the late rains have cut up the roads terribly, and it was only by noon on Saturday Saga was reached. I hope home friends will not fall into the error of thinking of these jin-rick-sha journeys as pleasure-trips. The vehicles are very small and poor, and the jolting, caused by bad roads, bruises the whole body. Reading is out of the question; and the attention is necessarily directed to the road, to minimize the concussion ever and anon caused by ruts and holes. At Saga I found the three candidates for baptism of whom I wrote in my last. The waiting-time has tested their faith. Long conversation with each individually confirmed the good impression they made on me at my last visit. Finding them well prepared, I accepted them with much satisfaction. Their names and ages are—Otsuka Nagakatta, 43; Nokuchi Toraju, 20; Soyejima Gisabu, 18; and, besides these, two infants, children of members of the Church. The story of Otsuka San is peculiarly

interesting. About six years since, Mr. Maundrell, in crossing from Tokitsu to the place from which I am writing, was in imminent danger, owing to a storm bursting over the Omura Gulf. His fellow-passengers were in a state of greatest alarm: Mr. Maundrell offered up prayer in a clear voice, the cry was heard, and all landed here safely. One of the passengers went to his home near Saga, and told how a *kiyoshi* had prayed to the true God, the God of the Christians, and how plainly their deliverance was the answer. His adopted son, Otsuka, was deeply moved by this, and he became an inquirer, convinced, converted, and it has now been my privilege to admit him into the Church by baptism. The father, alas! still remains undecided; impressed, but not yet converted.

On Sunday I preached on "Love to God," and administered Holy Communion to ten brothers and sisters in Christ. In the afternoon, baptism; in the evening, prayer and preaching to the heathen. About forty were present, and listened most attentively. Oba San, a Christian schoolmaster, first addressed those present on "Christ, the way, the truth, and the life," instancing Bismarck, Washington, and Gladstone as men eminent in the world, and well-known as Christian believers also. I then spoke on "Behold, the Lamb of God;" and a general conversation followed, which centered at last in a difficulty, of which the solution was sought by one of the leading schoolmasters of the town. "Confucius's system is," said he, "characterized by benevolence; Buddha's by pity; Christ's by love: now are not these three really one? and, therefore, can it matter to which we belong?" Finding that the discussion was drifting into unprofitable word-splitting, I ventured to remark that, for all practical purposes, we might at once take the three words as meaning much the same thing; but by their fruits we ought to answer the second part of the question. Confucius and Buddha both fell short in their own lives of that which they advocated. Their followers hardly endeavour to exemplify benevolence or pity; quite otherwise is it with Christ and His followers. This ought to lead us to inquire into the cause of the difference, and we find it in the divinity of our Lord. It is very difficult to judge

of the motive which prompts such questions. I was very glad to find afterwards that this is a case of a mind struggling for light. May he, indeed, be led into all truth! So closed a happy Sunday at Saga.

Monday evening found us thirty-eight miles on our way to Onodani, eight of which were mountain climbing; twelve miles remained for Tuesday, and these took six hours; rivers had to be forded, and various difficulties, owing to the great rainfall, to be surmounted. Onodani, the valley of the little desert, is always beautiful, nestling, as it does, under two lofty, well-wooded peaks, which glistened in the afternoon sun, and were reflected in the mountain stream that runs through the village; but it was yet more beautiful to the messengers of Christ (I omitted to say that Watanabe San accompanied me), for three of its families were about to profess themselves openly on the Lord's side.

We received a hearty welcome from Kuwano San the elder and the members of his family. Ere long his younger brother, Yasuyemon, who had been our host on the occasion of my former visit, came in, accompanied by his wife, and a little later, Oba San. We soon plunged into serious matters, and whilst the wives were busied in culinary preparations for their guests and servants, I had a long and most interesting conversation with the husbands on the grounds of their faith. I found that for more than six months they had quite given up all idolatry, to the intense vexation of their neighbours, who had, to punish them, cast them out of the village association for mutual help. In fact, they had become social outcasts for Christ's sake. Every Sunday they meet for prayer and praise and the reading of God's Word. I found they had made good use of the New Testament I left with them in November last, and they had also purchased others, besides prayer and hymn books for themselves. Their faith is simple, grasping the salient points of our own sinfulness, of righteousness through Jesus Christ, forgiveness of sins through faith in His precious blood, and of daily need of divine grace to help us to follow in the way of God's commands to our life's end. Their knowledge was defective of course; the wonder was that

with irregular and but brief periods of instruction they had learned so much, and that to the saving of their souls. Last November they were heathens faintly recognizing that the light of a new day had dawned upon them. Now, after suffering persecution and scorn for their Saviour's sake, they were ready openly to confess their faith in Him and cut themselves adrift from all the old delusions and idolatry. I wish you could see the real earnestness of these dear brethren in Christ. Salvation is to them a very serious matter. Weariness and fatigue were forgotten in the presence of such lively proofs of the gracious working of the Holy Spirit. Then the three little children, the eldest only seven years of age, joined in singing the translation of "Great God, and wilt Thou condescend," the sweet child-voices helped occasionally and memory prompted by the fathers' voices.

It was now dusk, and our meal was prepared, so to please our good friends I made a hearty meal as one of them, which punished me, as the native food always does, to my great regret. I should be glad to be able to dispense with my provision basket, but after many trials find it indispensable to health and strength. The meal over, whilst the men enjoyed the evening pipe by moonlight in front of the house, I had a conversation with their wives and also the aged mother of the Kuanos. They were equally earnest, but owing to inability to read, knew less. Steady, regular instruction is sorely needed at Onodani. How it is to be supplied is a serious problem. The believers are sorely crippled in their means owing to the social exclusion to which I have alluded. Neighbours will neither buy of nor sell to them, and other business is kept out of their way.

I purpose sending two of our students to this district during the autumn recess to teach the believers and preach to their heathen neighbours. At night we had about thirty-five present during the preaching, and next morning at eight o'clock I baptized the following:—

1. Kurano, Shichizo (44).
  - " Ino (33), his wife.
  - " Mi (64) " mother.
  - " Osaku (7) " daughter.
  - " Nawojiro (4) " son.
2. " Yasuyemon (36) " brother.
- " Suye (32) " wife.

- Kurano, Kotaro (7), his son.
- 3. Ooba, Risoji (44).
- " Miya (29), his wife.

Then, after farewell prayer, we took our departure for Kuchinohara. We arrived at about 4.30 p.m. Ninomiya San very soon came in across the river to Kotake to the inn to welcome us. He was full of joyous earnestness. Insisted on my coming over to have a hot bath, "For," said he, "I have ordered that no one be admitted to-day till the kiyoshi has bathed." So I crossed the river, which is from 80 to 100 feet wide, on the narrow plank bridge, and enjoyed my bath, grateful for the kindness that had prompted the offer. Tanaka San's wife came to greet me with the joyful news that her husband's illness had passed away and he is once more full of work. The clouds seem rolling away, and the believers are full of joy. We hope to admit the seniors here to Holy Communion, but found this impossible as it was 8 p.m. before they had all assembled, and at 8.30. we were to have a great preaching. However, with one and another we held preparatory conversation. The students who come up there for the long vacation will take up the subject with the brethren and also our catechist, so that in November I hope to be able to admit them to Holy Communion. I found them all walking earnestly and rejoicingly in the ways of the Lord. We found the inn filling up rapidly. The manager of the adjacent coal-mine had left word he always wished to be informed when there was preaching, so we welcomed him and several of the principal people; and then, seeing that about 300 were assembled, we began with singing and prayer. Watanabe San gave a most touching address, and I followed, on "Behold, the Lamb of God." It was most cheering to see how quietly the great crowd listened, and to hear the undertone of the Christians, sitting by one's side, assenting to remarks which caught their attention. It was nearly 11 p.m. when we closed with prayer and the blessing, and then came the after-conversation over tea, and the inevitable tap, tapping of the little iron pipes on the top of the hibachi, as one and another emptied and refilled the tiny thimble-like bowl. It was long past midnight ere the last guest retired, and thoroughly exhausted we sought the welcome shelter of the mos-

quito nets to rest. At Saga I had a curious experience whilst preaching. There, these little pests are very troublesome, and prompted by kindly sympathy, two members of the Church, an elderly and a young lady, seating themselves on the floor, one at my side and one behind me, kept fanning my feet and ankles to keep off the thirsty swarm. I could not imagine at first what could be happening to account for the draught of cool air below; it was, indeed, a thoughtful attention from kindly Christian hearts.

We were up betimes in the morning, but had not finished our toilets before Tanaka and Ninomiya San, accompanied by one or two members of their families, arrived for last words. Takenabe San had gone off for a walk of between thirty and forty miles to fetch to Hakata, our evening destination, an inquirer whose brother had spent the preceding evening with us and the Christians. So, bidding the brethren an affectionate farewell, we started for Hakata.

The journey of thirty-three miles lay through a very pretty bit of mountain scenery to the old Daimio town of Dazaifu. Here we made a slight detour to see the Shinto temple. It has a large pond, spanned by two semicircular bridges of peculiar appearance. They are connected by a short level piece, standing on which one looks down upon thousands of sacred fish, the koi, the ai, and others. On clapping the hands they swam towards us, and on sprinkling some bread-crumbs on the water there was a sound as of the rushing of wings; a veritable scramble taking place amongst the fishes, several leaping from the water to get the coveted morsels. Would that a similar eagerness were but shown for the crumbs of bread from heaven we scatter on the waters of the world, amongst those fishes we long to gather into the Gospel net! The temple court contains many votive offerings, handsome lanterns, lions, vases, and other objects in bronze, and the whole life of the people seems to centre round it.

We were on to the busy seaport of Hakata. Mrs. Iguma, the mother of one of our pupils in the Training Institution here, soon came to see us. She had asked for baptism, in a letter sent to me by Watanabe San some three months since. He has occasionally given her instruction, and she has been

also receiving teaching from the wife of the Congregationalist pastor of the Native Free Church at Hakata. She worships there, and will continue to do so. Her eyesight is not good, and it is principally oral teaching upon which she depends. She seemed very humble and very earnest. Her eldest son, who is a member of the Methodist Church, came with her, and took great interest in her examination. His own wife has recently become a believer, but is not yet baptized. He asked me if I would baptize her on my next visit. I did not give a promise, but inquired why he did not seek baptism for her in the Methodist Church. It appears that total abstinence from saki and tobacco is required by the American Methodists from all church members. This has led to much heartburning, especially when it is found that all Churches have not the same restriction, and that there is no Scripture warrant for the requirement.

We had quite a congregation in the upper room of the inn that evening. Takenabe San had walked over from Kuchinohara in the morning to bring in the head-man of the village of Otogani, who has become with his brother an earnest inquirer; the brother we met at Kuchinohara. Besides these were Mrs. Iguma's son, the landlord of the inn, and one or two guests. It was ten o'clock in the evening when we began the baptismal service, and again past midnight ere we retired to rest. Our inquirer was up with us again the next morning, earnestly asking questions; and with him the noble brother who had voluntarily taken the thirty-four miles the previous day to help on a soul towards the light of the Gospel. Which of us does not feel reproved by such evidences of love and faith?

Then off again we started for Saga, over forty miles of fairly good road—the last twenty through pouring rain. A brief evening with Saga brethren, and then, at 5 a.m., start for the seventy miles of homeward travel.

I must now close this hurried epistle, only recording devout thanks for preserving mercies and spiritual blessings. It is a great encouragement to see so many evidences of the energizing presence of the Holy Ghost, and to observe a growing spirit of inquiry into the Gospel spreading on every side.

## INSTRUCTIONS OF THE COMMITTEE

*Delivered to Missionaries taken leave of at the Valedictory Dismissal,  
October 2nd, 1885. (See page 811.)*

[The following are the *general* Instructions delivered for the Committee by the Rev. R. Lang. In addition, each missionary was, as usual, separately addressed in a few words regarding his own particular work.]



THE Committee desire, dear brethren and sisters, to render unfeigned thanks to the Lord of the Harvest for the goodly band of missionaries of whom they have met to take leave to-day on the eve of their departure for their respective fields. Of the twenty-one brethren and fourteen sisters (thirty-five in all) who hope to sail during the course of this and the two following months (four of whom are unable, however, to be present here to-day), eight brothers and four sisters (twelve in all) have already seen service for longer or shorter periods, and are returning, nine to their former and three to new fields of labour; while thirteen brethren and ten sisters (twenty-three in all) are going out for the first time, to be followed a few months later by three other brethren, among them two medical missionaries, who are not however included in the band to whom the Committee bid farewell to-day. Goodly in number as is this band of missionaries, the Committee cannot forget that some twenty definite specific posts in the different Missions still remain vacant, all in their opinion necessary to the full efficiency of the work, some of supreme importance; while on every side, from new and from already occupied fields, the call for reinforcement and for extension comes loud and frequent. If to-day be a day of thanksgiving to God, and as such the Committee would gratefully recognize it, it is a day likewise for humiliation before the footstool of His love, and for reiterated supplication to the Lord of the Harvest that He will, from our Universities, our Theological Colleges, our parishes, from the various classes and vocations of life, call out labourers, who may in due time be sent forth to recruit the sadly weak and scanty companies of Christ's army on foreign service. A day, too, this should be of heart-searching and of solemn answer before God. "Why came I not to the help of the Lord, to the help of the Lord against the mighty?" "Why am I still abiding by the sheepfolds?" "Why stand I here all the day idle?" while God's call has been sounding long—"The harvest truly is great, and the labourers are few;" "Who will go for us?"

The Committee earnestly pray that the indications of coming reinforcements from the Universities, from among the young men of London and elsewhere, may be realized; and that their gathering together to-day may be itself a voice of appeal to the Church for men to step into the vacant posts, and of encouragement to those who may be moved to respond, when they know that so goodly a band are ready to go to the field of battle to-day; not the young only, full of hopes and untried schemes, but those who, having fought the fight and borne the burden and heat of the day, are hastening back to what they have proved, in spite of hardship and sacrifice, of opposition and scorn and misunderstanding, to be the happiest, the noblest, the most satisfying, because the most Christlike, labour which this world can provide.

On a review of the band before them, they note that the missionary field at large, the different departments of missionary work, the various sources whence the missionary army is recruited, are all remarkably illustrated here to-day. Thirteen distinct mission-fields are to receive the thirty-five labourers enumerated. Sierra Leone, Yoruba, Eastern Equatorial Africa, Palestine, Egypt, the four divisions of India, Ceylon, China, Japan, and N.-W.

America, are all represented; India claiming twelve brothers and five sisters, or nearly half the total number. Again, they note the diversity of missionary operation; four brethren and two sisters are going to distinctly educational, two brethren to medical, and the others to the different forms of direct evangelistic work. While again, the Universities of Cambridge, Dublin, Durham, and London, the Society's College, the Training Home at Mildmay, as well as private sources, have all given their contributions to the company of missionaries whom the Committee enumerate to-day.

In addition to the six from among those sailing for the first time to the Missions which the Society's College has provided, the Committee would enlist the interest of their friends in yet a seventh, one of India's own sons, who has also been resident at the Institution for three years, and who, having enjoyed the benefit of the College training, is now returning to India, in the expectation of labouring for his fellow-countrymen, as one of themselves, to employ in the cause of their highest interests the advantages he has there received. He carries with him the affectionate sympathy of the Committee, of his fellow-students, and of the many friends who have come in contact with him here, who will follow him with their prayers, and rejoice to hear that his sojourn in England, with its varied opportunities for study and Christian fellowship, has fulfilled their expectations in giving him some special qualifications for the service he goes to render in his Master's cause in his native land.

To a genuine, well-trained Native agency the Society looks as the only ultimate means of establishing in India and elsewhere a Christianity which will be indigenous and reproductive; and to render such help towards this training as shall not result in placing the Native in the disadvantageous position of a foreigner, or in dissociating him in any way from his Native brethren, will be the Committee's hearty endeavour. Difficult as are the problems connected with the development of a genuine and efficient Native ministry, the Committee are convinced that the evangelization of India and other nations must rest in the main in Native hands, and that one principal duty of the European missionary, while he is permitted to plant and foster the Gospel in these foreign lands, will be to study these problems, and from the first to work, as far as practicable, through Native agency; and rather than follow the easier path of doing the desired work himself, to take the pains and labour of enabling his Native brother to do it; and thus, while giving his personal attention to those matters which in the initiatory stages of a Mission he alone can do, make provision for a more efficient machinery in the future for the accomplishment of the grand work in hand, the evangelization of the nations.

The Committee would affectionately remind you, dear brethren and sisters, that you go forth as the messengers, the missionaries of Christ, to proclaim Christ, the God-man, the one Mediator between God and man, and through the preaching of the incorruptible Word to make Him known as the Saviour of mankind. "Preach the Gospel to every creature;" and herein, "Take heed unto thyself and unto the doctrine." Its Evangelical principles have been from the very first the secret of the Society's strength and success, and of the wide confidence on the part of the Christian Church which it has commanded. In these Evangelical principles you have been nurtured; to your own adhesion to these principles you have each one already in the presence of the Committee heartily testified. In the confidence that these principles are your glory and your joy, the Committee have sent or are now sending you forth. That wherever you may be called to labour, you will



consistently and unhesitatingly uphold these principles, by word and life, is their expectation and desire.

The present days have their own peculiar dangers and difficulties. The subtle Enemy has his various plans and efforts for sapping missionary work of its true strength and vitality. In different ages and in different countries he has attempted different expedients, but all with one fatal aim. In countries where education and Western civilization and thought have entered, there have ever followed in due time the errors, extravagances, and misbeliefs which have darkened the light of Christianity in these lands of the West, and which the enemy uses, often too successfully, to lead away the minds of the infant Churches and congregations from the one remedy for the sores of mankind—the Gospel of Jesus Christ.

*The Gospel of Christ* is the power of God unto salvation. It was of this that the Apostle was not ashamed. He had proved it in his own case; he had seen its mighty effects in the case of others. He desired to know nothing among those to whom he came, save Jesus Christ and Him crucified. Again and again he is “afraid” for his flocks, he “stands in doubt” of them, when he sees ordinances asserting undue prominence and overshadowing Christ. There is a real danger abroad, an inclination to chafe under the yoke of distinctive Evangelical truth, and to adopt what may have the delusive appearance of being a more charitable and comprehensive creed. To the danger of this temptation of him who is the subtle Enemy of the simple truth as it is in Jesus, the Committee would solemnly and affectionately warn you. If there be a firm persuasion in your own mind (and your presence here to-day implies that there is), that what is well understood as “Evangelical” doctrine is *Scriptural truth*, then let there be an honest determination, God helping you, to let all see that you believe it to be so. The very use of Evangelical phraseology must not be undervalued, though the Committee would affectionately remind you that the adoption of Evangelical phraseology is in itself no evidence or test of holding Evangelical *truth*. Such an attitude as is here recommended is quite consistent with the kindest Christian relations to those who differ from you, while it may be needful to exercise due care with regard to such intercourse and fellowship as may be necessary and desirable. Decision brings inward peace, and nerve, and power, —while it oftentimes disarms opposition and commands respect. It was in reference to the efforts of those who would have had the great Apostle accept a compromise regarding salvation by Christ alone, that he said, “From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus.” The appearance of singularity cannot always be avoided. You must be ready to assert and if necessary to contend for the faith once delivered to the saints. At all costs to yourself or others you must see to it that none other foundation is laid for the structure you go forth to raise but *Christ*. The Native Churches, if they are to live and grow and evangelize the nations, must be established on the simple doctrine of Jesus Christ and Him crucified. Add to this simple foundation aught of man’s device or imagining, and, though you may secure numbers and order and religiousness, the vital being will be lacking. Such Churches will neither live nor regenerate. Even where the foundation is truly laid, the task of raising the superstructure will be anxious and difficult enough, needing patient, watchful care, and all wisdom from above. Then at least let the foundation be true. Render not the whole work futile and ineffectual by being content for present apparent advantage to substitute a false or imperfect faith for that which alone can abide.

In emphasizing the absolute importance of a pure Scriptural doctrine, the

Committee do not forget the power of a consecrated life. There is at the present time an earnest longing and seeking for a higher and fuller consecration of self to the Lord than is evident in the mass of Christian people at large, and marvellous has been the spiritual power granted to such whole-hearted consecration. Were it desirable, illustrations might be given from the mission-field of the influence of one such a life in stirring up the faith and zeal and devotion of workers, European and Native alike, throughout a whole Mission—and this where ignorance of the vernacular rendered direct missionary work impossible. Who shall limit the influence of a consecrated life? May you, dear brethren and sisters, each and all know by a happy personal experience the peace and the power of a whole-hearted surrender without reserve of yourself, your will, your all to the Lord!

But further, while the Committee cannot exaggerate the importance of pure Scriptural doctrine, of the maintenance of Evangelical truth, of the influence of a consecrated life, they would earnestly remind you that however faithful be the testimony you bear, however pure the doctrine you deliver, however entire the consecration, it is God the Holy Ghost alone who can make either the one or the other effectual. He alone can open the individual heart to the entrance of the Word; He alone can add one living stone to the spiritual House. It is the Holy Spirit's dispensation. He is the mighty Regenerator and Sanctifier, the Lord and Giver of life. Recognize this vital truth.

"Not by might, nor by power, but by My Spirit, saith the Lord of hosts," is a grand motto for every worker in the Lord's field. Spiritual results in the conversion and sanctification of souls and of nations, none can effect but the Great Spirit Himself. It is true that He deigns to use means and ordinances, and human instrumentalities; and a diligent and faithful use of talents and opportunities and means, He will duly honour; but it is He who giveth the increase, it is He who worketh as He will. If only the office of the Holy Spirit be duly recognized, then will the several ordinances and means of grace which now are too often magnified till they well-nigh assert the prerogative of Deity itself, find their right place and proportion in the Divine scheme of salvation.

In this age of restless labour and multifarious activity, when men run to and fro, and knowledge is increased, when results are thought to depend on elaborate machinery and complete organization, there is a tendency to substitute second causes for the one great First Cause. And the missionary is not free from this danger. He, too, is tempted to look for results, to learning and zeal, to devotion and toil, and is often left to find his reward and learn his bitter lesson in failure and disappointment.

Honour the Holy Spirit. Honour Him, by recognizing that the work is His, by depending on Him in every step of your execution of it, by trusting Him to make His own appointed means effectual, by expecting spiritual results, by attributing all that is granted to Him and to Him alone. Then will your missionary enterprise be spiritually successful; then shall the blessed fruit of the Spirit grow and abound within you and around you: fruit that shall make life sweet, and labour full of joy; fruit that He shall accept, and wherein your Father shall be glorified. Again and again, in your conscious weakness, thank God for His promises. "By My Spirit, saith the Lord of hosts." "I will send Him unto you." "He shall guide you into all truth."

To their younger brethren the Committee would give a few special words of counsel. You cannot stand as you do to-day by the side of one or two of the veterans in the Society's company of Christ's missionary army without an in-

stinctive feeling of reverent gratitude and admiration for their example of devotion and courage and endurance. Let it ever be so; cherish this right and due respect for those older in years and experience than yourselves. Regard the elders as fathers, the younger as brethren in all courtesy and respect. Place yourselves in respectful and affectionate subordination to the senior missionaries with whom you may be placed. Believe that you can confidently and profitably trust their mature and varied experiences. Seek from them counsel. Defer your judgment to theirs. Be patient to learn and watch and be guided. In due time a ripper experience will enable you to initiate and develop work on a sounder and safer basis, which if undertaken in the first enthusiasm of youthful ardour, in fancied wisdom but in real ignorance, might hinder progress and need much pains to undo. Be learners, and be content to be so.

Again,—remember that if you would succeed in your mission, your success will very largely depend on your identifying yourself with the people among whom you labour—letting them see and feel that you are their friend. There is on their part often a vague suspicion as to your motive and design, whilst there is, on the side of the European missionary, a danger of his adopting a line of action which he may conscientiously believe to be right, but which may result, without any deliberate intention on his part, in his standing aloof from his Native brethren. Not thus will you commend your message of love, or exhibit that all-embracing characteristic of the Gospel, “where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all.” “There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.” Let it be your aim to win their confidence and affection. Have them in your heart. Live freely among them. Identify yourself with them in their interests. Such freedom need not degenerate into undue familiarity. It is quite possible to cultivate a free and affectionate intercourse with your Native brethren, while maintaining, as is most desirable, a mutual respectful courtesy. You will often have occasions of keen and bitter disappointment, even in the case of the most promising Native converts from whom you looked for better things; but remember their circumstances, their antecedents, their surroundings, and be patient and considerate. Turn not away in sorrow or despair; deal in a fatherly spirit with those who, notwithstanding their years and intelligence, are after all, in many instances, but children in understanding and in faith; rebuke them, but in love; seek rather to draw nearer to them than to stand aside. He who has borne with you in the midst of your light and advantages will give you grace to bear with those of your less favoured fellow-creatures, and by patient, loving care to win them wholly to your common Lord. When confidence and affection have once been established, a wide door will have been gained for the entrance of the Word where it may have free course and be glorified.

And once more, you go forth with an ardent desire to plunge into the directly spiritual work to which you have long looked forward, and for which you have diligently trained; and it is well if it be so. The direct spiritual work of winning and training souls for Jesus is the main purpose of your mission, the “love of Christ constraining you.” But you will find yourself confronted with other very necessary, though only indirectly, missionary work, for which you must be prepared. Do not resent such subsidiary work; do not fret under it. You will certainly be called to hard

and patient labour in the acquisition of the language of the people among whom you are located, possibly the very reduction of it to writing, and thus—though from the first your life may be an eloquent sermon, and occasional opportunities may be granted you during your period of preparation of doing some direct missionary work—the greater part of your time and energy will be devoted to subsidiary labour, involving a delay in entering on the main purpose of your mission. Or you may be called upon to spend a large portion of your time in teaching the very rudiments of secular knowledge, or in mere manual work, or in simply endeavouring to conciliate the wild tribes around you. Be content, if it be so, to accept these circumstances as God's appointment for you. Regard them not as an interference with your main work, but rather as the necessary stages by which you will more surely attain your chief object, the salvation of souls. Meanwhile, endeavour by close communion with your Lord to enter more and more into His Mind, and to be clothed more and more with His Spirit, and so fitted for His active service when He calls you to it. Do *all* that your hand finds to do heartily, as unto the Lord, waiting in it upon Him, and *nothing* shall be in vain.

And now, dear brethren and sisters, the Committee commend you to the love and care of your gracious Lord. Go forth in the assurance that He has sent you; that He has a work for you to do; that He is with you, and will keep you in all your ways; that if you are faithful to Him, he will, in and through the manifold temptations which must beset you, use you for His glory; that whether He grant you visible fruit or no, your labour shall not be in vain in the Lord; that you may still rejoice in the assurance of His faithfulness, and rest in the smile of His approval; and be ready to lay down your weapons when called to do so, in the certain hope that though others may enter into your labours, you who have been only suffered to sow, and they who shall have the joy to reap, will, in a world where no jealousies or disappointments can reach, rejoice together with a pure and unselfish joy in the presence of your Lord.

“Unto Him who is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God and Saviour, be glory and majesty, dominion and power, both now and ever. Amen.”

## THE LATE BISHOP POOLE, OF JAPAN.

### *In Memoriam.*



ARTHUR W. POOLE came up to Oxford somewhat younger than most men, and his boyish gaiety made his companionship welcome, whilst his thoughtfulness and good sense gained him respect on further acquaintance. His University career was to him, as to many, an ordeal of heart and mind, and the result was seen afterwards in the strength of his Christian manhood, and the training he received bore fruit in work he undertook, especially in India amongst thoughtful and educated men.

We took our degrees and left Oxford about the same time. In a letter from him on the occasion of my own ordination and that of two other friends, E. N. Hodges and K. Aglionby (one afterwards a fellow-missionary at Masulipatam), he writes :—

"It must have been a very solemn season, as it is at any time a most solemn thing to dedicate oneself anew to the work of the Lord, and above all in public. I know that you will think of it more in relation to the work than the office, and so will feel the need of constant grace ('grace for grace'), and will find it in communion with Him in whom all fulness dwells. I am sure that to get power for service we need to be much 'alone with God.' It must have been from soul-striving, secret communion, such as that of Ezekiel, that prophets and evangelists have always come forth endued with power; and now, when we can see God, not only as a consuming fire, but as revealing his brightness in the face of Jesus Christ, we can catch something of the spirit of surpassing love which the Father has to every man, 'for His tender mercies are over all His works.' I wish I knew this in my own experience, but I too often get 'shorn of my locks' in indolence and effeminacy. Pray for me—let us pray for one another, that the power of the Spirit may rest upon us."

The next year he was occupied in tutoring. He writes:—

"I find tutoring interesting work; thought is mellowed and wit sharpened. . . . I think a schoolmaster's life will be the end of me, but I am content to wait. I get confirmed in heterodoxy. The more I see of Jesus, and the wonders that God has been working, the more I see how shallow is the ordinary view of Him, and such has my own been too."

He refers here to a strong current of thought which was bearing him towards the Plymouth Brethren. This was partly owing to his intercourse with some of them, but more still to questionings in his own mind concerning the Church, springing naturally out of the painful contrast between what it is and what it ought to be. His own explanation of his position at this time will reveal the thoughts of more hearts than one:—

"You may remember an old murmuring against some (in fact many) of the generally received views of Christian truth, as not noble or grand enough for the truth of God; well, although I should never have set up my idea of nobility as a test of God's truth, the dissatisfaction led me to a more thorough investigation, which has in many things shown me already nobler and holier views of truth, and so of God. And if I give you the thought on which hinges so much more, and which is perhaps the most characteristic, you will both understand my position and perplexities.

"The first thing of course with which we are brought in contact as lost sinners is the one great fact which is held forth by the Church to all, Christ crucified, who is 'placarded before us;' but having peace with God and access by Him (Rom. v. 1), it is ours to learn by the Spirit something of the mind of God. One of the first things, then, we are taught seems to me this, that God's *revelation of Himself* was not given all in a piece, and Christ was not set forth directly man sinned (except darkly in promise). The clue to this I find in Eph. iv. 18, which shows us man's incapacity of receiving one truth until another has been firmly established, or, to put it another way, of receiving light except gradually. Gal. iv. 4 seems to point to a similar principle.

"We know what the end of all will be: 'He shall have delivered up the kingdom to God, even the Father, and God shall be all in all;' but meanwhile it seems to me, from Ephesians, that it is in the Church as founded on the resurrection of Christ that God has destined to show forth all the riches of His grace. The law only came in by the way as part of the preparation for this present dealing with man in free grace (Rom. v. 20). Each Scripture should be viewed, it seems to me, according to the relation in which it stands to this 'whole' of God's dealings, and its force is doubly intensified. Such is a rapid sketch; if you fail to catch the thought let me know at once, and I will try to elaborate it. Well then, it seems to me, if the Church is so dear to God, if it is His masterpiece, His choicest picture in which He sets forth all His riches, is there not something more according to His mind *in principle* than our ecclesiastical machineries, which differ so little from

worldly societies? Is there not something which will recognize more in principle the Holy Ghost's work in this living Church? Is it not strange, if in order to get discipline and administration we must leave the common ground of being members of the Church (in which we sometimes have such happy fellowship), and break ourselves up to join with others in big societies, which are not, as such, even parts of the Church. This is positively the way a clergyman put it to me not long back."

In the end, however, he was satisfied to remain where he was. I cannot trace the exact method by which he came to that conclusion.

He was undecided at this time what calling in life he ought to follow. On the last day of 1874 he wrote:—

"Oh, that this next year may find us walking in the light and living in very near communion with our Father, the King of love! It is to me a very solemn time, because I feel that before the end of this year on which we are entering my career in life which seems now so uncertain will have taken definite shape."

After some thought of the medical profession he gave himself to the work of the ministry, being ordained to the curacy of St. Aldate's, Oxford. He was not there long before he was led to offer himself for missionary work:—

"I am full of work which is very interesting, but of course do not feel very settled, as I am looking forward to going away in the autumn. I expect H. here in a week or so; he is coming to read here a little before going out. I value such a man as my future companion in Mission work. . . .

"I often think of a favourite rendering of yours, may you realize to the full its preciousness, 'The peace of God garrison your hearts and minds in Christ Jesus!'"

I saw and heard little of him after this. He went out to Masulipatam, and laboured till his health gave way. On his return I met him in Oxford, and heard him address a missionary meeting, and noticed a riper tone of thought and feeling. The last time I saw him was again at Oxford, when he came to take his degree on his appointment to the Missionary Bishopric of Japan. He felt much his physical weakness for the task he had undertaken. Yet deemed it his duty to respond to the call. As I bade him farewell he said, "I charge you to hold up my hands." When his enfeebled body craved for rest and ease he girded himself afresh for service, and spent the little remainder of his strength in Japan, returning home only to die. His labours may not require a long record. Yet what he had he gave cheerfully. We may rightly say of him, He hath done what he could, and his departure is a call to follow up the work which he was permitted to do. "Considering the issue of their life, imitate their faith."

R. B.

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[The following "In Memoriam" has been contributed to the *Madras Church Missionary Record*, by the Rev. E. N. Hodges, Principal of the C.M.S. Noble High School, Masulipatam, an intimate personal friend of the late Bishop.]

The following brief sketch of Arthur Poole's career, from the time of his landing in India in 1877, is offered as a tribute of love by one who knew and loved him as an undergraduate at Oxford, came out to India with him in 1877, and had the privilege of working with him during his too-brief stay as a missionary of the C.M.S. in Masulipatam.

Short indeed was his time for work, but he did a great deal in it. It would seem as if in anticipation of the shortness of his course his sole motto

was, "Redeeming the time because the days are evil." As an illustration of this, on landing at Madras he was detained nearly three months owing to his wife's ill-health. During that time he not only set vigorously to work at the Telugu language, but made himself acquainted with all that was going on among the educated Hîndus, visited and addressed them at their literary clubs, and got an insight into the special field of work for which he was sent to Masulipatam. But not only this, for realizing the vast influence for good or ill of Christian students at the University on the future of the Native Christian Church, he originated the Madras Christian Students' Prayer Union, which has proved a spiritual blessing to many a Christian student, and which still continues its quiet, holy, unobtrusive work, and now numbers about one hundred and twenty members.

On arriving at Masulipatam in February, 1878, he at once threw himself heart and soul into the work of the Noble School, and, in addition to several hours daily class-work there, made himself accessible at home to the Native gentlemen who visited him, and for their special benefit organized a series of public lectures, and as opportunity served visited them in their own homes. He also established and maintained a book depôt in the bazaar, chiefly with the view of spreading Christian literature and as a centre of Christian influence in the town, hoping in time to build a permanent depôt and lecture hall. Besides this he collected money from private friends for a printing press, but was unable to set it going. A press has since been given to the Mission by the S.P.C.K., and is in full work, issuing 300 copies monthly of a magazine in Telugu for the Native Christian Church, besides occasional tracts and small books both in English and Telugu. By his permission the money he had in hand for a press was transferred to the new Book Depôt Building Fund, for which Rs. 2000 is still required.

This gives but a faint idea of his unwearied labours for the space of one short year, in which besides he passed his first examination in Telugu with conspicuous credit. Early in 1879 the fatal seeds of consumption had developed into active disease, and under medical certificate he spent a good part of that year on the Neilgherry Hills, returning to Masulipatam in the latter part of the year. But in spite of most heroic efforts, it soon became evident that his weakened frame could not bear up against hard work in a bad climate. Another visit to the Hills in 1880 terminated in his return to England in June of that year.

The next three years were spent in curacies in England, where the same loving, self-denying, sympathetic spirit won the hearts of all who came under his influence. At Weston-super-Mare, in the Isle of Wight, and lastly at Eastbourne, there are many who, like the Natives of India for whom he was gladly spent for Christ's sake, will cherish his memory with ardent affection. He carried Christ in him wherever he went, and leaving, left a sweet savour of Christ in every place.

From time to time during those three years he pleaded the cause of Missions, as a Deputation of the C.M.S., with great acceptance, not so much by eloquence of speech as by spiritual power, that power which comes alone from "the unction of the Holy One." It was a speech that he made at Exeter Hall on the Anniversary of the C.M.S. in May, 1883, that led the Archbishop of Canterbury to offer him the Missionary Bishopric in Japan.

His unaffected humility, and the overwhelming sense of the high responsibilities of the office, led him to hesitate, even after receiving a favourable opinion from the Medical Board, and as the time of his consecration drew on he was thrown into a terrible mental and spiritual struggle which caused

the postponement of the consecration. Ultimately it took place at Lambeth Chapel on St. Luke's Day, 1883, and soon after he sailed with his wife and two young children for Japan.

He was warmly received by the clergy and the Native Christians, and soon won the affectionate esteem of all. He set himself at once to learn Japanese, and within a few weeks had visited all the chief stations, even to Hakodate in the far north, "confirming the souls of the disciples." But within six months he was prostrate, and wrote: "God has laid his hand on me again, and this time with a solemn warning." The state of his mind may be gathered from the following lines which he quoted from that precious hymn that has comforted many in like affliction:—

Peace, perfect peace, the future all unknown;  
Jesus we know, and He is on the throne.

The result was that by the advice of his doctor he went to California for the winter of 1884-5. Writing from thence in reference to the cloud that had hung over him before his consecration, he says, "It is so different from that former trial when we last met: there are no clouds of doubt and distrust now, but, I trust, abiding peace. . . . I am sure now that, even if I am not permitted to return to Japan, I must not think it a mistake that I accepted the position."

And shall others venture to say it was a mistake? Not if service is to be measured by *love*. The deceased Bishop's service in those brief months in Japan, if weighed in the balance of the Sanctuary, will reckon for as many years, and if he had left nothing else there, he has left a bright example to his successors which time will not tarnish. And for us his sorrowing friends, who feel a blank in our hearts which will never be filled in this life, there remains still the opportunity of showing our devotion to his memory by imitating his lovely life. And what so great a help towards this as the thought of that unity which death cannot break?—the thought thus beautifully expressed by our departed brother in the last words he wrote to one who loved him as his own soul, dated April 10th: "We are one before the throne, one in the same work to which so few seemed called, one in the hope of a blessed eternity where friendships shall be renewed, and one in the bright peace the Master gives."

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Since the above was in type, Mr. Hodges has sent us the Appeal for the hall at Masulipatam which he alludes to above, and which is to be called the Poole Memorial Hall. He writes on September 19,—

"The Appeal has been responded to in very affectionate terms by some of Bishop Poole's old pupils here, but they are not in general able to subscribe much, and we must look still to friends at home for the greater part of the balance needed to complete our design. At present I have received only some Rs. 50 from the Natives, but no doubt more will come in soon. The 200*l.* which I collected was for the most part from my own friends, and apart from any idea of a memorial to my beloved brother. It has struck me that many who knew and revered him might be glad to help us if it were brought before them. We have a very neat and substantial plan drawn up, and shall begin to build as soon as the rains are over.

"The press has already done good work, and we can already see that it will be an immense help, and will more than pay its own expenses. We want Christian literature more and more, and the very fact of having a press will be a stimulus to write, especially to our Native brethren to prepare notes and translations into the vernacular for the use of the Native Church."

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## THE LATE EARL OF SHAFTESBURY.



ALTHOUGH the great and good man whose loss all England has been mourning is more identified in the public mind with Home than with Foreign Missions, he was heartily interested in the cause of the evangelization of the Heathen and Mohammedan world, and in that of the C.M.S. in particular. And this, not merely as a Christian man sympathizing in a general way with any Christian work, but as an active helper who knew what he was helping. Lord Shaftesbury's mind was by no means absorbed in the multifarious work he did for the poor of England, to the exclusion of the foreign field. On the contrary, of three great mission-fields in particular he had a comprehensive and a detailed knowledge, viz. China, India, and the Turkish Empire. With regard to China, he was a prominent leader of the anti-opium agitation, and few men were more fully acquainted with the evils opium had wrought among the Chinese. As to India, Lord Shaftesbury was a high authority on Indian subjects generally, and some of his greatest speeches in the House of Lords were made in connection with them. And as to the Turkish Empire, he was from first to last closely mixed up with almost all the missionary enterprises there. He was the friend and supporter of Bishop Gobat, of the Society for Promoting Female Education in the East, of the British Syrian Schools, and of the great Missions of the American Board. Moreover, he was frequently in communication and co-operation with the C.M.S. when important Oriental and Indian questions arose.

Lord Shaftesbury, though a Vice-President of the C.M.S., did not often appear on the platform at its anniversaries. Through the May meeting weeks he sat morning, noon, and night in the chair for institutions of which he was president, and other societies could not always claim his presence. But he did speak at the C.M.S. Annual Meetings in 1842 and 1845 (as Lord Ashley), and in 1856, 1864, and 1881. The first two of these speeches were short, but highly characteristic. In 1842 he referred to the then rising Oxford Tractarianism, and expressed his confidence in the Society's freedom from all such tendencies. It is interesting to note, that some of the leading events noticed in the Annual Report that year were the accession to the Society's ranks of the Archbishop of Canterbury and several Bishops, the approaching ordination of the first African clergyman (S. Crowther), and the commencement by Noble and Fox of the Telugu Mission. In 1845 Lord Ashley spoke chiefly on the importance of Native agency. In 1856 he delivered a powerful and important speech, mainly on three great topics, the Opium Trade in China, the openings in Turkey consequent on the recent Crimean War, and the rise of German Neology, which he characterized as "ten times more dangerous than Popery or Puseyism." In 1864, the speech was a short one again. Lord Shaftesbury contented himself with praising the Report and expressing hearty concurrence with the Archbishop of York, who had preceded him, and who had dwelt on the perils of Rationalism. (Those were the days of *Essays and Reviews* and Colenso's works.) On the last occasion, 1881, Lord Shaftesbury made an admirable speech (which is printed in full in the *C.M. Intelligencer* of June that year), referring especially to two of the fields above mentioned, Turkey and India. We reproduce three short passages:—

"I hope we shall not be discouraged, and think it is vain to make any attack on the strongholds of Mohammedanism. It is true we must exercise very great caution. I believe if we were too openly aggressive now, we should stir up a spirit

of fanaticism, and perhaps retard the progress of Christianity among the people for more than a quarter of a century. But there is no reason why you should not have, if not an army of aggression, at least an army of observation. The whole system of Mohammedanism is crumbling fast; like the walls of Jericho it will fall down, and you, being on the spot, will then rise up to take possession."

"The progress of Christianity in India is perfectly incredible to those who look at it, and know the extent to which it has attained. Only yesterday I heard from three great authorities the confirmation of that statement. I heard it from that good man, Sir Richard Temple; from that good man, Sir Bartle Frere; and from that right good man, the Rev. Narayan Sheshadri. They informed me that the progress of Christianity in India was perfectly indescribable, not visible always to the naked eye, but under the surface, and I think that at the time of God's good season, it will crop up and bear a notable harvest. But the world in which we live is so apt to judge of what it sees, and not by what labours are put forth, that it often arrives at a hasty, and sometimes a cruel judgment. I remember the number of sneers and scoffs that were thrown, not so very long since, upon missionary work. Our operations were said to be childish and contemptible. These people laughed at the idea of bringing into the kingdom of Christ those abject races. We were not able then to furnish such answers as we can give now, and an infinitely better answer will be able to be given within a very short time."

"I was in the India Office a short time in the year 1829. Little then was done, but all the pamphlets and all the speeches said, 'What have you done for India? If you retire from India now, there will be no trace, except the trace of the ourang-outang or the tiger.' That could never be said now. Look at what has been done for her financial and commercial prosperity; and, above all, look at what has been done for the advancement of the kingdom of Christ, and for sowing the seeds of eternal life among those countless millions."

But why was this noble Christian Englishman never President of the C.M.S.? For a very simple reason, viz. that in 1835, before the young Lord Ashley had taken the position he afterwards did, another Christian nobleman, already then in the Upper House, became President, and, thank God! is still President to-day, after more than half a century of most devoted and valuable service to the cause. And we may well conclude by quoting Lord Chichester's touching words regarding Lord Shaftesbury, spoken, on the day after the latter's death, at the Valedictory Dismissal:—

"I am sure many of your thoughts, as well as my own, are dwelling upon the death of my old and valued friend, Lord Shaftesbury. In his removal I have lost a very old and indeed valued friend. But our country also, and the whole of the people of the country, have, in my opinion, and especially the poorer and working classes, lost thereby their most useful and devoted friend. It has long been my desire, and it ought to be still more so now, more seriously and solemnly to endeavour very humbly to follow in the steps of that noble Christian life, because I do really believe that that good man was following the example of the Saviour in the patience, the perseverance, and unflinching energy, in the face of difficulties and opposition, with which he carried on those many works of mercy and Christian charity in which he was engaged."

It may be added that the C.M.S. was largely represented at the memorable Memorial Service at Westminster Abbey on October 8th. The representatives specially appointed by the Committee to attend, were Bishop Alford, Mr. Wigram, General Hutchinson, Mr. S. Gedge, Captain Maude, and Canon Hoare; but the two latter were unable to come. There were also present the Rev. R. Lang, Mr. E. Stock, and several members of the Committee.

## THE MONTH.

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WE would again call the special attention of our friends to the Day of Intercession for Foreign Missions, which is to be observed this year, and for the future, on November 30th, St. Andrew's Day. We earnestly hope that either the day itself, or the eve of it (which this year is Advent Sunday), or one of the days of that week, may be made by all friends of the C.M.S. a special season of prayer and thanksgiving. Papers can be had at the C.M. House.

FRIDAY, October 2nd, proved, as we anticipated, to be a day of very deep interest. Although several missionaries who had been expected to take their leave that day were not present—two or three being unable to be in London, one or two others awaiting the verdict of the Medical Board, and five or six whose “dismissal” was deferred because they are not sailing till after Christmas—yet there were thirty (including nine wives) who were gathered together to receive their “Instructions,” and be commended to God in prayer. For *West Africa* there was Miss Ansell, returning to her post as head of the Annie Walsh School at Sierra Leone; and the Rev. J. W. and Mrs. Dickinson, appointed to Lagos. (Miss Littlewood, who is also going to Lagos, was kept away by indisposition.) For *East Africa*, Mr. and Mrs. Stuart Watt, and Miss Harvey, new labourers. For *Egypt*, Dr. F. J. and Mrs. Harpur, going to Cairo until plans are matured for their settling at Aden to begin the proposed Medical Mission there. For *North India*, the Rev. P. Ireland Jones, M.A., late Vice-Principal of Ridley Hall, Cambridge (with Mrs. Jones), who goes out as Principal of the Divinity School at Calcutta; and the Revs. C. H. Bradburn and T. F. Robothan, of Islington College. For the *Punjab*, the Rev. R. Clark, the veteran senior missionary, who founded the Mission there in 1852; the Rev. Egerton Corfield, B.A., Camb., and Mrs. Corfield, appointed to Batala; the Rev. A. E. Day, of Islington College; and Dr. S. W. Sutton, appointed to establish a Medical Mission at Quetta, on the borders of Afghanistan. For *Western India*, the Rev. E. J. Jones, of Islington College. For *South India*, the Rev. Thomas Walker, M.A., late curate of St. James's, Holloway, and the Rev. A. K. Finnimore, of Islington College, and Mrs. Finnimore, appointed to Tinnevely. For *Ceylon*, the Rev. S. Coles, the veteran missionary to the Singhalese, going back to take up the work of training Native teachers. For *Mid China*, the Rev. G. W. Coultas, of Islington College. For *Japan*, the Rev. J. and Mrs. Williams, returning to Tokio; and the Rev. W. J. Edmonds, late of the Nyanza Mission, with Mrs. Edmonds. For *North-West America*, the Rev. S. Trivett, returning, with Mrs. Trivett, to the Blackfoot Mission, Saskatchewan.

Among the new missionaries who will be going later, and for whom prayer was also asked, are the Rev. H. Sykes, M.A., curate of All Saints', Hereford, appointed to Lagos; Dr. S. T. Pruen, to East Africa; Dr. Henry Martyn Sutton (brother of Dr. S. W. Sutton, mentioned above) to Baghdad; also the Rev. R. Elliott, M.A., late of the Santal Mission, who is going to Gaza as a medical missionary. If to these are added two or three missionaries now at home on sick leave, who will be returning to the field, and also some twenty who have gone out during the summer, we get a total reinforcement of sixty, including the wives of some. Let us thank God for

this. Yet there are several important posts vacant, especially in India; so we want earnest prayer that men may be raised up for them.

The Valedictory Dismissal was held in the afternoon at St. George's Hall, Langham Place, which was crowded with more than a thousand sympathizing friends. It was good to see the venerable President, Lord Chichester, in his wonted place. The General Instructions were read by the Rev. R. Lang. These are printed on another page. The individual Instructions were read by the secretaries in charge of the different Missions, Mr. Lang taking Africa, Mr. Gray, India, and Mr. Fenn the rest; and each missionary replied in a few words. Then the Rev. Talbot Greaves, of Clifton, addressed the departing brethren and sisters, and the Rev. G. F. Head, of Christ Church, Hampstead (Bishop Bickersteth's successor), offered the commendatory prayer. Altogether it was a most stirring and solemn occasion.

Never before has there been so large an assembly at a Dismissal; and the evening saw another gathering unprecedented in a different way, for it was the first of the kind ever held by the Society. It was a meeting in Holborn Town Hall, for young men and others unable to come in the afternoon to see and hear the departing missionaries. The Lay Secretary, General George Hutchinson, presided, and the Editorial Secretary introduced the missionaries successively to the meeting. Ten of them made short speeches of from three to ten minutes each. They were not arranged in the order of the countries to which they were going, but grouped as follows:—First came three who are returning to the fields they have already laboured in—Mr. Coles, of Ceylon; Mr. Williams, of Japan; and Mr. Trivett, of Saskatchewan. Then three new medical missionaries—Dr. Sutton for Quetta, Dr. Pruen for East Africa, and Dr. Harpur for Egypt, who also represented three Universities, London, Durham, and Dublin. Then three new men from Islington College—Mr. Bradburn for North India, Mr. Finimore for South India, and Mr. Jones for Western India. Lastly, a representative of Cambridge in Mr. Walker (of St. James's, Holloway), for Tinnevely. Between the groups bright hymns were sung. Two other speakers followed, viz. the Rev. D. G. Williams, the African clergyman from Sierra Leone, and the Rev. C. C. McArthur, of Norfolk, to give a farewell word to both the missionaries and the audience. The greatest enthusiasm prevailed throughout, Mr. Walker and Mr. Williams especially being cheered again and again. This meeting was an experiment. It was not advertised, but was merely made known by circulars, chiefly through the C.M.S. Lay Workers' Union for London. The audience did not exceed 400 in number, but nearly all were young men, and the Society will certainly be encouraged to make a gathering of the kind a regular institution. If the Cry of the Heathen and the Call of God go home by the power of the Holy Spirit to the hearts of our young men, we shall see great things.

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ONE of the subjects discussed at the Portsmouth Church Congress was "The Church in India;" but as usual with missionary topics, the debate has not been well reported. Archdeacon Baly, of Calcutta, Sir Chas. Turner, late Chief Justice of Madras, the Rev. J. C. Whitley, S.P.G. missionary from Chota Nagpore, and the Rev. W. R. Blackett, late C.M.S. missionary at Calcutta, were the appointed speakers. Among the volunteer speakers were the Revs. R. R. Winter, S.P.G. missionary at Delhi; the Rev. E. Bickersteth, of the Cambridge Delhi Mission; and the Revs. H. P. Parker and J. Barton, representing the C.M.S. The Bishop of Winchester's concluding words were very significant:—"What was especially wanted in

India was not a Church of England, but a Native Indian Church, which should be free from distinctions of party and of race, and in full communion with the Church of England. Let the Natives have the Gospel, and then let the Native rulers and teachers of the Church have plenty of freedom to form and frame their Church as was necessary for the wants of their own people. A Church of India so formed might, indeed, be the daughter of the Church of England, but she need not necessarily be the same in all her features as her mother. We might, indeed, one day be able to say of her, *Mater pulchra, filia pulchior.*"

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A VERY interesting Dismissal, of sixteen lady missionaries of the Church of England Zenana Society, took place on October 8th, at the Mildmay Conference Hall. Five are returning to their posts, Miss Clay and Miss Hewlett to the Punjab, Miss Condon and Miss Bloomer to Sindh, Miss Collison to Krishnagar. Eleven are new, Miss Harding and Miss Valpy to Bengal; Miss M. Reuther, Miss Bowles, Miss Davidson, Miss Taylor, and Miss Lonie, to the Punjab; Miss Carey to Sindh; Miss Ainslie and Miss Bassoe to Masulipatam; and Miss Graham (a trained nurse) to assist Mr. and Mrs. Cain in the Koi Mission, Dummagudem. All these, except two, are going to C.M.S. fields.

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WE record with deep regret the death, on Oct. 6th, of the Rev. R. Bren, Tutor of the Society's Preparatory Institution at Reading. Mr. Bren was an Islington College man, and a missionary in Ceylon from 1849 to 1858. In 1868 he was appointed to prepare young and uneducated candidates for missionary work to pass the entrance examination at Islington; and that function he discharged, at the house taken by the Society for the purpose at Reading, with unflinching tact and judgment. Scores of excellent missionaries now in the field will mourn the loss of the kind friend and helper who first received them at the beginning of their training.

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ON July 26th, at Devon, on the Saskatchewan River, the Bishop of Saskatchewan ordained Mr. J. R. Settee, son of the venerable Native clergyman, the Rev. James Settee, for work under the C.M.S. At the same time the Rev. P. Badger was admitted to priest's orders.

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THE organization of the Disestablished Church of England in Ceylon is now in a fair way to completion. The Organization Committee appointed three years ago by the assembly then called by the Bishop of Colombo, on which the Revs. J. Ireland Jones and E. T. Higgins, and latterly the Rev. D. Wood, have represented the C.M.S. missionaries, has finished its labours, and printed a draft constitution for what will now be an independent Church not unlike that of Ireland or that of New Zealand. This draft constitution was presented to the Bishop on his recent return to Ceylon after a brief visit to England, and is to be submitted to a Representative Synod shortly to be called.

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IN the present month the American Board of Foreign Missions at Boston, U.S., holds its seventy-fifth Anniversary. It has a high position amidst missionary societies, and has sent out a large army of most distinguished ordained and lay agents to Europe, Asia, Africa, America, and Australasia. Its operations in the Empire of Turkey are on a scale only to be compared

with the largest Missions in the world. Its constitution is undenominational, but like the London Missionary Society, which has a similar one, it now virtually represents the Independent or Congregationalist body. Members of its Prudential Committee have been welcomed as visitors at Salisbury Square, and the Board on this occasion, as a token of their friendly spirit, invited a member of the Committee of the Church Missionary Society to take a share in the celebration of their Diamond Wedding Day. We tender to our friends across the Atlantic our congratulations for the past, and best wishes for the future.

R. N. C.

ENCOURAGING letters come from the North Pacific Mission. Bishop Ridley writes that the work at Kincolith under the Rev. W. H. Collison is progressing well, and the people who were disaffected "have come to themselves." The Bishop confirmed thirty-three adult converts there on Aug. 9th, "some quite decrepit old people that needed assistance before they could rise from their knees," and who refused to come forward when the first confirmation was held three years ago. "It was a day of gladness." "On Monday," he continues, "there was a picnic, and much speaking. One man said they had the hammer, which is the Word of God; the fire, which is the Spirit of God; the iron, which is themselves; but they want the anvil, which is the needed church." At Aiyansh, higher up the Nass River, Mr. T. McCullagh is doing an important work, both among the Kitikshean people, and in translations. This is a new station, but there are already more than fifty adherents. The Bishop speaks of the "inestimable use" to him of his little steamer *Evangeline*. "I have taken," he says, "nine voyages in her this year, and yet rarely been absent from Metlakahltla on Sunday."

THE Rev. J. B. Wood, of Abeokuta, writes:—

The rains this year have been very much lighter than usual. In the coast districts anxiety was felt regarding the growing crops, but in Abeokuta the anxiety was so great as to amount almost to a panic when it was seen how little of last year's provisions remained, and that there was great danger that maize and other articles of food this year were likely to fail for want of rain. The heathen offered many sacrifices, and the Mohammedans made charms and offered prayers. For some time this went on, but still little or no rain fell. On the 8th of June the Christians held a general prayer-meeting to be-

seech God to give this much-needed blessing. The same day and on the two following days rain fell plentifully, and has continued to fall at intervals during the last ten days. Thus God answered the prayers of His people, and an impression has been made on many minds in consequence.

The war between the Ibadans and the Ekibis still continues, and the evils inseparable from it continue. The Abeokuta Christians have resolved to hold general prayer-meetings weekly, in which to seek from God deliverance from these and other troubles with which the country is burdened.

THE C.M.S. Lay Workers' Union for London held its Annual Meeting on October 5th, at the C.M. House. About 100 members were present. Mr. Henry Morris presided; Mr. T. G. Hughes, one of the Hon. Secs., read the Report, which was adopted; the Committee and officers for the ensuing year were elected; and addresses were given by Dr. S. W. Sutton and the Rev. T. Walker, two of the departing missionaries, who had been members of the Union.

THE Ladies' C.M.S. Union for London has appointed Mrs. Wigram as

its President; the Countess of Harrowby, Dowager Lady Dynevor, Lady Kennaway, Lady H. Pelham, Lady V. Buxton, the Hon. Mrs. F. G. Pelham, Mrs. Abel Smith, Mrs. Perry, Mrs. Temple, Mrs. Bickersteth, Mrs. Ryle, Mrs. Wright, Miss Dudin Brown, Vice-Presidents; and Mrs. Barlow, Hon. Sec.

THE C.M.S. Union of Younger Clergy for London has elected as its President the Rev. T. W. Drury, Principal of the C.M. College; as Vice-Presidents, ten leading London clergymen who have been under twenty years in orders; and as Hon. Sec. the Rev. W. Ostle.

Miss E. S. ELLIOTT has again sent us a portfolio of specimens of her "Christmas Letters," with cards, envelopes, &c., all most tasteful externally, and brimful of Gospel truth and comfort. She writes, "If those having friends in foreign lands in a position to distribute some of the 'General Use' letters amongst English soldiers and sailors, factory hands, or custom-house officials, &c., or others 'for the sick,' would procure and forward supplies of the Christmas Letters for this purpose, they would be doing good service in the 'posts with letters from the king.'" Specimens can be obtained from Messrs. Hazell, Watson, and Viney, 6, Kirby Street, London, E.C.

TWENTY years ago a biography in MS. of the Rev. C. Isenberg, C.M.S. missionary in Abyssinia and Western India from 1832 to 1864, by the Rev. Dr. Gundert, and translated into English by Mr. Isenberg's children, was sent to the late Rev. Henry Venn. But it was mislaid and forgotten, till it chanced to come into the hands of the present Editorial Secretary of the C.M.S., who submitted it to Mr. R. N. Cust, a member of the Committee, for his opinion. Mr. Cust not only recommended its publication, but undertook to bear the whole expense, that the Society's funds might not be drawn upon. The book may be had at the Society's House, price 1s., the proceeds to be given to the C.M.S.

UNIFORM with the pamphlets on the Hydah, Mombasa, and Persia and Baghdad Missions, one has just been published on the Tinnevely Mission of the C.M.S. Price Twopence.

THE C.M.S. Sheet Almanack, mounted on canvas and rollers, and varnished, may be had, *on direct application only*, from the C.M. House. Price 1s., or 1s. 2d. post free.

### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the deeply interesting proceedings at the Valedictory Dismissal. Prayer for all the missionaries now on their voyage out, or shortly to start. (P. 811.)

Thanksgiving for the grace of God bestowed on the late Earl of Shaftesbury. Prayer that others in high places may be raised up to devote themselves as he did to the work of God at home and abroad. (P. 809.)

Prayer for the C.M.S. Preparatory Institution, bereaved of its excellent tutor. (P. 813.)

Prayer for the forthcoming final discussion in Ceylon on the constitution of the Church there. (P. 813.)

Prayer for our Missions in Mohammedan lands. (Pp. 761—773.)

Prayer for the development of a Missionary spirit at home; and especially for the proposed February Simultaneous Meetings. (Pp. 773—789.)

Prayer for the growing Christian community in Kiu-shiu. (P. 790.)

## HOME WORK OF THE SOCIETY.

**Cromer.**—The Sixty-first Anniversary of the Cromer and East Norfolk Branch of the Church Missionary Association was held in the Girls' School on Monday evening, September 21st; S. Hoare, Esq., presiding. The Rev. F. Fitch stated that the amount remitted from this branch during the past year was 332*l.* 14*s.* 3*d.*, which did not include this year's sale of work, which was 20*l.* in excess of that of last year. He urged the great need of doing more than had yet been done, and referred to Bishop Hannington's work now going on in the interior of Africa. He also quoted some interesting facts mentioned in a letter recently received from his son, the Rev. E. A. Fitch (who went out with Bishop Hannington as a missionary in Central Africa), in reference to his experience with a certain African chief. The Rev. C. F. Warren, missionary from Osaka, gave a description of the progress of Mission work in Japan during the past twenty-five years.

**Dover.**—The Annual Sermons on behalf of this Society were preached on Sunday, Sept. 13th, at St. James's Parish Church, St. James's Old Church, and Christ Church. Public meetings were held at the Town Hall on Monday afternoon and evening; C. J. Plumptre, Esq., President of the Dover Association, presiding in the afternoon. At the evening meeting the chair was taken by E. W. Knocker, Esq. (Treasurer). The Chairman said the Fifty-sixth Anniversary of the Dover Association of the Church Missionary Society was a very important one, because they had with them two ordained Native clergymen, and it was interesting locally because to some extent, connected with this Society, this was the last occasion they would have the pleasure of meeting the Rev. W. E. Light, who, for a period of twenty-eight years—and therefore for half the time there had been a Dover Association—had laboured actively in support of it. They all regretted that ill-health had necessitated his retirement from among them. Mr. Light then read the Report for the year, and stated that the local income for the year was 379*l.* 5*s.* 8*d.* In addition to that there had been contributed 8*l.* 19*s.* 4*d.*, collections made at the Castle Church. The Sale of Work realized 148*l.* 2*s.* A new feature this year had been a sermon at the College Chapel, which produced 5*l.* 10*s.* Outside the town the only country parishes connected with their Association were East Langdon and Hougham. Formerly several other country districts helped them, but they had become independent associations. The Revs. N. H. Boston, D. G. Williams (Native pastors from West Africa), and Canon Hoare having addressed the meeting, Mr. Light referred to his retirement, and the satisfaction he had in leaving the Association in the hands of Mr. E. W. Knocker.

**Ipswich.**—The Church Missionary Anniversary Sermons and Meetings this year were of special interest. They had been preceded by meetings every evening in the Central Hall the week before, beginning September 21st; also with three short services in different churches in the daytime, and an address at a clerical meeting on missionary work. In the middle of the week a lay friend kindly promised to bear the expense of the special meetings, 5*l.*

The Annual Meetings on the 28th were crowded and full of interest. Our thanks are greatly due to the Rev. J. B. Whiting, of Ramsgate, who was with us throughout, and whose words will not soon be forgotten; also to the Bishop of Athabasca, the Revs. A. Elwin and W. A. Roberts, R. A. White, of St. Giles', Northampton; and not least to Mr. Khem Chand, whose addresses gave special interest to the Annual Meetings, and who will be followed to India with many prayers. As a result of our special effort, by God's blessing, an Ipswich Men's Church Missionary Prayer Union has been formed.

**Lowestoft.**—On Sunday, September 6th, Sermons on behalf of the Lowestoft Branch of the Society were preached at the several churches in the town by the Bishop of Athabasca, the Revs. W. S. Price, R. Holden, T. A. Nash, and T. C. Chapman. In the afternoon Special Services for Children were also held. The Annual Meeting of the Lowestoft Association of the C.M.S. was held in



the Public Hall on Monday, September 7th. The Rev. J. Walker, Rector of Bradwell, presided. Mr. W. Chater, the Honorary Secretary, read the list of moneys contributed in the twelve parishes comprising the local association, which amounted in the aggregate to 324*l.* 19*s.* 9*d.*, of which sum 314*l.* 3*s.* 9*d.* had been remitted to the Parent Society. Addresses were delivered by the Chairman, by the Bishop of Athabasca, and the Rev. W. Salter Price, Rector of Wingfield (formerly missionary in Western India and East Africa), R. Holden, and others.

**Maidenhead.**—The Annual Sermons in aid of the Society were preached on Sunday, September 20th, in St. Mary's Church, by the Rev. H. Maundrell, formerly of Madagascar and Mauritius, but now of Japan. He also addressed the children in the afternoon. The Annual Meeting was held in the Brock Lane Schoolroom on Monday evening. Mr. George Hanbury presided. The Chairman having addressed the meeting, Admiral Sir A. Cooper Key, Bart., gave his personal knowledge as an officer in the British Navy, and bore testimony to the good work done by the Society in China and India. The Rev. H. Maundrell then gave a very interesting account of Madagascar, and the trials which the Christian converts had passed through, and of the hardships inflicted on the people by the recent bombardment by the French of many of the towns on the coast. He then explained the wondrous changes which had taken place in Japan. He bore testimony to the generous assistance he had received from Admiral Cook and other English officers, and asked for more sympathy and unity amongst professing Christians at home. The Rev. W. A. Hill also spoke.

**Manchester.**—The Fourth Conference of the East Lancashire C.M. Prayer Union was held in Manchester on the 13th of October. About ninety members were present. The chair was taken by R. Armistead, Esq. After prayer by Canon Kelly, the Rev. H. A. Favell, Vicar of St. Mark's, Sheffield, gave an admirable address on "Missionary Qualifications," from St. John xx. 19-24. These qualifications were needed by *all* helpers in the missionary cause, both at home and abroad, and were, I. *The Possession of Peace*, and II. *Conformity to Christ*. I. Peace was Christ's legacy to His Church, and can be obtained only from the Crucified One. Missionaries are the heralds of this peace. For successful service this peace must be experimentally known, and if we have God's peace in our hearts we must have influence for Him. II. We are called to be like Christ (1) in His weakness, (2) in the seeming hopelessness of our task, (3) in His Spirit, (4) in His triumph. After tea the Rev. A. R. Cavalier addressed the Conference on "The organization and missionary character of the Tinnevely Native Church." He gave a deeply interesting account of the Tinnevely Mission with its 700 congregations, divided into eight districts, each with its Native Church Council, the whole presided over by Bishop Sargent. The Native Church is rapidly becoming self-supporting, and is greatly helping to evangelize the regions beyond. The Conference was also addressed by Archdeacon Anson, Canon Green, and others.

**Norwich.**—The Annual Sermon in connection with the C.M.S. was preached on September 4th, at the Cathedral, by Dr. Hellmuth, the late Bishop of Huron. There was a large attendance of the clergy of the city and county. The preacher took as his text the words found in Matthew xxviii. 19, 20: "Go ye, therefore, and teach all nations," &c. The Anniversary Sermons on behalf of the Society were preached in various churches of Norwich and the neighbourhood on Sunday, Sept. 27th, and the Annual Meetings were held on Tuesday, in St. Andrew's Hall, the Bishop presiding. The Rev. W. N. Ripley, in reading the report prepared by the Rev. E. Lombe, prefaced it by a few words expressing regret at the absence of Mr. Lombe, and besought their prayers that he might soon be restored to his usual health and vigour. In the report it was stated that the 4000*l.* raised last year in the county was not adequate. Not twenty-five landowners, not 150 clergy in all the county gave their names as subscribers, not twenty men and ladies of title in this county contributed to the cause. Less than 500*l.* is contributed by the wealthy, and of that sum 300*l.* is given by two individuals, and 50*l.* more by one other. Reference was also made to the losses sustained by death and other-

wise of Revs. Canon Lee Warner, T. R. Govett, and J. Gunton, who have been staunch supporters of the Society. The Chairman having made a few remarks, was followed by the Rev. C. F. Warren, of Japan, who gave an account of the work that has been carried on for twenty-six years. Mr. S. Gedge, a member of the Committee of the Society, and a Norfolk man, said the Society had never swerved from its principle—it required, first, that missionaries should not only have joined Christianity, but have joined Christ; secondly, that they should hold sound Protestant Evangelical doctrine; and thirdly, that they should possess burning zeal for the extension of Christ's Kingdom. An interesting account was given by Mr. Gedge of the establishment of Christianity in U-Ganda, and of the difficulties the missionaries had with King Mtesa, who, however, finally befriended the Christians. He urged that Norfolk should do more. The Society was supported by only two in five benefices in Norfolk, and by about 180 local associations. He thought that the contributions from Norfolk might be doubled, especially when its 700 and odd benefices had an income of 218,000*l.* derived from pious ancestors, and 9500 acres of glebe and parsonages. Surely when there was no need to raise a pastorate fund of 1652*l.* for every 9000 of the population, the 550,000 people of Norfolk who had had so much done for them might do more than send the Church Missionary Society 4000*l.* a year.

**Reading.**—A most pleasant Meeting of the St. John's Branch of the Reading Auxiliary to the C.M.S. was held on the afternoon of September 3rd, in a tent kindly provided by Canon Payne on his lawn. Many C.M.S. friends from all parts were gathered to listen to a truly interesting address from the Rev. N. T. Boston (Native African Missionary of the Sierra Leone Church to the Bullom country, and self-named grandchild of the C.M.S.). He most appropriately mentioned the early Church of Africa—her failure—and the need for a Church to be a *missionary* one, to preserve even her own life. He also spoke of the many chords which drew Reading sympathies Africa-wards. The Rev. E. Haynes, Hon. Dist. Sec. from a neighbouring deanery, followed in a most earnest speech, saying how necessary it was for each C.M.S. member not only to *pray* more, give more, and collect more, but especially to stir up an *interest* in all, if possible, with whom he or she came in contact on behalf of Missions. The Chairman (Canon Payne) having read an encouraging report of the Branch, in which it was stated that the highest sum ever reached by it, namely, 245*l.* 9*s.*, had been that of the year 1884, and having spoken a few words of hearty sympathy with the C.M.S., and of welcome to all, was called away to the death-bed of a parishioner; so the Rev. R. Bren (since, alas! dead) took the chair, and closed the meeting in a most impressive way, showing how differently we in England were placed to those in the dark places of the earth; here one dying soul so easily getting the visit of his clergyman; there numberless souls passing away without the "glorious hope of immortality." Among the "interesting" and "interested" audience we noticed the "holder of the jubilee missionary box" mentioned in the *C.M. Gleaner* of August.

**Shrewsbury.**—The Annual Sermons in connection with the Shropshire Church Missionary Association were preached at St. Alkmund's, St. Chad's, St. George's, and St. Julian's, on Sunday, September 13th, by the Revs. A. C. Thiselton (Hon. Dist. Sec.), R. H. Maddox (formerly missionary in Travancore), G. Ensor (formerly in Japan), R. Pargiter (Assoc. Sec.), and T. Auden (Vicar of St. Julian's). The Anniversary Meetings were held on Monday, 14th, in the afternoon, at three o'clock; the Ven. Archdeacon Allen in the chair. The Report was read by Rev. A. C. Thiselton, Vicar of Berwick. The speakers were the Revs. R. Maddox, G. Ensor, and R. Pargiter. At five o'clock there was a Missionary Tea Party, at which over 300 sat down to tea, in the Working Men's Hall. At half-past seven there was another largely attended meeting; the Rev. J. Yardley in the chair. The Rev. R. Pargiter announced that his services, which, as Association Secretary for Shropshire, had extended over seven years, were about to terminate. In various ways he had laboured for the Society forty years. Votes of thanks were conveyed to him and the Deputation for their efficient help. The meetings were very interesting. The collections for the past year were 646*l.* 9*s.* 2*d.*

## THE NEW C.M.S. CYCLE OF PRAYER.



IN fulfilment of our promise of last month, we give the new Cycle of Prayer to be used by the Society's friends from the 1st of January, 1886. It is hoped that friends everywhere will adopt it. Copies may be had at the C.M. House, free; or on a sheet for hanging up, with an engraving, one penny.

1st Day. For the *Church of Christ*, that it may be filled with a Missionary spirit. For the *World*, that the way may be prepared for the Lord's return.

2nd. AFRICA: *Sierra Leone*. (1) The Native Church: its Parishes, Clergy, Schools, &c.; its outlying Missions: Bullom, Quiah, Sherbro. (2) The Society's Educational Work: Fourah Bay College, Grammar School, Annie Walsh Female Institution. (3) Port Lokkoh Mission. (4) The Bishop.

3rd. AFRICA: *Yoruba Mission*. (1) Lagos: the Native Church, its Parishes, Clergy, Schools, &c. The Society's Work: Christ's Church, the Training Institution, Female Institution, Grammar School, &c. (2) Other stations in the coast districts: Badagry, Leke, Ode Ondo, &c. (3) The Interior: Abeokuta, Ibadan, &c.

4th. AFRICA: *Niger Mission*. (1) The Delta, Brass, Bonny, Okrika, New Calabar. (2) The Upper Niger: Onitsha and Out-stations, Gbebe, Lokoja, Kipo Hill. (3) The Native Bishop and Archdeacons. (4) The *Henry Venn Steamer*.

5th. AFRICA: *East Africa Mission*. (1) Mombasa: Frere Town, Freed Slave Settlement; Rabai (Kisulutini); Kamlakeni, &c. (2) The Interior: Taita and Chagga. (3) The Bishop. (4) The *Henry Wright Steamer*.

6th. AFRICA: *Nyanza Mission*. (1) Stations on the Road to the Lake: Mamboia, Mpwapwa, Uyui, Msalala. (2) U-Ganda.

7th. THE MOHAMMEDAN WORLD. (1) Generally. (2) Egypt and Soudan. (3) Arabia. (4) Persia; Julfa. (5) Baghdad.

8th. PALESTINE: (1) The Society's Mission: Jerusalem, Nablûs, Nazareth, Haifa, Jaffa, Gaza, Salt, Hauran; Diocesan School, Preparandi Institution, Medical Missions, Schools, &c. (2) The Eastern Churches. (3) The Jews.

9th. INDIA: *Calcutta and Bengal*. (1) Calcutta: Old Church, Divinity School, Mohammedan Mission, Calcutta C.M. Association, Schools, Out-stations (Agarpara &c.). (2) Burdwan, &c. (3) Krishnagar: Native Congregations, Itinerancy, Training School. (4) Bhagalpur. (5) Native Pastorates and Church Councils. (6) The Bishop of Calcutta and the Corresponding Committee.

10th. INDIA: *North-West Provinces, &c.* (1) Benares, Jaunpur, Azimgarh. (2) Gorakhpur: Christian Villages, &c. (3) Allahabad: Divinity School, Christian Village, &c. (4) Lucknow and Faizabad. (5) Agra: St. John's College, Secundra, Mattra, Aligarh. (6) Mirat and Out-stations. (7) Central Province: Jabalpur. (8) Native Pastorates and Church Council.

11th. INDIA: *Punjab*. (1) Amritsar: High School, Girls' Schools, Medical Mission; Clarkabad Christian Village; Narowal and other Out-stations; Batala. (2) Lahore: Divinity School. (3) Kotgur, Kangra, Simla. (4) Pind Dâdan Khan, Mûltân. (5) Kashmir: Medical Mission. (6) Afghan Frontier Missions: Peshawar; Bannu, Dera Ismail Khan. (7) Beluch Mission: Dera Ghazi Khan; Quetta. (8) Sindh: Karâchi and Hyderabad. (9) The Native Church Council. (10) The Bishop of Lahore and the Corresponding Committee.

12th. INDIA: *Bombay and Deccan*. (1) Bombay: Robert Money School, Mohammedan Mission, &c. (2) Poona: Divinity School, Junir Itinerancy. (3) Nasik and Sharanpur. (4) Malegâm and Out-stations. (5) Aurungabad. (6) The Bishop and the Corresponding Committee.

13th. INDIA: *Madras and Tinnevely*. (1) Madras: Native Pastorates and Church Council, Mohammedan Mission, &c. (2) Ootacamund. (3) Tinnevely Pastorates and Church Councils: Palamcetta, Mengnauapuram, Dohnavur, Suvishapuram, Paneivilei, Panikulam, Nullur and Surandai districts. (4) North Tinnevely: Vageikulam and Strivilliputtur districts. (5) Sarah Tucker Schools, High Schools, Training Institution, &c. (6) The Bishop of Madras, the Assistant Bishops for Tinnevely, and the Corresponding Committee.

14th. INDIA: *Telugu Mission*. (1) Masulipatam: Noble High School, Training

Institution, &c. (2) Ellore and Bezwada. (3) Raghapuram, &c. (4) Dum-magudem.

15th. INDIA: *Travancore and Cochin*. (1) Native Pastorates and Church Councils. (2) Cottayam: College, Cambridge Nicholson Institution, &c. (3) Tiru-wella, Allepie, Alwaye Itinerancy, &c. (4) Cochin: Trichur and Kunnankulam. (5) The Syrian Church. (6) The Bishop.

16th. INDIA: *The Hill Tribes*. (1) Santál Mission, Bengal: Taljhari, Bahawa, Hirampur, Bhagaya, Godda. (2) Pahâri Mission, Santâlia. (3) Gônd Mission, Mandla, Central Province. (4) Bheel Mission, Kherwara, Râjputâna. (5) Koi Mission, Godavery district. (6) Arrian Mission, Travancore.

17th. CEYLON and MAURITIUS. (1) Colombo and Cotta: Galle Face Church, Colombo Tamil and Singhalese Missions, Cotta districts, Schools, &c. (2) Badde-gâma district. (3) Kandy and Kurunegâla: Singhalese Congregations and Itinerancy: Trinity College, Kandy. (4) Tamil Cooiy Mission. (5) Jaffna district. (6) Native Church Councils, &c. (7) Mauritius: Work among Hindu Coolies, Chinese, Creoles, &c. (8) Seychelles Islands: African Industrial Home, Venn's Town. (9) The Bishops of Colombo and Mauritius.

18th. CHINA: *As a whole; South China*. (1) The Chinese people generally, and evangelistic work in all the Provinces. (2) Hong-Kong, C.M.S. Mission, (3) Canton and Out-stations. (4) Extension to Western Qwan-tung. (5) The Bishop.

19th. CHINA: *Fuh-Kien Mission*. (1) Fuh-Chow City. (2) Districts: Lo-Nguong, Ning-Taik, Ku-Cheng, Hok-Chiang, &c. (3) Hok-Ning: Medical Mission. (4) Theological College, Schools, Bible-Women. (5) Native Pastorates and Church Councils.

20th. CHINA: *Mid China*. (1) Shanghai. (2) Ningpo City and District: Native Pastorates, College, &c. (3) Shaou-hing. (4) Hang-chow: Hospital, &c.; Chu-ki District. (5) The Bishop.

21st. JAPAN. (1) The Empire and its rulers. (2) Nagasaki, Kagoshima, &c. (3) Osaka: Out-stations, Theological College. (4) Tokio. (5) Hakodate; Aino Mission. (6) The Bishop.

22nd. NEW ZEALAND. (1) The Maori Church: the Settled Parishes, Schools, Clergy; the Native Church Boards. (2) The Training Institution. (3) The Hau-hau and other semi-heathen Natives. (4) The Bishops of Auckland, Waiapu, and Wellington, and the C.M.S. Mission Board.

23rd. NORTH-WEST AMERICA: *Dioceses of Rupert's Land, Qu'Appelle, Saskatchewan*. (1) Red River Parishes and Indian Settlement. (2) Outlying Stations in Manitoba. (3) Qu'Appelle: Touchwood Hills. (4) Devon, &c. (5) English River: Stanley. (6) Prince Albert, Battleford, Assisippi. (7) Blackfoot and Blood Missions. (8) The Bishops.

24th. NORTH-WEST AMERICA: *Dioceses of Moosonee, Athabasca, Mackenzie River*. (1) Moose Factory; Albany and Southern Out-Stations in Moosonee. (2) York, Churchill, &c. (3) Eskimo Missions. (4) Athabasca Lake: Fort Chipewyan. (5) Peace River District. (6) Great Slave Lake District. (7) Mackenzie District: Fort Simpson, &c. (8) Tukudh Mission. (9) The Bishops.

25th. NORTH PACIFIC MISSION. (1) Metlakahtla. (2) Naas and Skeena Rivers: Kincolith, Hazelton, &c. (3) Queen Charlotte's Islands: Hydah Mission. (4) Kwa-gutl Mission, Alert Bay. (5) The Bishop.

26th. NATIVE CLERGY and TEACHERS. (1) The Pastors. (2) Ordained Evangelists. (3) Catechists. (4) School teachers. (5) Female teachers: School-mistresses, Bible-women, &c. (6) Wives and families.

27th. PROVISION AND PREPARATION OF LABOURERS. (1) That the right men may be engaged. (2) The Universities and Theological Colleges. (3) Islington College: the Principal, Tutors, Students. (4) Candidates under preparation at Reading and elsewhere.

28th. MISSIONARIES' CHILDREN, WIDOWS, SICK AND RETIRED MISSIONARIES, &c. (1) Families of Missionaries abroad. (2) The Children's Home. (3) Widows and children of deceased Missionaries. (4) Sick Missionaries. (5) Retired Missionaries.

29th. HOME WORKERS. (1) Preachers and Speakers. (2) Association and Hon. District Secretaries. (3) Local Secretaries, Treasurers, &c. (4) Collectors,

Working-Parties, &c. (5) Church Missionary Unions, County Unions, Lay-Workers' Unions, Ladies' Unions, Clergy Unions, &c. (6) Juvenile Workers.

30th. THE CHURCH MISSIONARY COMMITTEE AND OFFICERS. (1) The General Committee. (2) Standing Committees, viz.: Correspondence, Funds, Finance, Estimates, Patronage, Clerical. (3) Sub-Committees. (4) The Secretaries. (5) Assistant Secretaries and Office Staff. (6) The Publications.

31st. OTHER SOCIETIES AND MISSIONS. (1) Church of England Societies: Society for the Propagation of the Gospel, Society for Promoting Christian Knowledge, South American Missionary Society, Church of England Zenana Society, Universities' Missions, Missionary Leaves Association, &c. (2) Other English Societies: Bible Society and Religious Tract Society, London, Wesleyan, Baptist, and other Missionary Societies, China Inland Mission, Female Education and Indian Female Instruction Societies, &c. (3) Scotch and Irish Foreign Missions. (4) Continental Missionary Societies: Basle, Berlin, Paris, &c. (5) American Missionary Societies.

*N.B.—It is assumed that the Missionaries and Native Christians at each Station, and the Non-Christian populations generally, will be prayed for, in addition to the topics separately specified. A complete List of all the Missionaries is given in the Annual Report, and in the Pocket Book, Pocket Manual, &c.*

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, October 6th, 1885.*—An offer of service was received from the Rev. T. Carmichael, formerly a Missionary in India in connection with the Wesleyan Missionary Society, who expressed his desire to join the Church of England and to resume his labours in India in connection with this Society. The Committee accepted Mr. Carmichael's offer, subject to his being received by the Bishop of London for ordination in the Church of England.

The Secretaries submitted a draft of a letter to the Rev. T. R. Wade, acting Secretary of the Punjab and Sindh Corresponding Committee, explaining the views of the Committee on two questions to be brought before the approaching Diocesan Synod at Lahore, viz. (1) the relations of the C.M.S. Missionary Conferences and C.M.S. Native Church Councils to the Diocese, and any Synod or Conference of it, and (2) the future constitution of the Native Church. The letter was approved.

Regulations drawn up by the Rev. F. Nevill, Principal of the Fourah Bay College, Sierra Leone, for the training of schoolmasters of that College were submitted and approved.

On the recommendation of the Sub-Committee in charge of the Palestine Mission, various arrangements were agreed to with regard to that Mission.

*General Committee, October 12th.*—The Secretaries reported the death, on October 1st, of the Right Hon. the Earl of Shaftesbury, a Vice-President of the Society. The following Resolution was placed on record:—"That the Committee have received with the deepest concern the intelligence of the removal to his heavenly rest of the Right Honourable the Earl of Shaftesbury. They would render their unfeigned thanksgivings to Almighty God for His grace vouchsafed to His servant, the lamented Earl, which enabled him to refuse, not only the paths of pleasure and self-interest, but also those of honourable public duty, in order to devote himself, body, soul, and spirit to the more immediate service of his Divine Master. They praise God also for the grace that strengthened him through so many years for the Christian and philanthropic labours which have made his memory a precious inheritance to the whole nation, and united men of every class and

party and opinion in rendering honour to his name; and also for his faithfulness, through evil report and good report, to Evangelical truth. They would recall the deep interest which Lord Shaftesbury took in Foreign Missions, and particularly in the work of this Society. Although his work at home absorbed the larger part of his time and thought, few men were greater authorities on many questions intimately connected with the Missionary cause, particularly those arising in India, and in the Turkish Empire. Lord Shaftesbury was a Vice-President of this Society for forty-eight years, having accepted the office as Lord Ashley in 1837, and on several occasions he delivered powerful speeches at the Society's Anniversary and other meetings. The Committee earnestly pray God that many others in high places may be led by Lord Shaftesbury's example to give themselves wholly to a life of self-sacrifice for the material, moral, and spiritual good of their fellow-creatures." The Committee directed that a copy of this Minute be forwarded to the family of the late Earl, with the assurance of their respectful sympathy.

The Committee heard with much regret of the death of two Vice-Presidents of the Society, Lord Teignmouth and the Rev. Dr. Corrie.

Reference having been made to the death of the Rev. Robert Bren, Tutor of the Society's Preparatory Institution at Reading, the following Minute was adopted:—"That the Committee desire to thank God for having bestowed His abundant grace upon His servant, Robert Bren, for having endued him with many useful gifts, for having kept him faithful in many years of service, and for having removed him from the sorrows and conflicts of this world to a far better life above. They cannot but grieve at the same time over the loss which the Society has thus experienced. They remember, with gratitude, the services of the late Mr. Bren in the affectionate and skilful tuition of the students under his charge; and they pray that the bereaved family may enjoy that Divine consolation which, under this heavy sorrow, they so deeply need."

The Secretaries reported the death of the Rev. T. Romaine Govett, an Honorary District Secretary of the Society. The following Minute was adopted:—"The Committee have heard of the death of the Rev. T. R. Govett, Vicar of Trimmingham, formerly Vicar of All Saints', Newmarket, with sincere sorrow. They desire to place on record their high appreciation of the important aid rendered by Mr. Govett for many years to the Society, partly by the excellent way in which he organized his own parochial association, partly by the energy with which he discharged the duties of an Honorary District Secretary; but above all, by the fact that, through his instrumentality, many who eventually proved themselves to be Missionaries, were induced to offer themselves to the Society for work in the mission-field."

The Committee took into consideration the position of the Society with regard to its contributions to the stipend of the Bishop of Japan, and the following Resolution was adopted:—"That this Committee consent to continue to a second Bishop of Japan a grant towards his maintenance, at the same rate and on the same conditions as expressed in their Minute of January 23rd, 1882, feeling confident that His Grace the Archbishop of Canterbury will select a clergyman of suitable qualifications, who can cordially co-operate with the Church Missionary Society.

Mr. Cust drew attention to the importance of steps being taken for the spiritual good of the Natives of India in England, and a Sub-Committee was appointed to consider the subject.

## NOTES OF THE MONTH.

## ORDINATIONS.

*N.-W. America.*—On July 26, at Devon, Mr. John Richard Settee (Native) was admitted to Deacon's Orders, and the Rev. P. Badger (Native) to Priest's Orders, by the Bishop of Saskatchewan.

*North Pacific.*—On July 25, at Metlakatla, the Rev. C. Harrison to Priest's Orders by the Bishop of Caledonia.

## ARRIVALS.

*North India.*—Rev. H. M. M. and Mrs. Hackett left Calcutta on September 3, and arrived in London on October 4.

## DEPARTURES.

*Yoruba.*—Rev. J. W. and Mrs. Dickinson and Miss L. M. Littlewood left England on October 17 for Lagos.

*Aden.*—Dr. F. J. and Mrs. Harpur left England on October 14 for Cairo.

*Palestine.*—Mr. and Mrs. Nyland left Holland on July 8, and arrived at Jerusalem on August 3.

*North India.*—Rev. P. I. and Mrs. Jones, Rev. C. H. Bradburn, and Rev. T. F. Robothan left England on October 10 for Calcutta.

*Punjab.*—Rev. A. E. Day left England on October 10 for Calcutta; Dr. S. W. Sutton on October 14, and Rev. R. Clark and Mr. Khem Chand on October 17, for Bombay.

*South India.*—Rev. T. Walker and Rev. A. K. and Mrs. Finnimore left England on October 10 for Madras.

*Ceylon.*—Rev. S. Coles left London on October 10 for Colombo.

*Mid-China.*—Rev. G. W. Coultas left England on October 21 for Hang-chow.

*Japan.*—Rev. W. J. and Mrs. Edmonds and Rev. J. and Mrs. Williams left England on October 21 for Japan.

*N.-W. America.*—Rev. S. and Mrs. Trivett left London on October 8 for Manitoba.

## BIRTH.

*North India.*—On August 8, at Gorakpur, the wife of the Rev. H. Stern, of a son.

## MARRIAGE.

*Yoruba.*—On September 5, at Lagos, the Rev. T. Harding to Mrs. Emma Kerr, of the Lagos Female Institution.

## Contribution List.

*In the following list of receipts from September 11th to October 10th are acknowledged all remittances from Associations, Benefactions and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.*

## ENGLISH ASSOCIATIONS.

Bedfordshire: Leighton Buzzard .....	7	7	3
Buckinghamshire: Wingrave .....	5	13	6
Cheshire: Buglawton .....	2	11	5
Davenham .....	32	0	0
Cornwall: Lanhydrock .....	4	10	0
Launceston .....	13	0	0
St. Austell .....	18	3	0
St. Columb Minor and Crantock .....	20	19	8
St. Germoe .....	10	0	0
Cumberland: Buttermere .....	5	10	0
Devonshire: Devon and Exeter .....	150	0	0
Dorsetshire: Buckland Newton .....	4	10	0
Charmouth .....	7	17	2
Corfe Castle .....	6	11	0
Long Bredy .....	11	2	8
Portland: St. Peter's .....	1	10	0
Swanage .....	31	18	8
West Compton .....	3	10	0
Durham .....	500	0	0
Essex: Leyton .....	2	0	0
Matching .....	1	15	10
Gloucestershire: Bourton-on-the-Water .....	11	0	0
Fairford .....	28	0	0
Stroud .....	11	11	3
Tetbury .....	1	12	10
Hampshire:			
Bournemouth: St. Michael's .....	2	2	0
Hannington .....	5	6	0
Mattingley .....	5	15	8
Mudeford .....	1	1	0
Iale of Wight: Binstead .....	15	0	0
Ryde: St. James' .....	21	17	4
St. John's .....	9	0	0
Herefordshire .....	100	0	0
Hertfordshire: Puttenham .....	3	8	0
St. Alban's: St. Peter's .....	13	2	10
Kent: Dover: Christ Church .....	60	2	0
Eastling .....	3	13	6
Lancashire: Brindle Heath: St. Anne's .....	5	0	0
Lowton .....	3	18	0
Leicestershire: Melton Mowbray .....	10	0	0
Lincolnshire: Bradley .....	1	16	0
Middlesex: Chelsea, West: St. John's .....	25	2	10
Kilburn: Holy Trinity Juvenile Association .....	8	15	7
St. Mary's .....	3	3	0
Stepney: Christ Church .....	4	13	10
Trent Park: Christ Church .....	15	3	3
Monmouthshire: Abergillery .....	1	13	0
Shirenewton .....	7	10	6
Usk .....	6	10	0
Norfolk:			
Norwich: St. Martin-at-Palace .....	7	15	3
Northumberland: Newbiggin .....	1	4	7
Woodhorn .....	1	14	9
Shropshire: Shrewsbury, &c. ....	70	0	0
Somersetshire: Bath .....	100	0	0
Bridgwater District .....	56	14	0

Enmore.....	6 11 8	"Newcastle-on-Tyne".....	250 0 0
Lympsham.....	15 8 7	"Of Thine own".....	50 0 0
Wolverley.....	9 1	Over Mrs. Camden Road.....	5 0 0
Staffordshire: Barton-under-Needwood.....	9 16 0	Pelly, Rev. S. A., Hereford, for Nyansa.....	5 0 0
Coven.....	30 0 0	Ps. lli. 9.....	5 0 0
Harlaston.....	4 17 0	Rogers, Miss M., Aberystwyth.....	5 0 0
Lichfield.....	40 0 0	St. Matthew xxviii. 19, for the rescued	
Stretton.....	14 13 0	slaves at Frere Town.....	20 0 0
Suffolk: Marlesford.....	3 19 1	S. W. F.....	50 0 0
Surrey: Brixton: St. Matthew's.....	24 9 3		
Brockham.....	2 0 0		
Coulston.....	16 12 9		
Dorking, &c.....	45 0 0		
Felbridge.....	6 18 2		
Mitcham: Christ Church.....	12 12 0		
Molesey, West.....	7 10 0		
Oxted.....	5 14 9		
Southwark: St. Peter's.....	1 5 0		
Sussex: Alfriston.....	2 0 0		
Broadwater and Worthing.....	135 0 0		
Eastbourne.....	100 0 0		
Edburton.....	5 0 0		
Warwickshire: Church Lawford.....	2 9 1		
Ilmington.....	19 6		
New Bilton.....	13 6 1		
Westmoreland: North Windermere.....	15 11 9		
Wiltshire: Box.....	1 10 0		
Salisbury: Cathedral.....	5 4 5		
Juvenile Association.....	8 2 1		
Swindon.....	42 10 0		
West Ashton.....	5 4 0		
Yorkshire: Bingley.....	25 0 0		
Knaresborough.....	80 0 0		
Leathley.....	2 6 6		
Leeds.....	200 0 0		
Stallingbush.....	2 18 7		
Thornon.....	2 17 7		
York.....	500 0 0		

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Anglesey: Llanfachraith, &c.....	2 12 3
Llangefni.....	32 0 0
Brecknockshire: Llangattock.....	13 12 6
Carmarthenshire: Carmarthen.....	20 0 0
Carmarvonshire: Penmaenmawr.....	30 0 0
Denbighshire: Llanrwst.....	5 6 3
Marchwiel.....	2 2 0
Wrexham.....	19 0 0
Glamorganshire: Llandaff.....	13 1 7
Ystradfydwg.....	6 2 8

## SCOTLAND.

Cally.....	64 4 9
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## IRELAND.

Hibernian Auxiliary.....	610 0 0
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## BENEFACTIONS.

Brain, Lt.-Col. W. L., "In memory of the late Miss M. H. List, of Highfield Villa, Ryde".....	5 0 0
Buxton, T. Fowell, Esq., Easseye.....	300 0 0
C. M. B.....	15 0 0
Franz, C. P., Esq., Dover.....	5 0 0
From a German Missionary.....	100 0 0
Gore, Miss E., Brighton.....	15 0 0
Hoare, Joseph, Esq.....	200 0 0
"In memory of Mrs. Young, Malvern Lawn, Cheltenham".....	5 0 0
"In memory of two dear Sisters".....	11 18 3
J. W. M.....	5 0 0
"M. A. D.".....	5 0 0
M. L. S., for Eastern Equatorial Africa.....	5 0 0

Baxter, Mr. E. C., Cape Town, Miss. Box, by Rev. H. Cole.....	1 10 9
Bell, Mrs. R. J., and Children (Miss. Box) "British Workman Reading Room" Men's Bible-class, Upper Tulse Hill, by C. S. Grimwade, Esq.....	1 4 0
Chapman, Miss Ethel, Low Fell.....	11 0
Edgbaston: St. James' Sunday-school, by Mr. B. E. Leete.....	2 18 10
Middlesboro: St. Hilda's Church Sunday-schools, by Mr. G. Medcraft.....	4 0 0
Palin, Mrs. M. F., Tanllwyfan (collected by sons of).....	6 6 1
Whittington, Rev. B., Children's Missionary Box.....	2 5 0
Wood Green, St. Michael's Sunday-school Missionary Boxes, by T. E. Browne, Esq.....	2 9 6

## COLLECTIONS.

Babbage, late Miss G. R., of Bromley: Extrices, the Misses M. F. and S. Babbage.....	5 0 0
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Fuller, late Miss Susanna, of Barton Mills.....	270 0 0
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Winsor, late F. A. (further dividend) ...	3 14 7

## LEGACIES.

France: Croix.....	5 11 0
New Zealand: Nelson.....	3 2 3
Waipuu (Day of Intercession).....	19 14 7

## FOREIGN CONTRIBUTIONS.

Anonymous, towards expenses of Miss Mary W. Harvey.....	50 0 0
Harvey, Mrs., Hampstead.....	400 0 0

## EXTENSION FUND.

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## HENRY VENN STEAMER FUND.

Venn, Rev. J., Hereford.....	5 0 0
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Bath Association.....	55 17 3
Church, Professor and Mrs. A. H., Kew.....	5 0 0
Curdridge: Sale of work.....	26 11 5
Hibernian Auxiliary.....	15 12 0
Parsons, Miss, Malvern.....	5 0 0

## REV. E. J. PECK'S STEAMER FUND.

Missionary Leaves Association (coll.).....	450 8 3
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## CANTON INUNDATION FUND.

Burdon, Bishop (collected).....	24 14 0
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**ERRATUM.**—We regret that the legacy bequeathed by the late Miss Mary Ann Granger was erroneously acknowledged in our September number as from the late Miss Mary Ann Younger.

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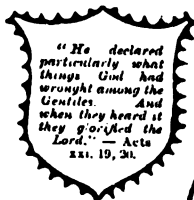
DECEMBER

1885.



# Church Missionary INTELLIGENCER

Vol. X. No. 120.



AND  
RECORD



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# THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

DECEMBER, 1885.

## ON THE FOREIGN MISSIONS OF THE PROTESTANT EPISCOPAL CHURCH IN THE U.S. OF AMERICA.\*

OME few years ago a young curate somewhat startled his neighbours and friends by informing them that he was going on a mission. As no one had previously heard of his intention, the abruptness of the communication filled them with astonishment. At first much sympathy and interest were manifested at this sudden accession of a fresh labourer in the harvest-field. It was, however, quickly dispelled when the explanation was afforded that he was going to deliver what is usually called a cottage lecture in an adjoining parish. In its way and degree it was a laudable thing, but the strange use of the term "mission" had caused the mistaken impression that the young man contemplated becoming a missionary to the heathen in India, or China, or Africa, or among the distant Esquimaux.

We have ventured to preface some comments on the system of Missions in America by this anecdote, because it seems well, *in limine*, clearly to define what is to be the scope of our remarks. It is not only by the young curate of the past, but by all manner of persons nowadays, that the terms "missions" and "missionaries" are used in the most reckless and indiscriminating manner. This would be immaterial if it did not lead to confusion. The fact is, that notwithstanding the constant use, or misuse, of these appellations, there are still multitudes who, when they hear of Missions or missionaries, cannot, or do not, divest themselves of the impression that the conversion of the heathen abroad is in question. It would in some measure remedy this if the adoption of the term "Missioner," which has of late been borrowed from the Romanists, were universally recognized and appropriated to those engaged in evangelizing operations at home, while the appellation "Missionary" was confined to its time-honoured signification. There would then be missioners and missionaries, each in their appropriate sphere, and less confusion of ideas on an important subject.

One difficulty thus created is that it is not easy for outsiders to disentangle what is actually comprised under the general statements of the spiritual work of any particular Church or denomination of Christians. While some keep their operations apart, others lump

\* *The Spirit of Missions*, 1884—1885.

them together, comprising under one head what in other cases is distributed under several. In the Church of England, for instance, Home and Foreign Missions, Societies for the Conversion of the Jews and Roman Catholics, are all kept distinct. In the case of other denominations, all the spiritual work of every kind in which they engage is usually presented in the aggregate. To institute therefore a fair comparison between the work of the Church of England and other Christian bodies, it would be needful to accumulate into one comprehensive sum what is at present by Churchmen scattered into various departments of labour.

In the case of the Missions of the Protestant Episcopal Church of the United States, all operations at home and abroad which can in any sense of the word be termed Missions are grouped into "Domestic and Foreign Missions."\* Even the separate agency which is styled the American Church Missionary Society, practically corresponds to what we here would term the Church Pastoral-Aid Society, for although in theory it embraces Foreign Missions it has none, confining, for the present at any rate, its operations to the extension of the Gospel within the territories of the United States for those who are nominally Christians, but are destitute in their outlying habitations of the means of grace. It is right, however, to notice that in the accounts and statements presented, the utmost care is successfully taken in America to keep each branch of labour separate, and to present it distinctly before the minds of the members of the Church. English folk, however, who might be informed generally that the sister Church in America raises a certain amount for Missions would, without access to official publications, be grievously, though not intentionally, misled.

Our object in the remarks we are about to make is to discuss the Foreign Missions of the American Church. The title of this Church is legally and officially the "Protestant Episcopal Church of the United States of America." For instance, the Act of Incorporation passed by the people of the State of New York, represented in Senate and Assembly, enacts—"That all such persons as now or may hereafter become members of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, originally instituted in the year Eighteen hundred and thirty-five, and fully organized by the General Convention of the said Church, shall be and are hereby constituted a body corporate for the purpose of conducting general missionary operations in all lands by the name aforesaid," &c. In the fifth section of the Act of Incorporation the Legislature reserves to itself the right at any time of altering, modifying, or repealing the same. It is noticeable that the Senate and Assembly, representing the people of the State of New York, comprise, no doubt, persons entertaining all sorts of religious belief, and probably some entertaining none; but it is

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\* Even the American Church Building Fund Commission finds its place and disseminates information as to its proceedings in the *Spirit of Missions*, of which its reports form an integral part.

from them that the "Domestic and Foreign Missionary Society" has its constitution as a body corporate confirmed to it, and is consequently enabled to hold property, within certain specified limits. It is bound, moreover, annually to supply to the State Library an account of its real and personal estate, and the income arising therefrom. It would seem therefore to be more immediately under the control of State authorities, not necessarily even Christian, than the venerable Society for the Propagation of the Gospel, which has like it a charter of incorporation, but renders no sort of account to the State authorities of its income and expenditure. We do not think that this position of affairs is realized generally by English Churchmen. Beyond a doubt this connection, such as it is, with the State must be a considerable safeguard and guarantee for the general security of the property of the American Missionary Society, although it may possibly in some measure curtail its thorough independence as a voluntary agency. The Act was passed in 1846 by a two-thirds vote, and has been subsequently twice amended, the last time in 1880.

Before, however, entering further into details of the constitution of the American Board of Missions, some historical notice may conveniently be prefixed of the American Church, and the growth of the missionary spirit within its borders.

Previous to the reign of William and Mary there were members of the Church of England in America, especially in Virginia, and a very few clergymen; but it is difficult to say that until the incorporation of the Society for the Propagation of the Gospel in the reign of those monarchs, an Episcopal Church existed in America; nor were there Missions to the heathen natives of the country. Until Eliot commenced his apostolic labours missionary work cannot be really said to have commenced, although Bishop Wilberforce notes that from the first among Churchmen in Virginia there were "men who devoted all their energies to spread the faith of Christ among their heathen neighbours." Even after Churchmen in America so far multiplied that there was the nucleus of a Church, there was no episcopal regimen save the then far-distant reference to the Bishop of London for the time being, the nearest prelate to whom children could be brought to be confirmed or from whom orders could be obtained. A Commissary delegated by the Bishop exercised some sort of jurisdiction over the clergy, but that was all. When the separation took place between England and the American colonies, Churchmen at first seemed to be in a still worse plight, but eventually difficulties were overcome, and a century ago episcopacy had a recognized existence in America. It has since wonderfully thriven; a prosperous Church, adapted to the institutions in the midst of which it is planted, bears witness to the vitality of principles which we believe find their roots in the Word of God, and in primitive practices. But still it is the religion of the minority in America, not of the majority, and still to a large extent the religion of the wealthy, not of the poor, but it is a haven of rest to many minds wearied and distracted with the manifold conflicting forms of error and false doctrine surging up in a vast country where all

forms of belief and unbelief are perpetually asserting themselves. We see that it has been stated that there are no less than fifteen millions of Spiritualists in America. This may be to a large extent exaggeration; but it discloses, even when all reasonable deductions are made, a fearful condition of religious unrest, for Spiritualism is not the only form of infidelity rampant in the United States.

We think we may with propriety date the rise of what are termed Missionary Societies in the United States to some date a little earlier than 1815. The Missions undertaken were however rather for the strengthening and extension of the American Church itself. Naturally these had the preference, and upon them the utmost amount of available energy was bestowed. The Church itself was struggling into existence, and had to make its own claims known and accepted, among formidable adversaries. But what may be termed Foreign Missions were not lost sight of. These were first attempted among a portion of the tribe of the Iroquois, distinguished as the Oneidas, numbering about four thousand, one of their own blood, Eleazar Williams, having been providentially raised up as their teacher. It is pleasant to think how, in the midst of the many obstacles besetting a nascent Church, Missions to the heathen as well as to the neglected settlers found so early a place.

For some years, under the direction of the few Bishops then ruling, these Missionary Societies, with very limited resources, did what they could to overtake the growing needs of a country into which multitudes were perpetually pouring so destitute of all moral and religious teaching that their condition grew into a matter of political, as well as spiritual moment. Millions, nominally Christian with rare exceptions, were taking possession of the American continent. Too often they were as sheep without a shepherd of any kind. It was under a sense of this responsibility as regarded the work of domestic missions that the American Church engaged in reconstructing her missionary constitution. Beyond some favoured centres, there were no dioceses, no parishes, hardly any churches or clergy; in manifold instances there was not what we, from our point of view, would term the supplement of Dissent. Accordingly, from so early a period as 1820 the necessity of the Church becoming more than it ever had yet been a missionary institution in its native land pressed for consideration. As it has been graphically described, among the squatters "the last remaining impress of Christianity was worn off, and the children trained in such scenes grew up as heathen, with no faith in Christ, or fear of God; unbaptized at birth, and unnurtured in the cradle. Or, if there still lingered amongst these wild men some resemblance of Christianity, or if yearnings after better things sprang up within their hearts, still the Church was not amongst them to seize on, and to turn to lasting profit, the precious opportunity. Sacraments they had none; ministers of God, witnesses for Christ, how should these be found in those far wilds? They were not, and so the rude settler must become his own priest"—as best he could. To cope with this evil the feeble societies, with their meagre resources, which were all the Bishops hitherto had



been able to rally around them, were plainly insufficient. More earnest, more united exertion was necessary. A "Board of Missions" was set on foot, but its constitution was not long retained. It was renewed again and again, until, in 1835, it received its chief alterations, and what may be considered its permanent organization. In a pecuniary point of view the changes were most satisfactory when the new scheme was first inaugurated. The pressing necessities of the case told strongly even upon Churchmen who were comparatively careless and indifferent, but whose feelings could, with comparatively little difficulty, be roused to the claims upon them of probably their own kith and kin who had ventured farther into the western wilds than they had cared to do themselves. Moreover, at this period, the Church, in her settled habitations, was becoming largely increased by a considerable accession of members. Many ancient prejudices were fast dying out, more intercourse was maintained with the old countries, while the settled order of Christian creeds, and devout forms of worship not wholly dependent upon the caprices and fancies of individual ministers, approved themselves to many who sought rest and peace rather than excitement in the worship of God. From a very small body, viewed with much suspicion by all around, the American Church, with the hearty concurrence of many devout persons, became a prominent feature among American institutions. She "enlarged the place of her tent, and stretched forth the curtains of her habitations; she lengthened her cords, and strengthened her stakes," and took her due place among the Episcopal Churches in the world. Bishops like the sainted McIlvaine, and gifted and eloquent preachers of the Word, maintained with power and holiness of life their position among the Churches of their forefathers.

Almost contrary to our purpose, we have been constrained for a while to dwell upon these domestic extensions of the American Church, which for so long mainly engrossed the energies of her sons, while contending valiantly for her existence and extension in the land from which she sprang. Although, however, there was a noble response to the call made upon Churchmen to take part in the work, it cannot be concealed that many, especially after the first excitement, slackened in their exertions, and were not to be distinguished by their efforts, their contributions, or their prayers. It would have been astonishing and exceptional if it had been otherwise. Some Churchmen, and some congregations of Churchmen, did excellently well. Some gave feeble help, and ere long some made no exertions at all; up to the present time they are constantly found wanting, even as regards what is essentially home work which may be said to concern themselves. We do not remark this by way of reproach; it is as painfully true of the Church of England as it is of the Church in America. What is there contributed here for the spiritual necessities of the downtrodden and degraded Christians in our midst? What ratio does it bear to the wealth of those who could give if they had the heart to do so?

We must now go forward from 1835 for a period of eleven years. It was in the year 1846, that after much which may be considered

preliminary and tentative, the missionary operations of the Protestant Episcopal Church in America settled down in their present form, and received their incorporation from the State and Legislature of New York. It would be unsuitable for us here to advert to the troubles which have arisen in the American Church, much corresponding to those which have agitated our own. It may be only necessary to state that in 1861 these culminated in a secession. They led also to the establishment of an American Church Missionary Society, which still preserved relations with the Protestant Episcopal Church, and maintains them to the present hour. It has, we are informed, an income of 2000*l.* per annum, while probably one-third of the Bishops are Vice-Presidents of it, supporting its cause. It does not furnish its report to the General Convention directly, but to the Board of Missions, as a sort of auxiliary, we presume, of an independent character. To us in England the title is a confusing one. We might think that the occupation of the Society was, in an especial degree, the conversion of the heathen; but in reality it makes no effort at all in this direction. In theory it does embrace work of this description, and many of the members would rejoice in seeing it participate in this work; but practically it has no sphere of operations in which it carries on work beyond the limits of America, nor does it send missionaries to the heathen anywhere. It is therefore by no means a reproduction of the English Church Missionary Society, unless, indeed, in so far that it upholds, in an especial manner, the Evangelical principles common to both. We do not, therefore, propose adverting to it further, because its operations do not fall within the range of our contemplations.

The main fact therefore stands out that, after a good many years of tentative effort, there is, in the Protestant Episcopal Church of America, a body styled the "Domestic and Foreign Missionary Society," incorporated by the people of the State of New York, represented by its Senate and Assembly, which so far has received its final sanction in 1880. To this it is necessary to add that the present period is still one of transition as regards the management of the Missions of the American Church, for only in October of this year there has been a new order of things established. The Board of Managers has now abolished the Foreign and Domestic Committees, and is to manage all through a General Secretary, with a Committee of seven members as a Council of Advice. We do not know whether this alteration will necessitate a fresh application to the State. Most probably it will not be considered a change *ultra vires* on the part of the Board of Managers. It is of course the last change; we reserve comment upon it until we come to explain the mode in which missionary affairs are really conducted in the sister Church of America, a subject little understood among us.

The management of Missions in the American Church has therefore, if we would wish fully to understand it, to be considered in two aspects. We have, in the first place, to examine the theory upon which they are conducted. In the next place we have to ascertain what is the actual practice, and how far the theory is borne out in the

ordinary management. These two—the theory and the practice—might be identical; but it is quite within the range of possibility that they may be wholly different from each other.

What, then, is the theory of Missions in the Protestant Episcopal Church of America? This may be best ascertained by reference to the Second Article of Canon 9, Title III., passed by the General Convention of the Church, November 23rd, 1883, which repeals all former canons on the subject, but is not to impair or affect any corporate rights of the Domestic and Foreign Missionary Society, or any vested right whatever. In the article we have referred to we read that "this Society shall be considered as comprehending all persons who are members of this Church." Every baptized person, therefore, who has, in infancy, been baptized in the Church, or may subsequently have joined it by a voluntary act, is, as a matter of course, considered to be a member of the Church, for the American Church, like our own, and we believe most Episcopal Churches, does not confine membership to communicants. The published constitution of the Church does not indeed contain information on this point, nor can we discover it from the Canon on the "Congregations and Parishes;" but there is no doubt that the fact is so. He or she therefore, whether he or she contributes or not, or takes any part whatsoever or not in its affairs, is, by the fact of being a Church member, *ipso facto* a "member of the Domestic and Foreign Missionary Society," in virtue of his or her baptismal vows. This is most explicitly stated in the authorized publications of the Society. Abstractedly considered from surrounding facts, the theory is a most noble one. It embodies in a brief formula that which is, or should be, the special characteristic of every living Church. In this high ideal we have Christian obligation emphatically set forth. The Domestic and Foreign Missionary Society is, from this point of view, simply an alias for the Church. If it is only a dream, still it is a glorious dream, and one which, with most abundant reason, should be perpetually kept in front, not only of every member of the Protestant Episcopal Church in the United States, but of every member of every other Church—our own included. We may add, that if it were in any remarkable degree a dream realized, it would place the American Church in a very exalted position relative to other sister Churches.\*

But when we condescend to facts, and leave the region of theory, we find ourselves in a very different atmosphere. The fact is notorious, that although every baptized member of the American Church has the congenital right of being a member of the Domestic and Foreign Missionary Society, multitudes are in America, as in England, wholly insensible in

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\* We notice that at the close of 1844 the Board of Managers report that more than 2000 congregations made no contribution during the preceding year to Domestic or Foreign Missions. We do not know the number of congregations in the Protestant Episcopal Church, but it seems to disclose a state of things painfully corresponding to our experience here. In another Report it is stated that the congregations which do not contribute are by no means the poorest. "The great bulk of contributions come from a limited area, and a few generous givers." In another report we notice that in one year the most liberal donor was a Chinese heathen at Shanghai, an instance corresponding to that of Jay Narrain at Benares.

every degree and way to the obligations devolving upon them. The circle might then, with advantage, be narrowed to communicants. Within this more limited range it would probably be found that there are more persons who are alive to the consciousness of their being members also of the Society. But when we examine still more closely we find the same phenomenon recurring in America that so distresses us in England. Notoriously a vast proportion of communicants in our English Churches takes no interest in Missions of any kind, and contributes nothing beyond a few pence at an offertory to their support. Precisely the same fact occurs in America. As a collective body in either country, the communicants are not interested in the extension of the Gospel, either among their fellow-citizens or the heathen abroad, in so far as can be judged by their sentiments or their actions, and more especially by their contributions. In America, as in England, there is a restricted number of persons, very far within the limits of the numbers of communicants, whose hearts God has touched and has influenced by His Holy Spirit, who within their respective Churches maintain by their purses, their prayers, and their surrender of themselves to the duty of making known the Gospel of Salvation the missionary work of their respective Churches. It is only within the third of these concentric circles that anything like support of Missions is to be looked for, beyond it next to nothing is obtained. Even they have to be perpetually stirred up to a sense of their responsibilities. The *Spirit of Missions*, which in America takes the place of the S.P.G. and Church Missionary publications, is in this respect also their counterpart. The appeals in this valuable periodical are urgent and unceasing for increased contributions. The painful necessity of curtailing operations, unless funds are supplied in greater abundance, is dwelt upon almost *totidem verbis* with what we are perpetually reading in our own missionary publications.

The next point for consideration is, How are the funds contributed by these supporters of missionary work managed and administered? Before discussing this, the mode in which they are collected in America may deserve a brief notice. This is in many respects much the same as what we are familiar with here. Some portion is collected in churches at offertories, some portion arises from subscriptions, some portion from Sunday-schools, some again from legacies; in point of fact, there is little difference in the mode of collecting, except that, so far as we can discover, missionary meetings are not so often held and missionary boxes are not much used, while collecting books are more relied upon than is usual amongst ourselves. In small parishes one collector and one subscription book is considered sufficient; the collections are expected to be remitted quarterly. As with us, these are mostly sent through the clergy, but sometimes by auxiliaries, or in the case of individuals by themselves direct to headquarters.

As regards the management of the funds, it may be best described as a continuous system of delegation. The whole body of baptized members of the Church, whether they contribute to Missions or not, consciously or unconsciously, delegates the disposal of the whole work of Missions

and the control of the whole contributions which have been gathered, to the General Convention of the Church, which meets triennially for all Church purposes.\* A Board of Missions is there constituted, composed of the Bishops of the Church and the members for the time being of the House of Deputies of the General Convention of the Church. Four clergymen and four laymen from each diocese form these deputies. These persons may be interested in Foreign Missions, or it might happen that they are not. It is quite evident that a body so constituted, meeting together for a few days once in three years, can only be viewed as a sort of Supreme Court or Court of Appeal, or Court to which Reports are made upon which it passes judgment when necessary. In point of fact, judging from the Report lying before us, the Committee of the House of Deputies, for the work is immediately referred from the Collective Board of Missions to a Committee, simply reports on and dismisses most briefly in a few sentences "the triennial Report of the Board of Missions submitted to them for consideration."

Beneath the Board of Missions is a Board of Managers, "comprising all the Bishops as members *ex officio*, and fifteen presbyters and fifteen laymen who are appointed triennially by the Board of Missions at every triennial meeting of the General Convocation." This Board is to "exercise all the corporate powers of the Domestic and Foreign Missionary Society." Part of their duties is to frame the Report already referred to. In a country of more limited extent than the United States of America it might be possible for this Board to meet, but the large majority of the Bishops especially can hardly hope, with due regard to the duties of their distant dioceses, to do more than drop in at most rare intervals at the meetings of the Board of Managers in New York. Some, too, of the other managers are not resident in New York, where the meetings of the Board are held, but live in cities sometimes at a considerable distance. The nomination, however, of such members is probably important, as otherwise New York would have the monopoly of the whole Missions of the American Church. The meetings of this Board are not frequent. In the Report presented in the year 1877, it is stated that during the previous three years the Board met once in New York, once in Philadelphia, and at the time of the presentation of the Report was holding its meeting at Boston.

For the efficient management of Missions a further sub-delegation is therefore necessary. Until recently, out of the Board of Managers two Committees were formed, one for Domestic Missions and one for Foreign Missions, each with its own distinct organization, its own offices, and its own secretary, which presented annually to the Board of Managers an account of the work under their care, together with minutes of their meetings for the same period. Very recently, however, it has been found in practice that it was not advantageous to continue the existence of these two Committees, and by a Resolution passed during the present year one Committee only, equal in point of numbers to less than one-half of the members constituting the former Committees, will

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\* Formerly contribution was an essential condition of membership of the Domestic and Foreign Missionary Society. This is not the case now.

carry on the whole missionary work of the Church of America. There is henceforward to be elected annually by ballot a Committee of seven members to "act as a Council of Advice to the General Secretary, and to which the Board may refer any matters requiring further examination and consideration than can be given by the Board." In the *Spirit of Missions* for May, 1884, a lengthened statement is given for the reasons of this important change. We gather from it that the former large Committees did not work satisfactorily, and that "practically they divested the Board of all connection with the details of the work committed to its charge, beyond a quarterly meeting to ratify and record the action of the two Committees." The Board evidently felt that it was a mere *nominis umbra*. It has now swept away the separate Committees, and has so revised its Bye-laws "as to provide for the appointment of one General Secretary with heart and mind large enough to take in the whole field, and to grasp the work in its various details; one who will stand before the Church, not as a mere secretary and financial agent managing the office and pleading for means to support our missionary operations, but as the active and living representative of our work; whose missionary spirit will be felt in all our parishes; whose judgment in Missions will be recognized and represented, and of whose counsel not only our Missionaries, but even our Missionary Bishops will be glad to avail themselves in regard to the methods by which their work may be developed and sustained." The Board, through their Committee, go on to say that only by the appointment of such a Secretary can "they hope to arouse that which is so greatly needed at the present time—an intelligent, enthusiastic, missionary spirit in all the members of our communion, and awaken a deeper interest in that which lies at the foundation of a living Church, and was enshrined by our Blessed Lord in His great commission to preach the Gospel to every creature." If we might be permitted to embody our idea of this last great change in a few homely words, we would say that the American Church, having set off some few years ago with a magnificent theory, has, after manifold efforts to realize it by various means and devices, come to the conclusion that what was held to be everybody's business has proved to be nobody's, and that it has become essential to put somebody with well-nigh unlimited responsibility as to all methods of working into office with a small cortege of advisers to consult with when his own judgment is in suspense. In Greek Fable it may be remembered that the River Alpheus rose in Greece, and after long subterranean wanderings emerged again in Sicily. As we read the statements of the Board of Managers, after our own long experience here, it seemed as though not the body but the spirit of Henry Venn had somehow or other passed over the Atlantic to America, and was again, if possible, to be re-embodied there. The American Church will well have occasion to rejoice if in their new Secretary, with his plenary powers, that great man is virtually resuscitated. Their fondest anticipations will be fulfilled.

What then is the upshot of the whole matter? As an able writer in the *American Church Review* observed some time ago, the Church

there has gone through "a cycle of experiments." He says that "during the last eighty years we have seen springing up a countless succession of plans, schemes, methods, models, &c., for the conduct of modern Missions." It would hardly do for an Englishman to reproduce the clever but somewhat caustic picture which the genial writer has drawn of the management of Missions in the Church to which he is so deeply attached, but his general aim seems by the recent change to have been more than accomplished. He quotes the opinion of a distinguished Presbyterian, afterwards a Bishop, writing from Chicago in 1864, "I agree with you as to the placing of each department, foreign and domestic, under an active, zealous, large-minded, large-hearted man. We ought to do as the Methodists and Presbyterians do, place our very foremost men at the helm, and hold them responsible for the right working of the whole machinery."

To the very utmost of our power we have confined ourselves to what may be termed historical treatment of the subject under consideration, for it is not easy for an outsider fully to comprehend all the conflicting feelings which may have influenced American Churchmen in the manifold reconstructions to which they have subjected their missionary operations during the present century. We have also of set purpose passed over sundry unpleasant matters which have cropped up at some periods and might have been animadverted upon. One only remark we will venture to make in connection with the last change. As being ourselves specially interested in Foreign Missions, we cannot help expressing some fear that they may suffer from the recent concentration of authority. In a Church like the Protestant Episcopal Church, the claims for Domestic Missions are so much more immediately mixed up with the feelings of American Churchmen anxious, naturally and laudably, for the extension of their Church in their own country (where they are still a minority among their fellow-citizens), that it is hardly possible to conceal a fear that unless the new Secretary is specially interested in foreign work the foreign department may not be postponed rather than set forward. We hope we may prove to be mistaken, but there is certainly risk in this direction. In dismissing this portion of our subject it is impossible to refrain from remarking how the conception of the corporate action of the Church in the control and management of Missions has, after ceaseless experiments, been, if we may use an Americanism, whittled down to an almost autocratic Secretary with a small council of advisers.\* If it were not for the agency of the Press, it is only from a triennial Report that the mass of American Churchmen would have any cognizance whatever of what is doing in Missions. Very much valuable and interesting information is, however, to be found in the *Spirit of Missions*, which we heartily commend.

We hope it is needless for us to dwell at length upon the interest we as English Churchmen feel in the fortunes of the sister Church in

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\* Bluntschli, in his *Théorie de l'État*, discussing the Roman Empire, quotes from the Annals of Tacitus, "Il faut reconnaître que l'État forme un vaste corps qui doit être gouverné par une seule intelligence."

America, and how unfeignedly we rejoice that in the strenuous efforts she is making for extension at home there is the wisdom and large-heartedness which prompt to the propagation of the Gospel in the regions which are beyond. Much has been already accomplished, but still yet more remains to be attained. From the contemplation of what is occurring in America, we may derive some salutary instruction for ourselves. The conditions under which the American Church is working are not identical with those of our own. These differing conditions must not be lost sight of when we are speculating how far any importation of American ideas or practices would tend to any improvement here. Our general impression is that there have not as yet been clearly proved any distinct advantages in American action over our own. If, for instance, it could have been made evident that the assertion and enforcement of the principle that every baptized Churchman, whether he takes any interest in Missions or is hostile to them, is, irrespective of his sentiments, a member of the Domestic and Foreign Missionary Society of the Church, it would be worth while for us here to dwell emphatically upon it. Beyond a question there is an important element of truth in the principle. As an abstract proposition it is hardly to be impugned by Christians. But it is quite conceivable that a conscientious American Churchman might demur to the concrete form of organization embodied in the Domestic and Foreign Missionary Society. From various motives, more or less reasonable, it is a notorious fact that many have so demurred. Some American Churchmen, as some English Churchmen, are altogether hostile, on principles of their own, to Foreign Missions, and do not scruple to avow their hostility. A vast multitude beyond are wholly indifferent, and clearly refuse to recognize the obligations laid upon them. They take no part and have no lot in the matter. Others again are not satisfied with the organizations adopted. This is patent from the constant changes introduced. We do not think that much benefit results from the formal enunciation of a principle which is so systematically disregarded, not by adversaries and outsiders, but by those who, after all, are members of an eclectic society. As a matter of fact, many zealous American Churchmen, including one-third of the Bishops, deliberately prefer another organization beyond the accredited one, as the vehicle for their missionary work. It is also a matter of fact that in America vast multitudes of American Churchmen live and die without the remotest interest in missionary operations, especially Foreign Missions. The appeals to them are incessant and in vain. The cry for help is perpetually raised, but is raised unheeded, and meets with no response. In England the same is precisely the case. We do not, however, think that the mere fact of informing Englishmen that besides being Churchmen they were also, without any formal assent on their part, members of a Domestic and Foreign Missionary Society, in the organization and management of which they had no concern, would largely induce them to submission and co-operation. In some individual cases influence might be excited by this means, but probably only to a very limited extent. Those who are here insensible to the duty laid upon them by



the Master of carrying out His behests as they are now already enforced from the pulpit and the platform, would we think turn a deaf ear to the statement that they are, as Churchmen, *ipso facto* members of a huge society which they consciously have never joined.

There is again an important consideration for ourselves which may be gathered from this review of what has occurred in America. The establishment of the Board of Missions in America fifty years ago was comparatively a very simple matter. Some very serious consequences subsequently resulted, but we do not care further to advert to them. What does deserve notice is that from that period up to the present hour there has been a "perpetual cycle of experiments," in order to get the machinery then set up to work in an efficient manner. It would require some one far more intimately acquainted than we can pretend to be with the interior workings of the American Church to explain what have been the various hitches and failures, but it is clear that up to the present time, after the first novelty wore off, the results arrived at have not satisfied the promoters. Most various devices and expedients have been resorted to, but to little purpose. The last change is the most striking of all. The entire executive of all the missionary work of the American Church is committed to one general Secretary, with a small body of advisers whom he may consult *ad libitum*. What is this but a confession that Bishops, clergy, and laity, most of whom are at distances beyond the reach of intervention, cannot and will not any longer undertake a theoretical responsibility which for them is only imaginary? It is true that they still retain an ultimate control. Where principles are at stake they would no doubt legislate triennially, but they have dropped the reins which they could not effectually hold, and they have placed them in the hands of the most capable individual they could find, trusting that he will succeed better than they have done or could hope to do. It remains, of course, to be seen how it will answer in the case of the American Church. The nearest approach to it that we can recall in our own Church is the case of Queen Anne's Bounty. In that institution there is a responsible secretary who has a body of advisers who attend occasionally from time to time, and to whom he reports. Bishops who may have business drop in at Dean's Yard, as when, in America, they happen to be in New York they drop in at the Bible House, where the quarterly meetings are held. In New York all who are concerned in missionary work will, when they have business which needs transaction, call in at the Bible House and see the Secretary. The hope is expressed that thus the new work will be simplified and unified, as for all ordinary matters his decision will be virtually a settlement. The new arrangement will probably often save time and vexatious delays, but we doubt how far we are ripe for the adoption of the principle which approves itself to our American friends, although it is the outcome of a long "cycle of experiments."

There is yet another point deserving our consideration. The income of the Foreign Missions of the Protestant Episcopal Church for the year ending 1883-84, amounts altogether to about 27,000*l*. The "shrinkage," as it is termed across the Atlantic, is considerable, as

compared with previous years. Rather more than 3000*l.* of this accrues from legacies. The explanation given to us by American friends is that it is not merely to be attributed to financial difficulties in the Union affecting trade and commerce, but also to the fact that "those who contribute do not control." Not one-half of the parishes of the American Church contribute to Foreign Missions in any shape, or to any extent. This would find its parallel among ourselves. If we understand the matter rightly in America, when a donor has parted with his dollar, there is for him an end of the matter. He has probably satisfied his conscience, especially if he has contributed to his means; but the future destination of each man's gifts is, in the case of the mass of contributors, quite an extraneous matter with which he has no concern. The anecdote is trite, but to the purpose, of the little fellow who was making his way to the missionary meeting because, as he said, "I want to know what my Society is doing." His interest was a special interest, and it spurred him up to personal exertion beyond the mere act of contributing. We have noticed already that comparatively little has been done in America by means of missionary meetings; but efforts are now being made to remedy this defect of organization, mainly attributable, no doubt, to the extent of country which has to be traversed.\* Anyhow, so far as we can gather from American evidence, the lack of control resulting from the system adopted has resulted in lack of interest. We do not say that this should have been the result of the system, but it has been the result. Amongst ourselves control of the funds contributed to Foreign Missions is not very systematic or well defined, but still it virtually exists. In Exeter and St. James's Halls, and other similar places in the metropolis, as also in the large towns, and even in country parishes where associations of our Societies exist, the financial portion of Missions is expressly dwelt upon, and not infrequently in many meetings discussed. It is constantly overhauled by friends and foes. We can well remember the late Henry Venn dwelling upon the supreme importance of the bulky addition to our Annual Report which supplies the name and contribution of every individual subscriber of 10*s.* and upwards. This has sometimes been objected to on the score of expense in printing, but it is a portion of that efficient control which subscribers have a right to exercise, and from pretty extensive personal knowledge we are assured that this right is much prized. How far the control of subscribers can be made to coincide with the present American system is plainly not a matter for us to determine; but in the opinion of some intelligent and well-informed American Churchmen it is considered a desideratum if more than a languid interest—not very distinguishable from total indifference—is to be aroused in the work of Missions.

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\* In the *Spirit of Missions*, October, 1885, we are informed that during the previous year ninety-five meetings were held in twenty-five dioceses. It is remarked, "These meetings do much more good than the simple bringing to the notice of people who otherwise would not hear them the results of missionary labour. When it is their privilege to see something of the Councils of the Church, and they look the men in the face whom they have long known well by name, it comes upon them as a glad surprise that they have been allowed in some little way, to help those in that place whom the Church delights to honour," &c.

We have hardly left ourselves space to dwell upon important differences which exist between the Protestant Episcopal Church in America and our own, as regards the management of Missions. It probably would be found, by careful examination, that each really has that system best suited to itself. In America the Church is a young institution, untrammelled by antecedents. Instead of reproducing our English Convocation it established a General Convention suited to its own needs, in which not only the Bishops and clergy, but the laity also take a share in its deliberations, and have some voice in the conclusions come to. So also, not only has it constituted novel machinery of its own devising for its missionary work, but it has been engaged, almost without intermission, in the creation of fresh plans to make the machinery work, and has now at length reduced it to one very simple element indeed. Most probably all this has not been unattended by occasional paralysis, or at least hindrance of the work; but efficiency, upon the whole, has we trust not been seriously impaired, while it could best be afforded in a country where everything is new and tentative. When we consider the many difficulties and conflicts of opinion which Missions have to contend with in England, we here could hardly have ventured with safety on producing incessantly fresh schemes during the last fifty years, thereby unsettling the minds of multitudes attached to systems of which, by long trial, they have proved the efficiency to their entire satisfaction. By a different mechanism to that adopted in America, the laity have a potent voice in missionary work, and within legitimate boundaries, without trespassing on episcopal prerogatives, exercise control over the destination of what they have contributed, which is often of the most salutary description.\* Our verdict, therefore, would be that for ourselves it is wise to let well, even if it is not perfection, alone, especially when we have no sure grounds for believing that that which is held up to us as an example of something superior is thoroughly satisfied with what it has already attained to. Its occupation hitherto, so far as can be discovered, is that—

Diruit, edificat, mutat quadrata rotundis.

It will be time when it has finally settled its plan of operations, and worked them with results with which it declares itself from experience thoroughly well satisfied as successful, to turn to it for suggestions of improvement.

In conclusion—but herein we are only expressing individual sentiments—while we do not despise the value of theories or ideals, or the importance of carefully elaborated systems of organization, without which no work carried out upon an extensive scale can be expected to prosper, our strong conviction is that success in missionary

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\* It may be noteworthy that the recently appointed General Secretary, the Rev. Dr. W. C. Langdon, after fifty years of tentative experiments made by the Board of Missions, remarks (*American Church Review*, October, 1885), "There is no feature of our American Church polity in which system and organization are more completely wanting than in the financial methods which we have thus far accepted without question from our colonial past; and in consequence none in which an utter and general collapse is more imminent."

work, either at home or in the mission-field, does not depend so much upon aggregations, which usually are very imperfectly leavened with a missionary spirit, and which often have other ends to serve rather than the simple preaching of Christ's Kingdom, but in the individual zeal burning in those upon whom God, in His Providence, pours out His Holy Spirit. It was the business of all the Israelites in the time of the Judges to have repelled the incursions of the Midianites; but it was not till the Spirit of the Lord rested upon Gideon that any effectual work was done for their discomfiture. In the unfortunately abrupt conclusion of his history, Lanfrey remarks that in the Duke of Wellington England "avait trouvé un homme." The hosts of France went down before him, and Spain was delivered. History throughout, both in Church and State, teaches the same lesson. Organizations, as we have already said, are valuable; but what makes them effective is when there are competent leaders upon whom the Spirit of God visibly rests. The American Church, after many experiments, has been clearly, for a long time, groping about in all directions, and has come to this conclusion, that what she needs is "a man." We trust that she has found one. If she has there may be a brilliant future for her Missions at home and abroad. But the conclusion to which she has for the present come may be a startling one to many who have long been dreaming in the opposite direction, and instead of looking to the powerful achievements which may accrue from individual energy, have been disposed to place their confidence too exclusively in systems and theories, which in America, so far as we can gather from the materials submitted to us, have hitherto sorely disappointed those who had confided in them.

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## ORGANIZATION OF NATIVE CHURCHES IN INDIA.

*A Paper read at the Portsmouth Church Congress.*

By THE REV. W. R. BLACKETT, M.A.,

*Late Principal of the C.M.S. Divinity School, Calcutta.*



Y only claim to be heard on this subject is that I was for seven years engaged in Mission work in India, and out of that for two years chairman of the Bengal Native Church Council. In this way I have been led to study the matter in some degree, and to see, perhaps, something of what is needed for the further development of the Native Churches.

The first step towards the setting up of a sound Church organization is doubtless the collection of converts. In this something has been done in India. There are now nearly 450,000 Native Christians in India and Ceylon, apart from those connected with the Romanists. Of these, far on for 200,000 are connected with the Church of England. This seems a large number, but it must be remembered that they are gathered out of divers and manifold "kingdoms and peoples and nations and tongues," and are but as handfuls here and there among a vast mass of heathenism. In Bengal we have some 8000 or 9000 Christians, most of whom are connected with the Church Missionary Society. The largest mass of these are in the

Nadiya District, but there they are scattered in some fifty villages, the largest of which may contain 500 or 600 Christians, the smallest perhaps a single family of three or four persons. I mention these facts in order that it may not be supposed that the condition of Indian Christians in any way resembles that of English parishes. They are widely scattered, and separated by immense distances, as well as by wide differences in language, race, and customs.

Given then the materials, the building up of the Church's organization goes on as it surely ought, from the base toward the summit. A good deal of progress had been made in organizing the scattered converts into congregations, and supplying them with ministers. At first, and for some time, European missionaries were wont to act as pastors to the congregations they had gathered. But this has been found to be a mistake. It was good for neither party. The missionary was almost apt to cease from evangelizing work, and settle down into a parish pastor—and was generally both unsuccessful and dissatisfied in that position. He was too far separated from his people to win their confidence or get at their real minds. At the same time, as a Sahib, he was too much an object of dependence. The people rested on him for everything, and the Indian character has naturally too little self-reliance to remain uninjured by such a position. We are doing our utmost now to supply the Native congregations with Native pastors. The demand as yet exceeds the supply, and the quality is not always all that could be desired. But the theological schools which the Societies have established in the chief centres are doing much to remove the deficiency.

But a congregation is not fully organized when it is supplied with a minister, even in full orders. A link is needed between the minister and his people, and the people want training in managing their Church affairs. Hence the C.M.S. some years ago urged the appointment of local Church Committees, and this measure has been generally carried out with excellent effect. Indian villagers are quite accustomed to this Committee system. Their "Panchayats," or village councils, have managed all internal affairs from time immemorial. The Church Committees were first established to collect contributions towards the pastors' stipends, to conduct the money business of the Church. Naturally, they have acquired a good deal of influence in the government and discipline of their own congregations. And the establishment of them has done a good deal towards evoking that self-help which dependence on a Society supposed to be rich was by no means likely to foster. But most of the congregations, in North India at least, are still a long way short of independence in money matters. In South India and Ceylon, I believe, there are some congregations which stand in need of little or no extraneous assistance.

But our congregations are widely scattered. How are they to be drawn together, and made to feel their solidarity as a body? Here comes in the Church Council system, which the C.M.S. was the first to set on foot among the converts. I have seen it stated that this step was asked for by the Native Christians, and only conceded grudgingly at their demand. The fact is just the reverse. The establishment of these Councils was suggested and pressed on from home, nor did the Native Christians take at all kindly to the plan until they had had several years' experience of its working. The Councils consist of the Native pastors of the district or province, with some unordained agents in charge of the pastorates, together with a certain number of lay delegates elected from or by the Church Committee of each

Christian village. Thus there is a full representation of all the congregations, and the lay element is present in force as well as the clerical. The secretary and treasurer are elected by the Council, and the chairman, usually a European missionary, is appointed by the Society from home; for his position is one of considerable responsibility, both as respects the infant Churches and the missionary work of the Society.

To this Council the Society makes a grant of money, according to the amount required for the payment of the pastors and other agents. The principle is that this grant should be diminished year by year, as the contributions of the Native Churches increase, so that ultimately the Society shall withdraw altogether from any connection with the pastoral work, which shall be paid for by the people themselves. Not much progress has been made towards reaching this most desirable consummation—in North India at least, the South is more advanced. However, at the last meeting of the Bengal Church Council the Society was actually requested to diminish its contribution by a certain amount, which was made up for on the spot by promised subscriptions from the members present. This step, spontaneously taken, bears witness to an amount of vitality in my dear old Council for which I should hardly have given it credit. But it has been moving on rapidly since I ceased to be chairman of it. Doubtless, *post hoc ergo propter hoc*.

Thus the Church Council is the Trustee of the Society for the disbursement of a large amount of its funds, and you will easily see that the Society is bound to maintain its influence in the deliberations of the Council by retaining the appointment of the chairman in its own hands. Besides its responsibility to the Society in money affairs, the Council is in a position of great influence in other respects. It has to determine the location of the pastors, subject, of course, to the approval of the Bishop, and to recommend to the Bishop, in conjunction with the missionaries, candidates for ordination. It stands, in fact, to the pastors much in the position of a lay patron. But besides this patronage it has the payment of their stipends in its hands, and, indeed, the fixing the amount of them as well. This, however, is usually done by a general rule, not by separate consideration of each case.

The Councils meet generally once a year, in some cases twice, and in the interim the business is carried on by an Executive Committee, elected year by year at the meeting. European missionaries are not ordinarily members of the Council, but there are exceptions. This, while it leads to some difficulties, is considered best on the whole, because the presence of too many Sahibs in the meetings might hinder the free expression of independent opinion on the part of the Native members.

In this way, then, the Native Christians are being drawn together and accustomed to the exercise of corporate life in their respective provinces. It is an interesting sight to see the delegates gathered together in their snowy garments, earnestly discussing some plan for the general welfare, or listening to weighty words of counsel from the Bishop. For in Bengal, at all events, and I believe elsewhere also, the Bishop is almost regularly present at the meetings of the Church Councils. The worst of it is, that he has to speak by an interpreter, and cannot understand the debates. Hence, with the Natives, the superintending missionary is the real authority, and the Bishop is something in the background with which they have little or nothing to do, except indirectly through the missionary.

The C.M.S. is thus doing what it can to promote the organization of the

infant Indian Church. The S.P.G. is introducing something similar in the Missions under its charge. And thus a beginning is being made in rousing in the minds of Indian Christians a sense of their oneness as a body. This is a new idea in India. For there the feeling of solidarity is extremely limited. It does not even extend to all the inhabitants of a village unless they happen to be all of the same caste. The cultivation of public spirit therefore among the Native Christians, while an extremely important, is also an exceedingly difficult task. But the Church Councils are undoubtedly making some progress in it. It is found, however, that in some cases the area covered by them is too large, and the Churches which they seek to draw together are too far apart to feel strongly their common interest. Hence it is felt to be necessary to subdivide them into District Councils, which shall meet more often and be subordinate to the Provincial Councils. This somewhat retrograde step shows us that we must not be too sanguine as to the speedy establishment of a strong sense of unity in the minds of the Indian Christians as a body throughout the country.

Clearly, the circumstances which attend the springing up of the Indian Church render it difficult to devise a perfect system of organization for it, or to make rapid progress in carrying it out. There are two societies at least, besides other Missions, in connection with the Church of England, engaged in gathering converts. And the Native Christian has as high an idea, ecclesiastically, of the "Shoshaity" to which he belongs, as the ordinary Hindu had, and as the villager has to this day, of "Company Bahadur" in matters of government. And there are numerous other Christians connected with other societies, whom the Native Churchman cannot help regarding as being quite as good Christians as himself. They differ from him mainly, so far as he can see, in not reverencing the Prayer book,—which, to say the truth, he himself does not greatly relish in its translated form. Further, they regard not the Bishop, of whom he himself probably knows little, however much he may be told he ought to reverence him. It is difficult then to persuade the Indian Churchman to be zealous for the establishment of an Indian Church, which shall not only exclude but ignore the various Christians around him. It is necessary that we realize this as one of the greatest difficulties which beset the formation of a real Indian Church.

And yet the 180,000 Christians connected with the Church of England are a body quite large enough, as compared with the other bodies around them, to form a *tribus prærogativa* in the organization of the Christian commonwealth in India. Moreover, the episcopal form of government is the only one at all suited to the Indian mind. The average Hindu has little thoughts of politics, except to desire that he may be godly and quietly governed, especially the latter. To him the *πολυκοιρανίη*, except in very small matters, is not only *οὐκ ἀγαθόν*, but a thing quite unintelligible. Submission is his great virtue, and he demands a present embodiment of authority to submit to. Christianity of course has some effect in rousing a spirit of independence, not always manifested on the most desirable lines, but it by no means does away with the preference for a monarchical government.

But as a matter of fact, episcopal Church government hardly comes before the Native Christian in a present and effective way. He is told that the possession of Bishops is the great and blessed prerogative of our Church, and he appreciates it in some degree. But he scarcely comes in contact

with the Bishop, and he sees numerous Christian congregations getting on apparently very well without any. We are making a very strong demand upon his faith if we ask him to believe that the Bishop, whom he knows mainly in the abstract, is in any practical sense necessary even for the *Bene esse* of the Church. An instance may illustrate the state of things.

My late revered Diocesan, to whom I owe gratitude for many kindnesses, the Bishop of Calcutta, is a prelate of surpassing energy, and most anxious to do all in his power for the development of the Native Church. But his diocese is several days and nights' journey by rail in length, and a good deal more in breadth. His metropolitan duties carry him a long way beyond it. He has to look after the chaplains in all parts, and what is more trying, after all the places where chaplains are wanted too. The Europeans and Eurasians alone, in their scattered state, are more than any one Bishop can fairly be expected effectually to shepherd. Were these out of the way the Native Churches in the diocese would require, for effective intercourse, a familiar acquaintance with eight or ten languages, to take no notice of dialects. With unremitting labour his Lordship can only manage to pay the different Krishnagar Churches, lying within eighty miles of Calcutta, a hasty visit once in two or three years. And then he has, as it were, to stand behind the missionary, on whom he is dependent for the interpretation of his addresses, and through whom alone he can listen to what the people have to say. Certainly it is not his fault if the people regard him, as one of them described him, as a *puttal mātṛa*, a "mere image," called up by the superintending missionary from time to time to perform Confirmation and other episcopal functions, but having no real and vital connection with the Churches which he is supposed to govern. And certainly this is a state of things which is most repugnant to the wishes of the missionaries themselves.

May we not then say that what is really needed for the further development of the organization of the Church in India is to make episcopal superintendence real, constant, close, and effective? In fact we want to return to something like primitive episcopacy. A district like Krishnagar, with its ten flourishing pastorates and numerous scattered Christians, would have been regarded in the early ages as an ample sphere by itself for the labours of a Bishop. And there are many districts of the same kind, not so compact, perhaps, but equally needing supervision. Given real episcopal superintendence, and the Church Councils will fall into their proper place, and be most useful in keeping together the scattered congregations, and also, as I fully believe, in attracting others to join them. There would be little difficulty in combining the congregations of the two Societies if they had a present and effective head connected with the Native Christians by familiarity with the language, and raised sufficiently above both organizations by his higher orders. At present the head is too far off—practically out of sight. If, as we were told yesterday, the proper unit of Church organization is the diocese, certain it is that the future organization of the Church in India must be a sum in decimal fractions. For the unit is much too like infinity to have its proper effect upon its constituent parts. We can hardly go further than to say that the Church in India is being prepared for an episcopal organization to be made actual in the future.



## THE BISHOP OF RUPERT'S LAND AT LAC SEUL.

[BISHOP MACHRAY has sent the following account of his Visitation of the C.M.S. Mission at Lac Seul, in the east of the Diocese of Rupert's Land.]



THE visitation I made of this Mission shows what a change is made often as regards travelling in the wilds of the country by the construction of the Canada Pacific Railway. I left Winnipeg on Tuesday night, July 21st, at 7.15 p.m., and arrived at Wabigoon station about 5 a.m. on Wednesday morning, having travelled 230 miles. The Rev. J. Irvine, the missionary at Lac Seul, entered the train about 4.30 a.m. at Barclay station. The postmaster at the Hudson's Bay post at Wabigoon received us with the accustomed kind courtesy and hospitality of the officers of the Company, and, after we had breakfasted, furnished us with the waggon drawn by two oxen to take my tent and other baggage over the long portage of about nine miles to Sandy Lake. Here Mr. Irvine had brought a canoe with six Indians. We crossed Sandy Lake, and then by a portage of over half a mile came to Minnetakie Lake. This is a long, narrow, winding lake with two strong rapids called Abram's Falls and Pelican Falls, round which the canoe and goods had to be carried. Then we had a long portage of over a mile into Lac Seul. We reached the Mission about 7.30 p.m. on Thursday night.

My journey occupied exactly two days. What a change from the experience of Bishop Anderson, when he visited Lac Seul on his way to Albany and Moose Factory in 1852! He left St. Andrew's on the Red River, about fourteen miles from my residence, on Monday, June 28th, and after crossing a large bay of Lake Winnipeg, and going up the Winnipeg River, which has many rapids, causing many portages, and the English River, he only reached Lac Seul July 14th.

Happily there is a great change in other respects! Then the Indians of this district were almost all heathen, though some had been baptized by the Rev. Dr. Mason in visits he had paid to Lac Seul. The Bishop, however, even then found ground for hope. An old man who had been anxious to see him pressed on him how deeply he felt the sad condition of his countrymen, plunging deeper and deeper in the dark, and groping about in vain. This old Indian said that if a minister were placed among them they would learn like other Indians, but not while they were only visited from time to time, at long intervals. Only within the last two or three years has a minister been permanently settled among them. Still the Gospel has been carried on to them from the Islington Mission, 200 miles west of them, and the visits of the Rev. Baptiste Spence, of Islington, have done great service. When Mr. Irvine had finished his studies at St. John's College, and taken up his residence at Lac Seul, he found quite a body of Christian Indians to come round him, while he had the earnest support of the excellent officer of the Hudson's Bay Company, Mr. Chief-trader McKenzie.

I found upwards of 400 Indians assembled. It was the great festal occasion of the modern Indians for the year. The agent of the Dominion Government had that day paid the Indians of the district their yearly annuities and gifts. Traders were here with supplies to sell the Indian for his annuity money. The scene was most pleasing. Christianity had brought with it its civilizing results. There are still heathen in the tribe, but the Christians so exceed them in number and influence that they have given up their heathen practices. When Bishop Anderson passed Lac Seul on his way back from Moose Factory, he was saddened by the sound of the Indian drum. He wrote in *The Net in the Bay*, "There is, I fear, little at

present to encourage hope of the Indians at Lac Seul. After I retired to my room, while writing my journal, and for a long time after, as I lay upon my bed, I was much saddened by the continued sound of the drum. It was the first time I had heard it on my way up; how different from all at Moose and Albany!" But the Gospel has now won the same triumph at Lac Seul. The evening of my arrival was a beautiful one. The shore was whitened by the tents of the Indians. The young Indians were playing games, running merrily and shouting as heartily and vigorously as happy English children would have done. There was no drumming, and accordingly no gambling and no quarrelling.

On Friday morning I spoke with several successive parties of Indians, but at last, about eleven o'clock, the whole encampment was seen on its march to the school-chapel. All were present except a few Indians and Roman Catholics. One prominent heathen, though he did not join the assembly, came near enough to hear what was said.

The Government agent, Mr. McIntyre, was present. He is an old officer of the Hudson's Bay Company. I had met him on two occasions, when he was an officer of the Company, at his fort on Lake Superior; and on one of those occasions had the pleasure of officiating at the marriage of one of his daughters. He is very anxious for the advancement of the Indians, among whom he has spent his life.

The officer of the Hudson's Bay Company, Mr. McKenzie, also joined us. He is an excellent Ojibway speaker. He most kindly consented to act as interpreter for me. My words lost none of their effect when given by Mr. McKenzie to the Indians in their own tongue. The meeting was in the open air. I spoke to the Indians on the pleasure of my visit, and on the gratification given by the signs of their progress in the erection of houses and the cultivation of gardens and land. I dwelt on the benefit of education and the temporal advantages from the presence of the missionary; then I proceeded to explain the still greater hopes for them entertained by the kind friends in England, through whom they had a Mission. I spoke to them of the higher happiness held out to us in Christ, and the supreme object of the missionary's work amongst them with this view. The chief of these Indians, Cromartie, is a Christian, and understands and speaks English.

On Saturday forenoon I had another large gathering of Indians, who wished to hear specially about confirmation. On this occasion I met them in the school-church. Mr. Finlayson kindly acted as interpreter. I addressed them at some length on the principles of the doctrine of Christ—to use St. Paul's words, in the Epistle to the Hebrews—ending with a statement of the position and advantages of confirmation. The Indians stayed together for a considerable time after I left, and I believe one of them almost repeated again from memory to the others what had been said.

On Sunday morning we had a happy service. Thirty-three were confirmed, including the chief. Mr. Irvine read the service in Ojibway, and also gave in that language my addresses, sentence by sentence.

We had arranged to hold in the evening a service at Frenchman's Head, which is about twelve miles from Lac Seul Mission station, on the way back. This is a tedious part of the journey, as there are several long portages. The weather broke up, and rain poured down. However, we determined not to disappoint the people, and paddled on through the rain. We were about five hours in reaching the place. The second chief gave us the use of his house for our service, and also for the night, as the ground was so wet that it would not have been very comfortable to put up the tent; many of our

things, too, were wet. There was a very good attendance at the service, though not a few had left, not expecting that we would come on. The catechist, Mr. Spence, interpreted my address; Mr. Irvine taking the service in Ojibway.

The earnest desire was expressed that I should visit a young sick Indian in a tent, on the way back; accordingly we landed where the tent was, and I had prayer with the lad, who seemed to be near his end. On Tuesday afternoon I reached Wahigoon station, and on Wednesday morning I found myself again at home.

There is a most remarkable difference in the readiness with which the Gospel is listened to and accepted by different tribes of Indians. In the case of some—as, for example, in the tribes along Rainy River—there has to be long waiting and sowing, with little result. In other cases the Gospel is heard gladly, and there is great joy in its reception.

The Indians of Lac Seul seemed as a body very accessible to the truth, and there is the greatest promise of the whole tribe being shortly added to the Church of Christ, and not a few of them presenting themselves a living sacrifice, holy, acceptable to God.

R. RUPERT'S LAND.

## THE EASTERN YORUBA MISSION.

LETTER FROM THE REV. J. B. WOOD.

*Abeokuta, July 14th, 1885.*

**I**N several years previous to 1875 Leke was fortunate in having commandants who were interested in the promotion of true religion; these gentlemen and others conducted regular Sunday services for the small number of Christians who from one cause or another had settled there. It was not until 1875 that the Society's work was advanced in an easterly direction beyond Lagos. In that year the Rev. D. Hinderer formed a station at Leke. In 1876, acting on instructions from the Parent Committee, he went still further eastward, and placed an agent at Itebu, on the borders of the Mahin country, and from there he proceeded in a north-easterly direction till he reached Ondo.

Ode Ondo is a comparatively very old town, but some thirty years ago the slaves of the town, who were very numerous, rose against their masters, and with the assistance they sought and obtained from the Ifes they were able to gain the upper hand. Ode Ondo was destroyed, and those of the Ondos who escaped were scattered about in the bush and farm villages at longer or shorter distances from the ruined town, and for twenty years their old homes lay in ruins. It was in 1872 that Captain (now Sir John) Glover, then Governor

of Lagos, directed such action to be taken as resulted in the Ondos returning to their town, a large part of which has since been rebuilt; Governor Glover also applied to the Parent Committee of the C.M.S. to commence missionary work there. In 1873 Messrs. Maser and Roper paid a visit, at the wish of the Parent Committee, to Ode Ondo. They reported so favourably as to the prospects of missionary work there if taken in hand, that, as mentioned, Mr. Hinderer was charged to commence operations there if he found it practicable, and it was in pursuance of those instructions that, in 1876, he visited Ode Ondo, and left a Native catechist there when he went on to his old station, Ibadan. At about the same time Mr. Hinderer stationed an agent at the Society's old station, Ilesha, which, in consequence of the very disturbed state of the Ijesha country, had been given up for a time.

From the time when Mr. Hinderer started missionary operations at the several places named (of course, not including Leke) to the date of my late visit to them, the work has been carried on by Native agents only, with such supervision by European missionaries as could be given them from Lagos.

Itebu is situated on the left bank of the Ofara, and some seven or eight

miles from the Lagoon. It is only a village belonging to the Mahins, with a population of perhaps a little over 200 Mahins, and it may be half as many Ijeshas. The latter have settled there within the last few years for various reasons.

The Mahins—the male portion—are a lazy lot, and the most insolent beggars I have ever met with. They are low, and manifest no desire to rise. An enormous amount of work will have to be done amongst them before they will arrive at such a state as will entitle them to be called civilized. But nothing is too hard for the Lord, and it is He who does the work, and not the human instruments. The agent whom Mr. Hinderer placed at Itebu—Mr. Ogbonaiye—was able to remain at his post about five years, when difficulties were so thick about him that he decided that he ought to leave the place. The circumstances at the moment were such that he was precluded from seeking advice before acting: he removed to Ayesan. After this for several years there was no agent stationed at Itebu, but it was visited as often as circumstances would allow of by one or other of the agents in Ode Ondo, especially by Mr. Phillips, who never ceased to plead that the station should be again occupied by an agent being placed there. The Finance Committee in Lagos agreed most fully with Mr. Phillips as to the desirableness of the step he urged, notwithstanding that the population of Itebu was so small and the prospect of early success so little, but the difficulty was that no suitable agent was available.

Last year, however, arrangements were made, and an agent was again located in Itebu; he is one of our Native catechists. He is now at work trying to reduce things into more order. There is much to discourage and to make the place not over pleasant as an abode; we trust needful grace may be given Mr. Williams, and that he may be the instrument by which many Mahins and others may be led to believe to their soul's salvation. He conducts the Sunday services and week-day classes; also, he teaches on week-days some fifteen children who are sent to the day-school. There is on Sundays a congregation of from thirty to fifty persons, made up nearly wholly of the Ijesha people and their retainers. Should these Ijeshas

remain here, as it is not unlikely they will, it may well be hoped that they will find a blessing in what is done on their behalf. I have often had occasion to observe in this land that those away from their own homes and their idolatrous traditions and associations are much more readily got at than those at home in their own towns. The Ijeshas may prove to be the backbone of the work at Itebu, and the means of presenting Christianity in an embodied form to the Mahins in and about that place.

In former years a number of children were given to be taught in the day-school, but nearly all the wild young things ran away. Two, however, remained—one the son of the head-chief, and the second the son of the head-chief's brother. Both these boys are now in Lagos; the head-chief's son is being trained as an agent in the Institution. God grant that he may be all that could be wished! and he will prove a blessing to his own people, if sent to them, as it may be hoped he will be.

During all the years that the Society has had an agent in Itebu, only one man amongst the Mahins has stood out and made a profession of faith in Christ. He was taught the elements of Christian truth; his conduct was good, and he was baptized. He has learned to read and to write. For a time he was of much use. But he was unmarried; he wanted a wife, but no Mahin woman would have a Christian for a husband. Eventually, to secure a wife, he went back, and though he is friendly he is no more the sort of man he was. The catechist, Mr. Williams, told me that he has hopes that the man will by-and-by return again to the Church. May it be so! At present there is no Mahin adult convert, male or female, at Itebu; the few there are nearly all Ijeshas.

But notwithstanding that the work has hitherto been so comparatively unproductive, I am strongly of opinion that Itebu should be maintained as a station. (1) Because of its geographical position as regards Ondo. At present the Mahins seem to regard it as their mission to give as much trouble as they well can to those who have to pass near or through their country; but if the Ondo Mission and the work at Ayesan and Ilesha are to be continued, it is necessary to have a road past Itebu. If

we have a station there, our troubles as regards the more advanced posts will be greatly lessened. (2) For the sake of those who form the congregation at Itebu now, to whose number there is ground for expecting an increase. Besides, the maintenance of the station will gradually teach the Mahins what our objects are, which I do not think they fully comprehend now, or believe in what they do understand; and it will not only be the Itebus who will learn this necessary lesson, but the Mahins of other places as well in that country. It takes some people a long time to learn that there may be such a thing as disinterested action. There are no people anywhere who more need the Gospel and the blessings it brings than the Mahins.

I have already mentioned that Mr. Ogbonaiye, the agent whom Mr. Hinderer placed at Itebu, felt compelled to leave, because of the difficulties, and it must be added the dangers, by which he was, as he thought, surrounded. The chief of Ayesan is named Takuro; he is an Ijesha man, and was formerly a slave to Manuwa "king" of Itebu. There were some differences between him and Manuwa, so that he suddenly left Itebu, where he had lived for many years, having previously secured his freedom, and went to the spot where Ayesan now stands. It was just at this time that Mr. Ogbonaiye felt the pressure of his own difficulties; so when Takuro left Itebu Mr. Ogbonaiye went with him: this was between four and five years ago. When they stepped on to the land where Ayesan is now, there was not even a hut to give them shelter. But both Takuro and Mr. Ogbonaiye are energetic men. The first night they made a shelter by spreading a mat over themselves. Soon they had huts, and from this they went on till they got something better and more substantial. And now Ayesan has a population of between 300 and 400, which will certainly increase from year to year, unless some unforeseen causes hinder it. This station is the more promising because, as is the case with the Ijeshas at Itebu, the population are all strangers in the place; prejudices and old habits they have of course, but in Ayesan there are no local idols to which they are bound, and for this reason they are much more easily reached, and the claims of the Gospel can be set

before them with more hope for its being accepted than would be the case if they were in some old town and adherents of its local deities.

Mr. Ogbonaiye's advantages have been but few. A school teacher is wanted in Ayesan, and the chief begged that one might be sent. If a teacher were put there he would probably have a school of twenty children at once. The Sunday congregations average about thirty. There are ten catechumens, which is an encouraging fact; at the same time, there is no reason to think that there is any general movement towards the acceptance of the Gospel. Earnest, patient work is needed here, as elsewhere.

Perhaps mention should not be omitted of one fact—that neither Itebu, situated about two hours or eight miles, nor Ayesan, which is on the right bank of the Ofara as Itebu is on the left, and five hours or about twenty miles from the Lagoon, lays claim to the possession of the river. The owners of the river are the Ibus, who occupy land on the right bank of it, live in three separate small villages situated about half-way between Ayesan and Itebu, and number, in all, about one hundred persons. They say that formerly they were very numerous, occupied many towns scattered over a great area, but the king of Benin was jealous of them, uttered curses on them, and from that time they have gradually diminished in numbers and power till they have arrived at their present reduced state. I called on them both going and returning, as it is very desirable to be on good terms with them, if for no other reason, because they can do our people mischief in passing them on the river. Some of them, if not all, are from time to time guilty of robberies. They are said to attack those passing up or down the river who are seen to be too weak to defend themselves. So nearly every canoe passing Ibu, or indeed anywhere else on the river in its lower parts, carries fire-arms and shows itself ready for resistance, if attacked. The head-chief of Ibu was very anxious to have a teacher placed with him, not so much because he understood what the object really was for which a teacher should be sent, as because he thought that the presence of a teacher would add to his security, and bring increased trade to his villages.

Ayesan is on Ondo territory, and is the starting-point of the land journey to Ode Ondo, from which it is distant about thirty hours of the ordinary rate of travelling, that is, about three miles an hour. Itebu is a comparatively new place; it was settled by its present head-chief, and consists, as far as its Mahin population is concerned, of the members of his family. Ayesan is newer still. But Ode Ondo is an old town; it has been in possession of the Ondos for 150 years probably, and was held before they took possession of it by a people bearing the name Idoko, a few of whom still live in a corner of the town near the Society's premises, and not unrespected by the Ondos, who now so greatly outnumber them. Ode Ondo has now a population of somewhere between 15,000 and 20,000. As I have already mentioned, before the Ondos were settled in their town, in 1872, the town had been for twenty years in ruins, and its people living as they could in the bush. It might be expected that such an experience would not easily be forgotten, or that which led to it; but the impression left does not seem to be so deep as one would look for. It is astonishing how prevalent and strong the desire to have slaves is in this country, and among the Ondos the desire seems to amount nearly to a passion. They have a great number of slaves now, acquired, mostly, since their return in 1872, and every year they are increasing the number of them. There is danger in this, and in some measure they seem to recognize the fact that it is so; but they do not seem so watchful as one would think their sad past experience would make them. The Ondos appear to be a quiet and peaceable people who wish to be let alone, and who are willing to leave others alone. They are socially lower than any Yoruba-speaking tribe I have had to do with; some of their habits and customs are disgustingly vile, and cannot fail to act as great hindrances to their elevation. The Ondo system of government is very remarkable, and it differs very greatly from every system that I am acquainted with amongst other Yoruba-speaking tribes. It seems to have been the aim of its framer that everything political, municipal, social, and theological, should be included within its limits, and should have its sanctions; that each

part should bear a due relation to the other parts, and to the whole; but the whole contemplated was one to which additions could be made to any extent desired, but no provision seems to have been thought desirable for the introductions of changes that would lead to any considerable modification of the general scheme. Data in existence would go to show that probably the main principle of the system has been in operation for a period of something like 140 or 150 years, and the changes which have been made in the organization during the interval appear only to have been to extend the area of its operation. As the system was framed at a time when nothing was known in Ondo but the idolatrous worship and fetishism which properly belong to the country, of course the existence of other religious systems were unthought of and not provided for. Now that Christianity is making its way in the country, a new and, in many respects, an opposite force to that of what may be regarded as a sort of cast-iron system, which has its home in Ondo, is coming into existence, and already it is making itself felt. The present chiefs are tolerant, and are willing to stretch a point in order to do what is agreeable to the Society's agents. But when Christianity has a larger number of adherents, and when Christian principles are being embodied to a much larger extent than at present in action by the earnest lives of Christians, then all sorts of problems present themselves for solution as a result of such active lives. In a word, when the claims of the old and the new are face to face, will the old give way, or will it use the weapons at its disposal to preserve its claims? One can hardly help looking into the future, and attempting to picture what may be; but how often such forecasts are wrong! In any case, it is not necessary to go to meet difficulties. As regards difficulties, whether in Ondo or other parts of this mission-field, we shall do best to fall back on the C.M.S. principle, and believe that they will be removed as it is necessary they should be.

= The catechist left in Ode Ondo by Mr. Hinderer more than nine years since was Mr. Young. He worked well and faithfully when the work was in its earliest infancy. After some time, it was found feasible, as it had long been

thought desirable, to send an ordained Native missionary to Ondo, and the Rev. C. Phillips was selected for the post, and he has since his arrival there had the chief part of the work in the eastern district Mission; and he has shown, by his soundness of judgment, readiness of resource, and ability to lend a helping hand to various kinds of work to be done in a Mission, that he is the right man in the right place. He has travelled much between Ondo, Ayesan, and Itebu, and has also paid visits to the Mission in Ilesha. He and those associated with him have had many difficulties and some dangers to face, but grace has been given them according to their day. They possess the respect and confidence of the Ondo authorities. Several times the principal chiefs told me that they were well pleased with the way they conducted themselves. One of them, when speaking to me, paid them the highest compliment he knew how to pay them. "They do not," he said, "interfere with our women; they do not steal our sheep, goats, or fowls." And he added, by way of contrast, that some messengers sent by the king of some other tribe on some business, who were only in Ode Ondo a short time, had wronged them in all the particulars named.

The Ondo Church numbers over one hundred persons. Amongst the converts is one of the king's sisters, and there are several other influential persons who have joined the Mission. As regards the knowledge they possess in other respects, the converts are very much what it might be expected they would be. There are traits in their Christian characters which excite pleasure; and there are others which indicate weakness, and the power of some ideas at work which belong more to social life as it is amongst the Ondos than as it is set forth in the New Testament. The greatest point of difference between them and our older churches is in the greater amount of freshness and simplicity that is noticeable amongst them. It is with much sorrow that one hears of professed Christians living inconsistent lives, going amongst such young converts, and making excuses for the lives they are living; but such find their way to Ondo. But the entrance of such grievances amongst the flock is to be expected. May the Good Shep-

herd preserve His own from the Evil One!

It is hardly possible to think of the sufferings which have been endured by the Ondos without a feeling of deepest pity and sympathy; but the feeling is relieved by the consideration that they are past and gone, and that the Ondos are at home again. The sufferings of the Ijeshas have been greater than those of the Ondos, and still they continue. Town after town in the Ijeshia country is passed which has but the merest handful of a population, as compared with what it was formerly, and the few are spending their lives in fear, for an enemy is at their gate, and they are ever in uncertainty as to the result; that is, whether the enemy will force his way past the opposing army, succeed in capturing them again, or in driving them from their loved homes—albeit to one's own eyes there is not much in their wretched abodes that seems lovely; to them it is otherwise. It is a remarkable feature in the Ijeshas and Ekitis that they love their country with an intense love, and the land trodden by their fathers has a value in their eyes nowhere to be exceeded. If compelled to leave it they seek to return as soon as possible; and when it is threatened by dangers they cling to it to a degree that certainly seems imprudent, at times. Towns that I passed through, or heard of, have been destroyed during the present century—some twice, some three times, and some four times.

At the present time the people in these towns are in a state of great unrest. Every day rumours reach them which excite hopes or cause despondency. The depth of the longing for peace and quietness is beyond description. It might be thought that this was just the time to preach to them the Gospel of peace and hope, and that they would accept it with all readiness. It is so in individual cases, but not generally. It is not moral and spiritual rest that the majority are *conscious* of the want of; it is freedom from the waster and destroyer, the opportunity to settle down again into their former ways, and secure for themselves such enjoyments as their own experiences make them think are desirable. These things, and only these, they seek.

In 1859, Mr. Vincent, who is an Ijeshia, was placed by Mr. Hinderer as an agent

of the Society in Ilesha. He remained there till 1866, when he was called to Ibadan. Whilst he was away, early in 1867, Ilesha was destroyed by the Ibabans. Mr. Vincent did not return to Ilesha again till 1875, when he was again sent there as an agent of the C.M.S., and he has been there ever since, but has not been visited by any European missionary till my arrival in Ilesha; he has, however, had occasional visits from Mr. Phillips, from Ondo. The communicants are fourteen in number—five males and nine females; the candidates for baptism are fifteen—two males and thirteen females. The total number of adherents, including children of Christians, is forty-six. Mr. Vincent is a good and earnest man, and works to the best of his ability; but he suffers from the fewness of the educational advantages he had in his youth.

After our visit to the camp last year, the Christians in the Ijsha camp built for themselves a small chapel, in which to hold services. About a month before I reached the camp this year, this chapel was burnt in a fire which broke out in the Ijsha camp, and consumed a good part of it. The Christians in the camp are fewer than they were, but they were preparing to put up another chapel in place of the burnt one.

About half-way between Ayesan and Ode Ondo we met our mail-man, on his way to Lagos. On coming back to Ayesan, I found that he had been detained over a month there, waiting for an opportunity to go on to Lagos. The chief cause of his detention was that a man named Ojo, of the Ijo tribe (a tribe inhabiting a portion of country to the east of the Mahin country, and south of Ondo), had, with a number of followers, undertaken to stop traffic between Lagos and places to the east of Leke. To effect his purpose, Ojo had taken possession of the strip of land between the Lagoon and the River Ofara, and would allow no trader to or from Lagos to pass; and it was believed that the Mahins were abetting him in what he was doing. Things went so far that four days after I passed this strip of land, when going up the country (Ojo and his party were there at the time), there was a brush between Ojo and the Ijshas settled in Itebu; the two parties fired on each other, and several persons

were wounded. On account of the insecure state of the roads, and also because, I was told, that the Mahins outside of Itebu had very erroneous ideas as to the reasons why our agents were in Itebu and Ayesan, it seemed to be desirable to secure a meeting, if possible, with the chiefs of several Mahin villages, in order to explain matters fully to them. I sent to the chiefs of five villages which are not far from Itebu, and the people of which were supposed to be at one with Ojo, to ask them to meet me at a place and on a day named. The day came, and only one chief put in an appearance; but he was the principal one of them, and the third in rank in the Mahin country. He explained that the other chiefs could not come, because they had gone to see the king on business. We had a very friendly talk. He appeared to be an intelligent man, and reasonable as far as words went. I explained that the Society's agents did not go and settle in a place just as they chose, but had to obey orders; that it was not because we had a particular friendship for Manuwa, chief of Itebu, and no goodwill towards the rest of the Mahins, that a teacher had been placed in Itebu and none elsewhere amongst the Mahins, but because Itebu was by the waterside, and we must of necessity come there before we could reach places beyond it; and what we were willing to do for Itebu we were willing to do for other places, as far as our power went. I told him we were not merchants and not warriors, that we were teachers; and I gave him an outline of what we taught and the results we sought to our teaching. I asked him if such persons as we should be molested, or if it was not more natural that we should be allowed to go and come as we chose, since we did no one harm. He said he had never understood things so before, and he would try what he could do, and would also speak to the other chiefs who were not then present. I gave him some presents for the king of the Mahins, for himself, and the other chiefs who had been unable to come, and we parted in a very friendly manner.

The total number of Christians at the four stations—Itebu, Ayesan, Ode Ondo, and Ilesha, is 205, including children of converts.



## JAPAN: MISSIONARY JOURNEYS FROM OSAKA.

LETTERS FROM THE REV. H. EVINGTON.

[LAST month we gave some letters from Rev. A. B. Hutchinson, of Nagasaki, describing his missionary travels in Kiu-shiu, the southernmost of the four great islands forming the Empire of Japan. The following letters tell of visits to the out-stations in the main island (sometimes called Hondo), and in Shikoku, which are superintended from Osaka. The previous history of these out-stations was given in the *Intelligencer* of Nov. 1881, Sept. 1882, Sept. 1883, Sept. and Dec. 1884.]

Osaka, 13th June, 1885.



HAVE paid two visits to Tokushima, one in January and another in March. I am sorry to say that the work in that town does not give me the encouragement I could wish; indeed, it is often a cause of considerable anxiety. The case mentioned in Mr. Warren's Annual Letter I tried to fathom in January. The woman declared herself to be guilty of adultery; but the man refused to confess himself to have been guilty of a sinful act, though he had admitted that he had by his conduct given just cause for suspicion. I am sorry to say that his present conduct is not that of a sincere penitent, and that of the small number of Christians left in Tokushima there are three whose lives are not a help but a hindrance to our work. Since the beginning of 1884, there have removed to other places eight adults and two children, and now of those baptized by Mr. Warren and myself there are only four who regularly and properly attend the services. Two others, a man and his wife, baptized by the Baptists, are very regular. With one of the men, quite a young man, I have remonstrated again and again. I believe he desires to do right, but he has no power to resist evil companions. He will repent with tears, and in a week or two be led off again.

During my last visit I went out as far as Tomioka, and preached with Yamashita-san to about seventy or eighty people: it is about fourteen miles from Tokushima. The doctor there has learnt something of Christianity, but lacks interest—in other words, has not truly realized his own need of a Saviour. He told us, however, of his wife's father having procured a copy of the Scriptures and having read the New Testament through seven times, and rejoiced to find himself beginning to understand the meaning. During the Easter vaca-

tion Jimure-san, one of the Nagasaki students, went to work with Yamashita, and they again visited Tomioka and found out this old man. He received them with great delight, and told them how he had been convinced of the foolishness of idolatry, and had destroyed his idols and was anxious for instruction. He was ridiculed by his neighbours, but was prepared to endure that, for he believed he had found a treasure. This man had never met a missionary or catechist before. I trust we shall hear of him confessing Christ and leading others to Him before long. Two other places were visited by Yamashita and Jimure in another direction, and some interest shown.

I left Osaka on the 7th of April, in company with Kodama (for Fukuyama), Terada (for Iwami), and Arato (for Matsuye). We had a rather unpleasant journey, for a dense fog came on at night, and the steamer, with two others, was quite in doubt as to its position; perpetual whistling, the sound of the tide rolling in to the shore, made the night somewhat uncomfortable. Next morning we actually ran ashore at the foot of a steep mountain which it was impossible to see when fifty feet ahead; warning was given by some small boats, but not in time; however, we were able to proceed upon our voyage without damage. The delays from the weather made our arrival in Fukuyama late, and the proposal to have a large preaching had to be postponed. Arato-san and Tarada-san therefore stayed another night, and on Thursday, the 9th, four of us preached to a large audience of about 400 people. The preaching-room was the same as that which had been used before—one side of the house of Mr. Katayama, in which Mr. Chapman is now residing for the purpose of studying the language. Terada and Arato set off early on Friday morning, but Kodama and I preached again to a large

audience in the evening. My subjects on the two evenings were "The Power of the Cross" and "The Power of the Resurrection." On Sunday, the 12th, we had services morning and afternoon in my room at the hotel, which were well attended by the inquirers. In the evening we met at the house of Dr. Kamegawa, the appointed meeting-place for the inquirers on that evening. The meeting took the form of a prayer-meeting, and both I and Kodama said some words of exhortation. At this meeting nine asked for baptism, and subsequently, during Kadawa's stay, the number rose to twelve. I remained one more day, and we had another large audience at the hotel of Mr. Komaye. It has been a real enjoyment to me to see the earnestness of most of the inquirers at this place, their unity and their desire to bring in others. I do indeed think that there has been a great change wrought in some, and that perhaps the one most wanting in earnestness is a baptized Christian. I trust that the Lord will largely pour forth His Spirit upon this place, as He must already have done to accomplish what we have seen.

I left Kodama here, starting myself for Idzumo on the 14th. He remained till the 26th, and had interesting gatherings and more public preachings, besides making private visits. One or two of those who first asked for baptism withdrew, but the number was finally raised to twelve, as I have said above.

My journey lay through the provinces of Bingo, Bitchiu, and Hoki, into Idzumo. In Bitchiu I spent one night at Takahashi, and had a visit from Mr. Koki, who is now the pastor of the Congregational church there. Its name is known to the readers of the *C.M. Intelligencer* through a letter of Mr. Hutchinson's which spoke of the persecution that had taken place during one of their meetings. A policeman now sits inside their chapel-door whenever the Christians assemble. In Hoki the roads had only been cleared of snow a very short time through the heavy rains which began during the last week in March. There had been about five feet I believe. When one of our Christians, Hara-san, who is engaged in selling Scriptures, passed a month before us, the snow was quite hard, and I picked up some not more than ten feet from the road which was

frozen. Some of the finest scenery I have seen in Japan I found during this journey across from one side of the island to the other. This makes the fourth different route I have taken from sea to sea.

Matsuye, the seat of Government for Idzumo, Hoki, and Iwami, is by far the largest town in either of these three divisions of the country, containing about 30,000 or 40,000 inhabitants; and compared with Hamada, the capital of Iwami, is better built, and to all appearances more prosperous. It contains courts of justice, large normal and middle schools (these two are combined in one building, and the head-master is an Episcopal Christian, baptized in Osaka some eleven years ago; I am sorry to say, however, that his light shines but feebly); there is also a little of the old castle left, and though not perched upon a high hill as some, it is very picturesque on account of the trees, which have grown to a great size within its massive stone walls. It has also several government offices and a public lecture-hall called Kō dō Kuwan, which we used for preaching. There are good shops of every kind, with native and foreign articles, and I found no difficulty in getting boots and clothes repaired and linen washed, which is a great convenience to those who wear stiffened linen. Perhaps some of the contributors to Mission funds will think me extravagant when I say that I bought a large pheasant for my dinner on one occasion, but when I mention the cost—fivepence in English money, and three halfpence for being allowed to roast it at the foreign cook-shop, I shall perhaps be forgiven.

Matsuye is situated on an inland sea about twenty-seven miles in length, and in most places from twelve to fifteen miles wide. It is entered from the Japan Sea by a long but narrow channel. At Matsuye, which is built about the centre of this sea, it becomes so narrow that it can be crossed by a bridge, and the town lies on either shore. Small steamers travel west to Hirata and east to Yonago daily. I find that the sea is marked in the *C.M. Atlas*, and the name of the town also; but the town itself lies on the narrow neck in the centre of the sea. The governor is a born soldier, a famous swordsman, and having very

little, if any, intercourse with foreigners, is inclined rather to oppose than to help Christianity—so, at least, I was told.

Arato-san and Hara-san had reached Matsuye before me, and with the Japanese who had invited us to go there last autumn and winter, had arranged for a week's preaching in the Kō dō Kuwan. They had already preached one night, and on Friday night, the 17th, I joined them. The Kō dō Kuwan is a room containing sixty Japanese mats. It is an upstairs room, the lower floor containing rooms for an attendant, ante-rooms, and a reception-room. The first two nights about 600 were crowded in. On one wet night it was reckoned there were, and calculation made by counting the *getas*, or shoes, gave, 700 as the fullest number. On several nights it was necessary to close the doors, and many were unable to get in at all. The women sat together in one place, and numbered from ten to thirty. Each night after my arrival, we gave three addresses, lasting about three hours, from eight till eleven. Not the slightest attempt at disturbance was made, and the greater part by far of the people sat patiently through to the end. Still the faces changed every evening, and with all this but a very small proportion of the people of Matsuye heard the Gospel. I do not remember the subjects of the addresses given by my Native helpers. My own were: (1) "The power of the Cross;" (2) "The power of the Resurrection;" (3) "Reconciliation between Man and God;" (4) "Christianity a belief in facts;" (5) "The Christian Law—Love;" (6) "The nature of God is the explanation of Christianity." On this last evening I spoke of God as Spirit, Light, Love, and a Consuming Fire. On the last (Wednesday) night I announced my intention of remaining till after the following Sunday, and of wishing to meet with any who had been in any way interested in what they had heard. I arranged to hold a Bible-class every morn and evening for those who were interested, and though the attendance at the morning meetings was very small, there was generally a nice little number, some seven to ten, in the evening, when we took the Sermon on the Mount as our subject. At these meetings, two of those who invited us to Matsuye were

generally present, one of them a newspaper editor. A pupil-teacher in the Normal School, who reads English fluently, and had attended most of the evenings when there was preaching, bought a reference English Bible from Hara, and came every evening. Another young man, from near the town of Yonago, which I have mentioned above, was also very regular. Two others were a barber and the son of a dealer in secondhand furniture. At the last, seven promised to meet together on the Sabbath for the purpose of reading the Scriptures, &c., and Mr. T——, the headmaster of the Normal School, had promised to meet with them and assist them. He has, however, written to me since, to say that it will be better, both for his own interests and those of Christianity, that he should not work so publicly, but simply use his influence quietly. I am sorry for this, because it means nothing short of drawing back.

There was another Christian in the Middle School baptized by the Presbyterians in Yamaguchi. On both the Sundays that I was there, I had a Christian service in the morning to which he came. My afternoons were generally occupied with numbers of visitors. A great many of the students came, sometimes as many as fifteen or sixteen at once. A few seemed desirous of knowing the truth, and some were captious; the greater part contented themselves with sitting and listening to the rest. Officials, teachers, shopkeepers, and farmers were amongst the number of those who came to inquire; and their motives were as various: some to see and hear the foreigner, some to hear what Christianity was like, and some to try the effect of their infidel arguments.

Such is an account of my visit. I should be very sorry to boast about what had been done, although I imagine that some 2400 people must have heard something of the Gospel of salvation. It was simply a time of seed-sowing. To be carried away by the numbers would be a great mistake, and as I have had no news from any of them since I left, excepting an English letter from the young teacher about himself alone, I do not feel too sanguine; still I hope that an effort made during the summer vacation may bring forth some fruit to the Master's glory.

The commencement of our work in this place, or rather the circumstances that led to it, show some of the motives that lead people to profess a desire to know something of Christianity. There was quite a little company of those who offered last autumn to meet Mr. Pole half-way, if he would go to them from Iwami. He was, however, unable to do it. In January one of the Watadzu Christians went and met these people, and found that they wanted pecuniary help to buy some land, and were not anxious at all to be taught the way of salvation. Two men, Yamada and Toba, seemed really interested. When we went, out of at least eleven who assisted in the arrangements for the preaching, only three came to my room to seek further instruction in the truth. The result of the work must evidently be left with Him who alone can cause the seed to grow.

*Osaka, 22nd June, 1885.*

Since I wrote the last we have had news from Matsuye, and I am happy to report that the weekly meetings have been kept up, in spite of the want of energy of the Christian of whom I spoke. He, Mr. T., called on me last week, and backed out again of all public or even regular effort for Christ; he was afraid that, as head-master of the school, he would lose influence with the teachers and scholars. I endeavoured to make him understand that his influence would rather be greater if he boldly confessed the opinions which he was known to hold.

From Matsuye I went to Daito, a village about twelve or fifteen miles away, and was accompanied by Hara and Sakata, both engaged in the sale of Scriptures: the latter one of the Watadzu Christians. We were asked to go there by a young man who was formerly a pupil in the Naval School at Osaka, and who made himself out to be interested in Christianity. At this place we had meetings on two successive evenings, the number on the second occasion being by far the smallest; perhaps there were 150 the first night, and seventy the second. I have reason to fear that the motives for inviting us were mercenary, and that a small amount was pocketed from the half-sen each charged for taking care of the people's clogs.

On my way from this place to

Watadzu, I had to pass within a short distance of a noted shrine, called Idzumo no-ō-Yashiro, to which all the Shinto gods in Japan, with the exception of Jizō, are said to retire for the month of November. There is nothing remarkable about the place itself; the town has the usual busy pleasure-like appearance, and on the way to the temple there are the inevitable sweetmeat and toy-shops, as well as shows, theatres, or wrestling-grounds. A long avenue of trees, with stone lanterns, &c., lead to the temple itself, and there are the usual priests' quarters, the large hall for worship in the centre, and the sacred enclosure behind, entered only by the priests. I endeavoured to take a general photograph of the place, and shall hope to send you the result, with some others, illustrating my journey.

I was disappointed in my attempts to do any active work on my way to Watadzu, either unwillingness on the part of my landlords or absence of those interested proving fatal to our getting people together; the distance is about thirty ri (or seventy English miles). I had given myself from Wednesday morning till Saturday night, but hoped to have spent two nights in one place.

We reached Watadzu by Saturday, at noon. Here I spent Sunday, Monday, and Tuesday. On Sunday we met in the upper room, as before. I administered the Holy Communion in the morning: the congregation numbered seven. Afternoon service with the Christians, six present; and preaching to outsiders in the evening, only six besides the Christians. I fear that the rough manner adopted by one of the Christians has had something to do with the want of progress in this place; there has been an attempt to drive rather than to lead people to Christ. Our attempt to get a congregation on Tuesday night failed; the weather, no doubt, had something to do with it, as it poured heavily, and blew at the same time. I held a meeting for the women, and visited all the Christians at their homes.

On Wednesday I went from Watadzu to Watari, another village on the Go River, about fourteen miles up the stream. Although unable to have a public meeting for preaching, I spent a most interesting time with those who were somewhat interested in Chris-

tianity. The doctor came early in the afternoon, and after dark we numbered thirteen, keeping up our conversation till nearly twelve o'clock at night. Sakata seems to have some considerable hope of about six of these people. The chief man of the village has sent his son to Tokiyo to be educated, and the young man has been baptized, and is now urging his father to pay attention to Christianity.

From Watari I floated down the stream to Kawanobori, and then crossed the mountains to Atoichi, where, from the previous report of one of the students, I expected to find some enthusiasm. I spent two nights, but was decidedly disappointed with the attention given, and those who professed themselves interested did not show much real care. However, Noda sold some Scriptures, which I trust may bring forth fruit to God's glory.

On Saturday, May 9th, I arrived in Hamada. On the same evening we had a prayer-meeting, and I was introduced to the new candidates for baptism. On Sunday we had our services morning and afternoon, at Matsubara, in the house of Nishiura, who was baptized by Mr. Pole last year. The numbers were not large, nine in the morning and seven in the afternoon. We had open preaching in Hamada on Sunday, and the two following nights. The attendances were not very large, but the weather was not propitious. On Wednesday evening the house at Matsubara was fairly filled. The mornings and afternoons of Monday and the two following days were largely taken up with examining and preparing the candidates for baptism. The wife of Dr. Santo

came over from Shichijo on Ascension Day, to be one of the witnesses, and join us at the service. We had our meeting at Matsubara, because the old man is blind; and all were very hearty. Evening prayer, with the Baptismal Service for adults and infants, and a sermon from Col. iii. 1—3. The candidates were a man and his wife, named Nojima, with whose conduct and earnestness altogether I was much pleased; Nishiura's wife, a young woman but very intelligent, and her child. This raises the number of those baptized in Hamada to nine. There is one man who is standing very close to the door of the kingdom, I trust he will enter before this year closes. On the Friday evening I formed a Church Committee, and it was decided that each household should agree to contribute so much per month, and that henceforth no expenses for public preaching should be looked for from us. As they have their regular Christian meetings in their own homes there are no expenses incurred in public worship; but it is well that they should begin to do something in the way of systematic giving from the first.

I waited for the steamer in vain on Monday, and on Tuesday at nine o'clock started overland to Hiroshima, where I arrived at 6.30 on Wednesday evening, having walked fifty-five miles, and ridden ten miles in jinrikisha. Two men walked with me the whole fifty-five miles, carrying each 150 lbs. of luggage, and were thoroughly content with 4s. 2d. each for their labour. Such men are a real treasure when one is walking for a purpose. I reached Osaka on Friday, about ten o'clock, after an absence of about forty-five days.

## NOTICES OF BOOKS.

IN SOUTHERN INDIA. A VISIT TO SOME OF THE CHIEF MISSION STATIONS IN THE MADRAS PRESIDENCY. By MRS. MURRAY MITCHELL. London: Religious Tract Society.



One name stands higher among living Indian missionaries than that of Dr. Murray Mitchell. The Free Church of Scotland has sent a noble succession of able and devoted men to India, and among them Dr. Mitchell has for many years held a high place; and though now retired, his voice and pen are constantly employed in the cause to which his life has been devoted. Mrs. Mitchell, too, has done excellent service, not only as a missionary, but as a writer. A previous book

of hers, *In India* (T. Nelson and Sons), we have always considered the most vivid of all pictures of actual life at Calcutta and elsewhere that has come before us; and the present volume will not belie her reputation. Dr. Mitchell's missionary work was for a long period at Bombay, and afterwards at Calcutta; but before finally leaving India, he and his wife, in the early part of 1882, made a tour through South India, visiting the various Missions there; and it is this tour that Mrs. Mitchell now describes.

We cannot praise too highly the graphic pictures of scenery, of native life, and of missionary work, which abound in these bright and pleasant pages. We are taken in succession to Madras, where we visit the Free Church College and other agencies; to Tanjore, with its memories of Schwartz and other missionaries of the last century, whose story Mrs. Mitchell tells in passing; to Madura, the centre of the Romanist Missions and of those of the American Board; to Tinnevely, where we meet Bishop Sargent and his helpers; to South Travancore, the field of the London Missionary Society's most successful work in India; to North Travancore and Cochin, the C.M.S. field, with the always interesting Syrian Church; and to many other districts and cities and Missions. The accounts of C.M.S. work, at Palamcottah, Cottayam, Trichur, and among the Hill Arrians, are excellent, and coming from one who may be fairly described as at once a sympathizer and an outsider, are particularly interesting. The most picturesque bit in the book is a scene on the bridge at Cottayam, where native life in its various phases is vividly illustrated. Few readers will forget that picture.

We heartily thank Mrs. Mitchell for her very attractive volume, and hope it will be chosen by many purchasers of school prizes and Christmas presents in lieu of the inevitable story-book; as well as read by all students of missionary work in India. For reading at working-parties it is the very book.

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The Clarendon Press has published a really magnificent volume on *The Melanesian Languages*, from the pen of the Rev. R. H. Codrington, D.D., of the Melanesian Mission. The lamented Bishop Patteson was a great linguist, and was enabled to speak in several of these languages, but left little behind him in print or in manuscript. In 1869, he did indeed print some Vocabularies and Grammatical Notes, which attracted the attention of Von der Gabelentz. The author of this very complete work expresses his thanks to the Bishop for the impulse given to the study of these previously unknown languages, and wishes his work to remain as a memorial of his gratitude and affection; and a very noble memorial it is, reflecting the highest credit on Dr. Codrington's industry and acumen. R. N. C.

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*Outlines of Protestant Missions*, by the Rev. John Robson, D.D. (Edinburgh: T. and T. Clark). This little book is one of a series of Bible Class Primers edited by Professor Salmond of Aberdeen. It was a good idea to include a Primer of Missions in this useful series; and Dr. Robson's "Outlines" will be popular, and are sure, owing to their extreme clearness of arrangement and apparent completeness, to be highly praised by the reviewers. They are, indeed, so good that one feels they ought to be better. But they are sadly unequal. The sketch of the foundation and early enterprises of Modern Missions is excellent. Polynesia and Africa are fairly done. But the great Missions in Asia are "scamped," and those in America are omitted altogether. Out of a total of 92 pages, the introductory sections, which are the best, occupy 29, Polynesia 13½, Africa (with Madagascar) 23½,

India and Burmah 16, China and Japan  $2\frac{1}{2}$ . The space allotted to C.M.S. is—Origin,  $4\frac{1}{2}$  lines; West Africa, one page; East Africa, one page; Madagascar (the defunct Mission), 7 lines; India,  $2\frac{1}{2}$  lines; Ceylon, nothing; China, nothing; Japan, half a line; New Zealand, nothing; Persia, nothing; Palestine, nothing; N.-W. America, nothing; total,  $2\frac{1}{4}$  pages, of which 2 are given to Africa. Contrast with this,—the little island of Tahiti (L.M.S.), 5 pages; Old Calabar (U.P.), 1 page; Madagascar (L.M.S.), 4 pages. We sympathize with Dr. Robson in the extreme difficulty of his task; but still, a manual, however small, in which the names of Tinnevely, Travancore, Fuh-Kien, New Zealand, and Rupert's Land, do not occur at all, cannot honestly be commended. We think the number of missionaries mentioned by name is 115; those of C.M.S. are W. A. B. Johnson, S. Crowther, Krapf, Rebmann, Dr. Smith (Nyanza), Bishop Hannington—all African. In such a manual errors are inevitable, but we notice very few; perhaps the most important is the statement that David Brown and Claudius Buchanan were chaplains of the Church of Scotland. Both were clergymen of the Church of England, and were closely associated with the C.M.S.

*The Cross and the Dragon*, by the Rev. B. C. Henry (Partridge and Co.), is a book on China Missions, particularly those at and around Canton. The title reminds one of Vaughan's *The Trident, the Crescent, and the Cross*, as "the Dragon" stands for Chinese heathenism; but the book cannot be compared with that admirable work. It is very handsomely "got up;" but the contents are not so full or so satisfying as one expects them to be at the first glance. About half the book is devoted to an account of the Kwantung Province and the life of its people, with chapters on the three religions of China; the other and larger half to the Missions of the Province. These are described, not historically, nor geographically, but topically: that is to say, the chapters are headed, "Preaching," "Educational Work," "Medical Work," "Orphans," "Native Agents," &c., &c., each subject being illustrated by incidents drawn from various Missions, but chiefly those of the American Presbyterians, to which the author belongs. There is a great deal that is able and interesting, though, as we have said, scarcely so much as the book seems to promise on being first opened. It is a pity that no date appears on the title-page, or appended to the preface. This is always a serious omission, and is so particularly when one comes (p. 237) to a table of statistics showing the work "as it stands at present." However, Dr. Joseph Cook's brief Introductory Note is dated (Feb. 1885); so that ten years hence a reader taking up the volume will at all events know that the figures cannot be of later date than that.

*Abyssinia* (Nisbet), a translation from the German of Dr. Henry W. J. Thiersch by Sarah M. S. Pereira, is a book to be noted. We do not know where else is to be had in a condensed and handy form so complete an account of the country, and its curiously corrupt form of Christianity, and of its recent history, including the C.M.S. Mission under Gobat and Krapf, the history of King Theodore and his overthrow, and down to this very year. Although a little eighteenpenny volume, looking like a cheap story-book, it is done with true German thoroughness, and so far as we are able to check it, with perfect accurateness. The German and Lutheran point of view, both as regards the Abyssinian Church and the British invasion of the country, has to be allowed for; but the book is all the more interesting on that account. No African book-shelf will be complete without it.

A Memoir of *John Gordon of Pitburg and Parkhill* (Nisbet) has been prepared by his widow, so well known as the biographer of her father, Sir

David Brewster, and of Hay Macdowall Grant. It is the record of a devoted life, spent without stint in the service of the Master.

*Bible Heathens*, by C. M. Grant, B.D. (Nisbet), is an able and interesting series of lectures delivered to a Dundee congregation, but marred by a passionate dislike of what the preacher thinks "narrow" views of the Gospel and of Scripture. The subjects of the lectures are Job, Balaam, Ruth, Ittai the Gittite, Araunah, the Queen of Sheba, the widow of Zarephath, Naaman, Ebed-melech, Cyrus, the Magi, the Centurion of Capernaum, the Greeks of John xii., and Cornelius. We entirely dispute that Job and Ruth and Cornelius were really "heathens," and it is a strong term to apply to some of the others; but apparently Mr. Grant only means "Gentiles." His point, however, is that God has His people outside the visible Church in every age. This is true enough; but when he goes on to say that Foreign Missions are not meant to "save souls," and that Hindus he met at Calcutta, who believed in Christ but could not take up their cross and "come out," were Naamans to whom Elisha would say, "Go in peace," and not insist on baptism, we must part company. We do so regretfully; for there is much that is very masterly and very graphic in the sketches of the Scripture characters discussed; somewhat after the manner of Stanley and Farrar, but with an independent power which is the writer's own. Ittai the Gittite and Araunah the Jebusite are most striking pictures.

*The Children of Africa* (Hodder and Stoughton) is another handsome book for young folk by the author of *The Children of India* and *The Children of China*. It is really admirable, and in our judgment decidedly better than its predecessors. Miss Marston tells her young readers that she has found Africa a more difficult task than India or China; but she has accomplished it with conspicuous success. It is emphatically *the* book for children on Africa. There are a few mistakes, of course: among them, the statement that "at nearly every house in Lagos the people have prayers every morning and evening." Omissions also are inevitable; but we are sorry to find Bishop Crowther not alluded to. Miss Marston's anxiety to be impartial induces her to mention no missionary society by name (except one, the "Livingstone Inland Mission"); but when Baker and Stanley and Livingstone are named, we do not see why Miss Whately should only be called "an English lady," and Bishop Mackenzie and his comrades "the English gentlemen who had gone out with Livingstone." At the end there is a list of the missionary societies working in Africa, with the addresses "to which money or work may be sent," but the S.P.G. and the Universities' Mission are omitted. These are fair points for criticism; but all the same, no book out will be a more capital Christmas present for a child.

In *Saving to the Uttermost* (Hodder and Stoughton), Mr. G. H. Pike gives a most touching narrative of the remarkable work done by Mr. G. Hatton's "St. Giles's Christian Mission," especially that branch of it which befriends criminals. Home Mission workers should read about Foreign Missions, and Foreign Mission workers should read about Home Missions, and thus establish the "solidarity" of what is really one work for Christ. We therefore heartily recommend this book to missionaries.

In *The Shrines of Lourdes, &c.* (Trübner and Co.), Mr. R. N. Cust describes visits paid by him to Lourdes, Zaragossa, the "Holy Stairs" at Rome, the "Holy House" of Loretto and Nazareth, and the church of St. Ann at Jerusalem. The little book is sad reading indeed. Mr. Cust is no mere partisan controversialist, as all who know him will understand. If any man would be disposed to do justice to Roman Catholics, he would. But



what he saw at all these shrines "pained and disgusted" him almost beyond expression, and he most justly points out the serious aspect which the terrible "blasphemy, audacity, and low and sordid motives," exhibited by these phases of modern Romanism, have with reference to Romanist Missions to the Heathen of Asia and Africa,—and, we may add, of North America. This is the very book with which to confront those who exalt Romanist and decry Protestant Missions. The Jesuits may be very self-denying; but whom do they teach their converts to worship? There is no more bare-faced idolatry in India than is described in these pages.

*Letters by the late Frances Ridley Havergal* (Nisbet) will be welcomed by the numerous readers of the previous books which can be more strictly termed "her works." Her sister, Miss M. V. G. Havergal, has put that large circle in which her memory is treasured under fresh obligation by printing these very simple and unaffected, but very beautiful, letters and bits of letters. F. R. Havergal is now public property, and letters which she never dreamed would appear in print, and which if any one else had written them no one would think of printing, will be eagerly read and re-read. In the preface, Miss Maria Havergal lays "this closing record of the loved and loving one" "at her Master's glorious feet, praying"—and to this prayer we give a hearty Amen—"that interwoven with her life-story, His praise and glory may shine forth." Several allusions occur in these pages to Frances Havergal's love for the Church Missionary Society, to which, in 1878, she sent all her jewellery in one free and unreserved gift. It may interest our readers to know that she *once*, in Feb. 1879, visited the C.M. House (she was not often in London). The enthusiastic interest with which she looked at the portraits of the old leaders, and at other objects of interest, is well remembered by the present writer. Within four months she was taken to the Father's House above.

The Twelfth Half-Yearly Volume of *The Churchman* (Elliot Stock) witnesses abundantly to the increasing interest and value of this excellent monthly Evangelical organ. It is full of capital articles. The most important of these from a missionary point of view have been already mentioned in our pages, viz. Major Seton Churchill's "Officer's Experience of Foreign Missions," and Mr. Handley Moule's "Evidential Value of Modern Missions." Canon R. B. Girdlestone's reviews of the Revised Old Testament are in our judgment the very best we have seen. We do not discuss here the articles of a general character. It is sufficient commendation to name a few of the writers, Chancellor Espin, Dean Howson, Canon Pennington, Canon Garratt, Canon Bernard, Canon Bell, Canon Hayman, Dr. Plummer, &c.

#### RECENT MISSIONARY BOOKS OF THE RELIGIOUS TRACT SOCIETY.

We are glad to see the Religious Tract Society laying itself out for a regular series of books of various kinds illustrative of Foreign Missions. We already owe to it the reproduction of Sherring's valuable History of Missions in India, and of popular biographies like those of Anna Hinderer and H. W. Fox; as well as the issue of works on Non-Christian Religious Systems, such as Bishop Titcomb's book on Buddhism and Sir W. Muir's on Mohammedanism, and of works descriptive rather of mission-fields than of mission work, like Gilmour's *Among the Mongols*. We now have quite a pile before us, and must proceed to notice them one by one. It will be seen that we regard them as of varying merit; and we still desiderate some specimens of the best class of missionary books, popular histories of particular Missions, in which the externals of country, people, &c., are subordinate

to the actual narration of the progress of the Gospel. It is not easy, however, as we ourselves know well, to get such books. The late Miss Sarah Tucker's once well-known volumes on Abeokuta, New Zealand, and Rupert's Land have never been quite paralleled, though the C.M.S. has made the attempt in Archdeacon Moule's *Cheh-Kiang Mission* and one or two others. Mr. R. Clark's *Punjab Mission* is of another kind, more complete but less "ad populum."

*Hinduism Past and Present*, by Dr. Murray Mitchell, is a companion volume to those of Dr. Titcomb and Sir W. Muir above mentioned. No living man is more competent than Dr. Mitchell to undertake such a work, and the result is worthy of his reputation. The book has not the irresistible power over the reader's sympathies possessed by Vaughan's *Trident, Crescent, and Cross*, nor the peculiar luminousness of exposition that marks Professor Monier Williams's *Hinduism* published by the S.P.C.K.; yet, unique in their way as both those works are, Dr. Mitchell's is indisputably more complete than either. Both the speculative philosophies and the practical idolatries of India are described with a master-hand; and the comparison of Hinduism with Christianity in the last chapter is admirably done. The book is not one to read at a working-party, but it is one to keep on a near shelf and refer to continually. One of its special merits is, that, with the full knowledge which only a lengthened intercourse with the Hindu peoples can give, the degradation and demoralization produced by Hinduism as it actually exists is faithfully pointed out. No deceptive glamour is thrown over the realities of the case by the adroit use of the poetry of the Vedas or the chivalry of the *Ramayana*.

Mrs. Murray Mitchell's *In Southern India* is noticed separately on another page (857).

*France and Madagascar*, by the Rev. G. A. Shaw, is an outcome of the recent struggle between France and Madagascar. Mr. Shaw, it will be remembered, was a missionary of the L.M.S. in Madagascar, and received much harsh treatment at the hands of the French naval commanders in 1884, resulting from the suspicion of his espousal of the cause of the Malagasy against French claims. Mr. Shaw, naturally, writes as an injured man, and his feelings occasionally hurry him into the employment of indignant utterances. But this might perhaps be looked for. A man who feels strongly will speak or write strongly. Mr. Shaw's book may be divided into two parts: the first traces the connection of France with Madagascar from 1642, when Richelieu granted to the naval captain Rigault the concession for ten years of the island and the adjacent islands, to the present time. The second part may be characterized as a general description of the island, its natural features, present productiveness, and future possibilities of development; together with an interesting sketch of the people, their origin, habits, and customs, and the conditions under which they live as individuals and as a nation. The author's narrative of his own fourteen years' spiritual labour among them is well told.

*Work and Adventure in New Guinea*, by the Revs. J. Chalmers and W. Wyatt Gill. Though claiming a dual authorship, this book must not be regarded as the work of collaborateurs. It is in two parts, the first being a record of missionary labour on the south-eastern coast of New Guinea, by the Rev. J. Chalmers, of the L.M.S., from 1877 to 1885; the second, an account of a seven weeks' visit paid to the country in 1885, by the Rev. W. Wyatt Gill, of the same Society, whose graphic pen has so often been used in opening up the wonders of lands which to most persons were

*terre incognite.* Mr. Chalmers, whose enthusiasm as an explorer leads him occasionally in his journals to give more prominence to geographic discovery than to the spiritual work among the people, gives some interesting sketches of Papuan life; and his descriptions of the natural scenery and products of the country are specially interesting at a time when the already established British protectorate over a portion of New Guinea territory seems but a prelude to further steps. From a missionary standpoint, the record of progress made since the establishment of the L.M.S. Mission in 1871 contained in these pages is a call for thankfulness. Remembering the Native character, the difficulties under which the work was inaugurated, and the paucity of labourers, the fact that there were at the beginning of 1885 no less than thirty-two Native agents, some of them New Guinea converts, may be regarded as an earnest of a bright future for the country and its people.

*Jottings from the Pacific*, by the Rev. W. Wyatt Gill, B.A. Mr. Gill is too well known as an author to need any introduction. Those who have read his *Life in the Southern Isles*, and his magazine sketches, as numerous as they are varied, may turn to this book with the confidence of finding it equal to its predecessors. The book, as its title suggests, is composed of "Jottings," put down apparently at odd times, and now grouped under four interesting sections headed respectively, "Days from Home," "Bible Truths illustrated by Native Preachers," "Zoological and Botanical Notes," and "Miscellanea." The first section is a narrative of visits made, for the most part in the *John Williams*, to various islands in the Polynesian Archipelago, some of the tribes of which were evangelized and some not. Sections 2 and 4 will be especially welcome to those who desire to point their sermons or lectures with illustrations from the mission-field; many of them here given being peculiarly fresh and striking. Unimaginative speakers, whose rhetoric is of a grave and solemn order, might with advantage gain a few hints from the quaint imagery of their South Sea brethren, as given in Part 2 of this volume. The section on Polynesian zoology and botany will be interesting to the general and the scientific reader alike.

*Our Eastern Sisters and their Missionary Helpers*, by Harriett Warner Ellis. In presenting this book, Mrs. Ellis has succeeded in filling one of the gaps in missionary literature. The only other book of its kind, so far as we know, is the late Miss Lloyd's *Hindu Women*; but that deals with Zenana work among the women of India only. Mrs. Ellis takes a wider range, and admits us to a glimpse of women's work, not only in British India, but also in Batavia and Borneo, Singapore and Egypt, China and Burmah, Persia, Syria and Palestine, a scope sufficiently comprehensive for the most inquiring. Mrs. Ellis has been associated with the Society for Promoting Female Education in the East from its earliest days, and writes out of the fulness of her own personal knowledge and experience. Like most writers of this class, however, she falls into the mistake of presupposing a too intimate acquaintance on the part of her readers with her subject. Missionaries of various societies are introduced in a way likely to perplex the uninitiated. Should another edition be called for, we would suggest that, where practicable, the societies to which the agents mentioned belong should be given. The book will be found most suitable for reading at working-parties and similar gatherings.

*Every-Day Life in South India; or, the Story of Coopoosicamey*, purports to be the autobiography of a Native Christian, and no doubt is really so in substance, but put into shape by a missionary. The scene is laid in and near Coimbatore,

a Tamil town occupied by the London Missionary Society, and "Mr. Knox," the missionary of the story, and probably its editor, evidently belongs to that society. As a vivid picture of actual Indian life the book is very interesting; and it will teach the manners and customs and the religion of the Hindus much better than a systematic treatise. But we do hope the missionary chapters do not really represent the methods and spirit of many missionaries; and certainly they do not represent those of the C.M.S. "Mr. Knox" canes the pupils in his school, and baptizes the hero although the latter retains his caste (though he has to break it before receiving the Lord's Supper); and, although the doctrinal teaching given is sound enough as far as it goes, there is a coldness of atmosphere very unlike that which we associate with a Christian Mission. Possibly "Coopooswamey" himself may not appreciate the spirituality of the Gospel, and the yearnings and wrestlings in prayer of the true missionary for those under his charge; but why has his adapter left the Christian public of England to gather such inadequate ideas of the work from the narrative? We are quite sure that the best friends and most sympathizing supporters of Missions will be deeply disappointed at the picture of missionary operations here presented. A lady formerly engaged in C.M.S. work in South India writes to us about the book, that its characters seem to have "not so much as heard whether there be any Holy Ghost," and expresses a wish that no one might read it except South Indian missionaries, to whom, she adds, it would give some useful information.

*Tulsipur Fair*, by the Rev. B. H. Badley, is the second edition of a book first issued with the title "The Mela at Tulsipur." It is a good specimen of one of the best classes of books for young people, those, namely, in which real solid information is conveyed through the medium of a sort of simple story. A missionary and his family visit a great *mela* in North India, and what the children see and hear is the staple of the volume, which gives a vivid picture of Indian life. The author is a well-known member of the American Methodist Episcopal Mission in Oudh.

*The Children of India* was the first of the clever series of books which Miss A. W. Marston has written for her young friends, another of which is noticed on page 860. She has greatly improved as she has gone on; and this one is not up to her later standard. Still it is good and useful and attractive. She has a curious reluctance to mention any of the great missionary societies; and in this volume she does not even refer to the one (C.M.S.) which provided her with the best of the pictures that adorn her book; but she does name smaller organizations like the Christian Vernacular Education Society and the Children's Scripture Union. She gives one deeply-interesting story of a convert at length, which is in fact that of Khem Chand, the young Punjabi brought to Christ in the C.M.S. school at Dera Ghazi Khan, who has lately gone back to India to labour among his countrymen.

*Child-Life in Chinese Homes* is another book for the young, and has the advantage of being written by a missionary, Mrs. Bryson, of the L.M.S. Mission at Wu-chang. She traces the life of a Chinese child from his birth upwards, and then, in a Second Part, gives interesting stories, "all true," of youthful converts to Christ. The illustrations are very good; and it is a capital book altogether.

## ARCHDEACON JOHNSON AND CAMBRIDGE UNIVERSITY.



THE University of Cambridge has conferred the M.A. degree, *honoris causâ*, upon Archdeacon Henry Johnson, of the Upper Niger. Our friends will rejoice at this well-deserved honour to our African brother, who is the first to receive the distinction from Cambridge. Oxford gave Bishop Crowther his D.D., and Durham gave the Rev. G. Nicol his M.A. These, we think, are the only cases of the kind; though three or four Africans have taken the ordinary B.A., after going through the regular University course.

The ceremony took place in the Senate House on Nov. 12th. A large number of sympathizing undergraduates assembled in the galleries. The floor was occupied by a considerable number of the leading men of the University, and numerous friends of the men upon whom various degrees were to be conferred; among them being Professors Westcott, Hort, and Creighton; Professor Paget, M.D., the Master of Pembroke, the Rev. H. C. G. Moule, Principal of Ridley Hall, &c. After some other degrees had been conferred, the Public Orator, the Rev. J. E. Sandys, spoke as follows:—

Dignissime domine, domine Procancellarie, et tota Academia :

Inter alumnos nostros non sine superbia quadam illos numeramus, qui terrarum omnium gentes animo fraterno contemplati, nihil humani a se alienum putarunt; qui communis humanitatis amore imbuti, Africae filios diu oppressos in libertatem vindicarunt. Eo maiore igitur gaudio nos qui optimum quemque titulis nostris ornare, nostrum vocare, diu consuevimus, gentis illius civem egregium artium magistrum hodie nominamus, qui honos ante hunc diem a nobis certe habitus est Afrorum nemini. Ipse gentium plurimarum linguas, perturbatas prius et confusas, ad certum quandam ordinem redegit, redactas litterarum lumine illustravit, verbiq; divini oracula litterarum novarum monumentis commendavit. Idem litteris et Anglicis et Hebraicis et Arabicis eruditus, quot linguarum difficultates, quanta patientia, quanto ingenio superavit. Christi sub signis fortiter proelatus, imperii illius fines regionibus quam remotis, ultra fluvios nobis prius ignotos, quanta fide propagavit. 'Haec est victoria quae mundum vincit;' hinc gloria verior, hinc fama purior, quam si quis 'domita nomen ab Africa lucratus' sit.

Vobis praesento fluminis Nigri Superioris Archidiaconum, virum reverendum, HENRICUM JOHNSON.

During this address there was frequent applause. The Public Orator then taking Archdeacon Henry Johnson (who wore a Master of Arts gown and hood) by the right hand led him up to the Vice-Chancellor, the Rev. Dr. Ferrers, Master of Gonville and Caius College. The Vice-Chancellor, who, in his robes of scarlet with ermine cape, was seated at the upper end of the Hall, rose and received him standing, and conferred on him the degree, and the Archdeacon retired amid rounds of applause.

In the afternoon the Vice-Chancellor and Fellows of Caius College received the Archdeacon at a conversazione, which was attended by a large number of ladies and gentlemen. Before the assembly separated a few words of kindly greeting were spoken by the Vice-Chancellor, and were responded to by Archdeacon Johnson and the Rev. J. B. Whiting. Archdeacon Johnson afterwards dined with the Master and Fellows of Corpus Christi College, and stayed the night with Professor Westcott. In the evening Mr. Whiting preached in Trinity Church from the first verse of the first lesson for the previous Sunday evening, Joel ii. 21. He spoke of the horrors of the slave-trade, quoting from a pamphlet published in 1785; and pointed out that God had made use of that very traffic to awaken the sympathies and zeal of the Christian world.

## THE MONTH.

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WE are thankful to say that the arrangements for the February Simultaneous Meetings are proceeding very satisfactorily. More than a hundred centres have been virtually decided on, and a large number of our ablest and most devoted clerical and lay friends have placed themselves at the Society's disposal to act as special deputations. More names, however, are wanted. We hope in our next to publish a full list, both of the centres and of those who will take part. In response to many requests, the article in our last number, "On the Development of a Missionary Spirit at Home," which explains the need and the purpose of the proposed meetings, has been reprinted in a separate pamphlet, and can be had on application. Several other papers are also being issued, including four small ones on "Why are the Meetings to be held?" "How are they to be organized?" "How should they be conducted?" and "Topics for Speakers"—also papers on the subject by the Bishop of Exeter and the Bishop of Sodor and Man; another by Canon Bell, "The Urgent Cry of Heathendom;" another giving illustrations of that "Cry," entitled "Come over and help us;" and yet another, "The Lord hath need of him," by the Rev. Uriah Davies. All these may be obtained free for the purpose of preparation for the proposed meetings. We trust many friends are already making the plan a special subject of prayer.

THE Society has issued another Appeal for Men. Notwithstanding the unusual number sent out this year, and the good prospects of more coming forward presently, there are posts of the first importance still vacant, for which the right men have not yet been given, particularly the Calcutta and Niger Secretaryships and the Principalship of the Noble High School at Masulipatam, to which may be added posts in the Divinity Schools at Allahabad and Cottayam, in the Beluch Mission and at Quetta, &c. This is independent of the urgent need for general reinforcement for Western India, the Telugu Mission, and other Indian fields, and, as ever, for China and Japan. Since, however, the Appeal was issued, two of the vacancies named in it have been provided for, as stated below, namely Bombay and Palamcotta. Both thanksgiving and prayer, therefore, are called for.

WE do not often report on the prospects of the Society's income for the year until the year (ending March 31st) is near its close. In the first eleven months only about half the total usually comes in, so that an estimate at the end of seven months is a very doubtful thing. But we think our friends ought to know that, while the Association receipts are looking very well, the Benefactions and Legacies are 14,000*l.* below what they were at the same period last year. We shall need many liberal and self-denying gifts between now and March if the total is not to show a heavy falling off; and *that* would mean immediate retrenchment all over the mission-field.

THE Archbishop of Canterbury has appointed the Rev. Edward Bickersteth, M.A., Fellow of Pembroke College, Cambridge, to be the second Bishop of the Church of England in Japan, in succession to the lamented Bishop Poole. Mr. Bickersteth is the eldest son of the Bishop of Exeter, and grandson of Edward Bickersteth, one of the earliest Secretaries of the C.M.S. He

was for six years the leader of the Cambridge Mission at Delhi, which has done important and successful work in and around that city; but having come home in ill-health, and being forbidden by the doctors to return to India, he accepted the college living of Framlingham, Suffolk. He resigned it, however, only a few weeks ago to rejoin the Delhi Mission, and was on the point of sailing when the Archbishop's offer reached him. It is interesting to have a third Bickersteth in succession intimately associated with the C.M.S. and its Missions; and we heartily commend the Bishop-designate to the prayers of the members of the Society.

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THE resignation by the Rev. A. J. P. Shepherd of the Directorship of the C.M. Children's Home will be a cause of deep regret to the parents of the children (now 81 in number) in all parts of the world. Mr. and Mrs. Shepherd have laboured most devotedly for the good of their young charge since their appointment in 1881. Mr. Shepherd's health broke down in the early part of this year, and he sought rest and recovery in Italy; but soon after his return to England it became evident that he could not hope to carry on the work, and he has accordingly accepted a college living (he was a Fellow of Queen's, Oxford) in Wilts. The Committee have a serious task before them in finding his successor. May God send the right man!

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By the death of Bishop Anderson, the Society is bereaved of one of its oldest and staunchest friends. His work as the first Bishop of Rupert's Land, from 1849 to 1865, was most important. Under his auspices, the C.M.S. Missions were pushed from Red River eastward, westward, and northward into the vast territories now forming the Dioceses of Moosonee, Saskatchewan, Athabasca, and Mackenzie. He ordained, among others, Mr. (now Bishop) Horden, and the first Red Indian clergyman, Henry Budd. He preached the C.M.S. Annual Sermon in 1865, and that sermon led Mr. (now Bishop) Bompas to offer himself for missionary service. As a parish clergyman, both before and after his tenure of the Bishopric, he was a warm supporter of C.M.S.

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ANOTHER very old and hearty friend has been removed, Canon Babington at the age of ninety-four. He learned to love the cause from a sermon preached at St. George's, Leicester, in 1807, by the Rev. T. Robinson.

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THE C.M.S. Committee have accepted with much thankfulness the offer for missionary service of the Rev. J. M. Macdonald, Curate of Fisherton, Salisbury (Rev. E. N. Thwaites). Mr. Macdonald was trained for the ministry under the late Dr. Boulton at Highbury. He is a nephew of Prebendary Macdonald of Kersal, Manchester. His offer is a fruit of the last "Salisbury Conference" for the promotion of spiritual life. He has been appointed to Bombay, to assist in the work of the Girgaum Church, and to engage in evangelistic efforts for the educated Natives. Mr. E. Keyworth, late tutor in the Christian Vernacular Education Society's Institution at Amritsar (which is being closed), has also been accepted, and is appointed to Tinnevely for the Palamcottah High School.

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AN excellent lay worker in the Rev. W. Allan's parish, St. James's, Bermondsey, Mr. E. Luckock, has been appointed to the interesting little C.M.S. Mission in the Seychelles Islands, to take charge of the African

Institution there. Mr. Luckock was a member of the C.M.S. Lay Workers' Union. He and Mrs. Luckock sailed on November 16th.

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THE Rev. H. P. Parker sailed for India on November 3rd. At his own earnest request he has been released from the important duties of C.M.S. Secretary at Calcutta, in which office he has done valuable service, to devote himself to direct evangelistic work as a missionary to the aboriginal Gônd people of Central India.

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Two Indian gentlemen from the Punjab, well known to many friends in England, Mr. Dina Nath Pridhu Datta and Mr. W. Khem Chand, have lately gone back to India. Mr. Datta was five years in this country studying medicine. He took his M.B. degree at Edinburgh University in July. He was a Brahmin, and was converted to Christ at Mr. Bateman's school at Narowal in 1874. He has taken an active part in Christian work in Edinburgh and elsewhere, and desires to consecrate his medical acquirements to the Master's service in the Punjab. Mr. Khem Chand was converted while at the C.M.S. school at Dera Ghazi Khan. He has gone through the Islington College course, and hopes to be ordained in India, and to work under the Punjab Native Church Council.

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IMPORTANT "Special Missions," similar to the "Parochial Missions," for eight or ten days familiar to us in England, are about to be held in West Africa. The Bishop of Sierra Leone and the Native clergy of the colony asked for two clergymen to go out and hold services in the churches there and at Lagos, for the large congregations of African Christians, who need, as our home congregations do, a quickening and deepening of spiritual life. The invitation has been responded to by the Rev. S. W. Darwin Fox and the Rev. F. W. Dodd, of the Church Parochial Mission Society, who, with Mrs. Darwin Fox, sailed for West Africa on November 7th. The Mission at Lagos is to be held during this month of December, and that at Sierra Leone in January. Will our friends pray earnestly that a rich blessing may be vouchsafed? A special meeting to take leave of Mr. and Mrs. Fox and Mr. Dodd was held at the C.M. House on November 5th, when the large room was crowded with friends gathered to unite in prayer on their behalf. Mr. Wigram presided; an address was given by the Rev. Prebendary Mason, of Birmingham, Commissary of the Bishop of Sierra Leone; Mr. Fox and Mr. Dodd spoke; and among those who offered prayer were the Revs. D. G. Williams and N. H. Boston, the African clergymen now in England.

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WE desire to call attention to a new book by Miss C. F. Gordon-Cumming, which will probably be published by Messrs. Blackwood about the time these lines appear, or early in December. It is entitled *Wanderings in China*, and is interesting not only for the picturesque descriptions of country and people, and graphic narratives of her own adventures, which we never look for in vain from Miss Gordon-Cumming, but for its important testimony to the value of Missions in China. Two whole chapters are devoted to a true account of the "Wu-shih-shan trial," which resulted in the exclusion of the C.M.S. Mission from Fuh-Chow City. We ourselves were precluded from publishing the real facts of this case at the time, and had we done so, our information might have been questioned. Miss Gordon-



Cumming tells much more of the story, and her witness, as that of an impartial onlooker, is unimpeachable. Besides this, she describes the missionary work she herself saw in Fuh-Kien, Cheh-Kiang, &c. Her book is one to be specially noted, for purchase if possible, or at all events for immediate inquiry at Mudie's.

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THE C.M.S. Bengal Native Church Council held its annual meeting at Krishnagar on July 29th and 30th, the Rev. A. Clifford, the Chairman, presiding. There was a large attendance of Bengali Christians, and several European and Indian visitors, including the Bishop of Calcutta. One of the visitors, the Rev. P. M. Mukerjea, of the S.P.G., preached the sermon. At the opening service there were 150 communicants. Papers were read by Babu Daniel Biswas and the Rev. Piari Mohan Rudra on "Work among Women," and by Mr. M. L. Sandel on "How to get hold of educated young men for the work of the Church." The Treasurer, the Rev. Jani Alli, presented the accounts, and the finances were prosperous enough for the Council to forego an additional Rs. 100 of the Society's grant.

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WE have to correct a not unimportant mistake in our notice last month of the Draft Constitution for the Disestablished Church in Ceylon. We said the Church there would "now be an independent Church, not unlike that of Ireland, or that of New Zealand." Independent it is, so far as it can arrange details of its own constitution; but not like the Irish Church at all events, for the Government Ordinance obliges it to be "the Church of England in Ceylon," and to be bound by the laws of the Church of England; anything to the contrary introduced into the constitution to be *ipso facto* null and void. We were aware that the Draft Constitution expressly provided for this; but we had not noticed when we wrote that it could not be otherwise, the Government having made the condition absolute. Under the circumstances of the case this is satisfactory to the Church Missionary Society, as a present arrangement.

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AMONGST the successful junior candidates at the last Oxford Local Examinations there were 4 girls and 6 boys from the Church Missionaries' Children's Home. In all there were 1440 juniors examined, of whom 909 obtained certificates. In this large number Emily Sheldon and Annie Wolfe stand 3rd and 29th respectively in Religious Knowledge; Emily Sheldon is also 37th in English, and Frederick Sell is 20th in Mathematics.

Frederick Sell is 27th in the First Division. William Moule, Conrad Erhardt, Horace Warren, and Emily Sheldon are in the Second Division; W. Moule and C. Erhardt being 2nd and 5th respectively.

There were 301 candidates from London and its suburbs. Among these the above pupils obtained the 3rd, 10th, 12th, 29th, and 32nd places respectively, and in the list of London and suburban candidates deemed worthy of distinction by the examiners in special subjects the Church Missionaries' Children's Home obtained the 1st and 4th places in Religious Knowledge, the 3rd in English, and the 2nd in Mathematics. In addition to these subjects the various pupils from the Home obtained certificates in Latin, Greek, French, German, and Drawing.

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## HOME WORK OF THE SOCIETY.

**Swanbourne.**—On Monday, November 9th, the Annual Church Missionary Meeting was held at Swanbourne, in Buckinghamshire. The large schoolroom was crowded, and the meeting a hearty one. The Deputation consisted of a lay member of the Parent Committee and two of our missionaries—one from India and one from China. The meeting was presided over by one of our Vice-Presidents, Lord Cottesloe, and by his side sat another of our Vice-Presidents, Sir Harry Verney. Lord Cottesloe is 87½ years of age, but he spoke at length of the work of the Society with fervour and a discriminating knowledge of detail, showing that he loved the Society and knew what he loved. When he sat down, Sir Harry Verney rose. He is 84 years of age, and a grand old man. He took up the strain of his lifelong friend and neighbour, and expressed his deep interest in Missions, and his love for the Church Missionary Society. These noble veterans were both members of the unreformed House of Commons anterior to 1832; both are distinguished as public men, and members of learned societies. They differ entirely in politics, Sir Harry being a decided Liberal, and Lord Cottesloe a stout old Conservative; yet, though they differ in their view of the ephemeral affairs of this world, they are as one man in their reverence for the eternal truths of God. The lay member of the Deputation, when his time to speak came, expressed his admiration at the sight. Their eyes have not dimmed; the strength neither of their minds nor bodies has failed: to the closing years of their life—both at the May Meetings in Exeter Hall, and in their own village circle, in the midst of their tenants and neighbours—they testify their conviction of the truth of the Gospel, and their lifelong desire to carry it to nations still lying in darkness.

R. N. C.

**Beccles.**—A Meeting of the Suffolk Church Missionary Union was held at Beccles, in the Rectory Room, on Thursday, October 22nd. The chair was taken at twelve o'clock by Mr. W. M. Crowfoot, and nearly fifty members were present. Prayer having been offered by the Rev. Herbert James, and a passage of Scripture read by the Rev. John Rowsell, a very interesting paper was read by General Haig, on "Arabia as a Mission Field." At 1.30 the members adjourned for luncheon. The meeting was resumed at 2.30, and after prayer by Canon Garratt a very beautiful and practical devotional address was given by Archdeacon Perowne, who took for his subject, "The Mystery of Christ," basing his remarks upon Ephesians iii. The Bishop of Athabasca then gave an address on the "Encouragements and Discouragements of Missionary Work in North America;" and the meeting was closed with prayer by the Rev. J. H. Clowes. Lady workers for the C.M.S. were invited to attend the Afternoon Meeting, and about twenty, belonging to Beccles and the neighbourhood, responded to the invitation.

**Bristol.**—The Anniversary Sermons were preached in the Parish Church on Sunday, October 25th, by the Rev. G. B. James, Rector of St. Philip and St. Jacob, Bristol, and the Rev. John Rooker, Vicar of St. Peter's, Clifton Wood. The Annual Meeting was held on Monday evening, the chair being taken by Mr. C. H. Low, President of the Long Ashton Association. The meeting was addressed by the Revs. A. P. Neele (late missionary in Bengal), W. Hugh Falloon, C. W. M. Boufflower, and Colonel Groves.

**Cambridge.**—On Tuesday, October 13th, the Annual Tea and Public Meeting of the C.M. Society was held in the large room of the Guildhall. A large number of members and friends sat down to tea; after which the room was prepared for the meeting, Mr. J. Hough occupying the chair. In his address he referred to the great losses the Society had recently suffered in the deaths of some of its earnest supporters, viz., Earl Cairns, the Earl of Shaftesbury, the Rev. A. W. W. Steel,

and Dr. Corrie. Archdeacon Johnson, of the Upper Niger, then gave a lengthy and exceedingly interesting account of the Society's work in Africa, and of its results, of which he was one. The Rev. J. Barton also spoke.

The first report of the Church Missionary Women's Union for Cambridge and Cambridgeshire has recently been published. During the first year ninety members were enrolled, and the society was formed on the model of similar ones in Norfolk and Bedfordshire, &c. An interesting feature of this Union has been a series of lectures on missionary subjects during the winter by clergymen and, when practicable, by missionaries. The Rev. J. B. Whiting, the Rev. W. T. Storrs, and the Rev. J. Barton gave lectures respectively on Western Africa, the Santal Mission, and Ceylon.

**Canterbury.**—A General Meeting of the East Kent C.M. Union was held at the Deanery, Canterbury, at 2 p.m., on Wednesday, October 14th, the Very Rev. the Dean in the chair. Forty-three members were present. Prayer was offered by the Rev. J. B. Whiting. The Rev. W. Bramston, Vicar of Minster Sheppey, read an exposition of St. John i. 1—9; viii. 12. The Rev. J. G. Hoare brought forward a plan for Simultaneous Meetings as proposed by the Society. The plan was generally approved, and on the motion of the Rev. G. Everard, seconded by the Rev. M. T. Spencer, the following were appointed as a committee:—The Dean, the Revs. M. B. Moorhouse, J. B. Whiting, J. G. Hoare, H. D. Hubbard, Canon Alcock; Colonel Horsley, and A. Fraser, Esq. Rev. Canon Scott Robertson read a paper on "Missionary Literature." He laid upon the table specimens of publications of various societies, English, Scotch, and American, for the inspection of the members, and alluded especially to the literature of Roman Catholic Missions and to the *Missionary Review*, published at Princetown, New Jersey, U.S. (8s. a year).

**Chelmsford.**—The Annual Meeting of the Chelmsford and South Essex Association was held in the Shire Hall on Wednesday, the 28th of October. In the absence of the Ven. Archdeacon of Essex through illness, the chair was taken by Henry Gibson, Esq., Ongar, a member of the Parent Committee. After the reading of the Report, and a few earnest words from the Chairman in introducing the subject, the Rev. T. Carss from Bombay gave interesting details showing the need of the work of the missionary, and the difficulties which are encountered in carrying it on, and that in spite of these the Gospel is triumphing. The same evening there was the usual meeting of the Hon. District Secretaries to review the year's work at Broomfield Vicarage, on the invitation of the Rev. W. Trimmer, who, with other friends, hospitably entertained the Secretaries. On Thursday morning, at 9.45, the Holy Communion was administered in Broomfield Church; and at eleven o'clock the Annual Meeting of the Essex C.M.S. Union was held. Sir T. Fowell Buxton, Esq., President, in the chair. Business matters having been disposed of, the President addressed some useful and practical words to the members. The Rev. Canon Ripley (Norwich) then gave a most touching and edifying address, full of spiritual life, well calculated to encourage those present to put forth renewed energy in the cause they have at heart; after which the Rev. T. Carss gave a very valuable account of the present position and attitude of the Hindus towards the Gospel. Luncheon was most kindly provided by some members of the Union.

**Derby.**—The Derbyshire Hon. District Secretaries held their Annual Meeting at All Saints' Vicarage, Derby, on Monday evening, November 9th. The Rev. Canon and Mrs. Knight, with their usual kindness, entertained the brethren at tea. The meeting opened with prayer by the Rev. J. Chancellor, and the Rev. H. M. Mosse, Rector of Heage, gave a short exposition of Scripture. The Association Secretary drew attention to the proposed Simultaneous Meetings in February, and Derby, Chesterfield, and Matlock Bath were fixed upon as centres for holding meetings in the county. The statistical returns of the Hon. Dist. Secretaries were then reviewed and discussed, from which it appeared that there had been a small rise in the amount sent up to London from the county, as compared with the previous year. Henry Morris, Esq., being present, gave some interesting facts from recent information received by the Committee.

On Tuesday morning, November 10th, the Annual Meeting of the Derbyshire C.M. Prayer Union took place at St. James's Hotel, Derby. The chair was taken by Rowland Smith, Esq., Duffield Hall, a Vice-President of the Society. The Rev. Canon Knight gave an exposition of Col. i. 9—29, and stirring addresses were delivered by Mr. Morris and Canon Melville Scott, Vicar of St. Mary's, Lichfield. This very profitable meeting was closed with prayer by Rev. J. Chancellor, Vicar of St. John's, Derby.

**Gloddaeth, Wales.**—Through the kindness of Lady Augusta Mostyn a most interesting Meeting was held in the Hall at Gloddaeth, on October 19th. The object of the meeting was to inaugurate the establishment of a Local Branch of the Church Missionary Society. The meeting was brought about chiefly through the exertions of Mr. A. Evill (Hon. Sec. of the Society for Penmaenmawr and Llanfairfechan). The claims of the Society were advocated by Admiral Prevost, who gave a very interesting account of his own experience amongst the Indians of North America; and also spoke of the flourishing missionary station at Metlakahla.

**Hailsham.**—Harvest Thanksgiving Services were held in the parish church on Sunday, October 4th, when sermons were preached in the morning and evening by the Rev. H. D. Hubbard (Assoc. Sec.) before large congregations. Portions of the church were tastefully decorated with wheat, barley, hops, delicious fruits and flowers of brilliant colours, by several ladies. The preacher's text in the morning was from Matthew ix. 36—38, and in the evening from John iv. 35. The offertories, which exceeded 12*l.*, were devoted to the Church Missionary Society.

**Macclesfield.**—The Annual Meeting of the Cheshire Hon. Dist. Secretaries was held at Hurdfield Vicarage, Macclesfield, on Tuesday evening, November 10th; the Rev. W. and Mrs. Laycock kindly entertaining the brethren at tea. The statistical returns of the Hon. Dist. Secs. were reviewed, from which it was shown that there had been a small increase in the sum returned to London, as compared with the previous year. Other matters affecting the C.M.S. work in the county were talked over, after which the Rev. W. Gray, one of the Secretaries from London, gave some recent information respecting the work of the Society.

The next morning, November 11th, the Annual Meeting of the Cheshire C.M. Prayer Union was held in the Town Hall, Macclesfield. The attendance was not large. The chair was occupied by the Rev. Canon Saumarez Smith, Principal of St. Aidan's College, Birkenhead. After the Chairman's opening remarks, two addresses were given—one by the Rev. W. Gray, the other by the Rev. R. Palmer, Association Secretary. The Rev. J. Ellison, Vicar of St. George's, Macclesfield, and the Rev. J. W. Consterdine, Vicar of Chorley, also spoke.

**Newcastle-under-Lyme.**—The Annual Meeting of the Staffordshire Hon. Dist. Secs. was held at Newcastle-under-Lyme on Monday evening, November 2nd, when the Rev. R. and Mrs. Ward most hospitably received the brethren at St. George's Vicarage. The Rev. J. Graham read the sixty-seventh Psalm and offered prayer. The proposal of the Parent Committee to hold Simultaneous Meetings throughout the country was considered, and centres for holding the meetings in Staffordshire were decided upon. From a review of the statistical returns it appeared that Staffordshire is still suffering from great depression in trade, and that the prospect of any immediate increase in the returns from the county was not very hopeful. At the close of the business part of the meeting General Haig gave some information respecting the Society's work, and interesting discussions took place about the supply of men for missionary work from among the ranks of the younger clergy, the revival of the spiritual life among the Native Christians, and the future organization of Native Churches in India. The meeting was closed with prayer by the Rev. R. Ward.

On Tuesday morning, November 3rd, the Annual Meeting of the Staffordshire C.M. Prayer Union was held in the Mount Pleasant Mission-room, Newcastle-under-Lyme. The chair was taken by the Rev. Prebendary Graham, Rector of St.

Chad's, Lichfield. The meeting commenced with hymn and prayer, after which the Chairman made a few suitable remarks on the benefit of the Union. Two short devotional and missionary addresses were given by the Rev. R. Ward, Vicar of St. George's, Newcastle, and the Rev. C. L. Williams, Vicar of St. Mark's, Wolverhampton. After another hymn and prayer, General Haig read a most interesting and instructive paper on Arabia as a mission-field, pointing out how that country had been neglected, and how at present it presented a most inviting aspect to the missionary who would with whole-heartedness enter upon the work. The Secretaries then invited those who were not members to join the Union, and names were received; after which the meeting was closed with prayer by the Rev. W. R. Hunt, Vicar of Rochester.

**Ripon.**—The Fifty-sixth Anniversary of the Ripon Auxiliary of the Church Missionary Society was held at the Town Hall, Ripon, on Tuesday afternoon, November 3rd, when there was a large audience. The Bishop of Ripon occupied the chair. The report was read by the Rev. J. H. Goodier (Hon. Sec.), who stated that 317l. 4s. 2c. had been remitted by the Ripon Auxiliary. After the Rev. C. F. Warren (from Japan) and the Rev. Canon Scott-Moncrieff had spoken, the Bishop of Ripon spoke eloquently on missionary work, and said the Church of Christ might be well and worthily cut down if ever it declared it had no missionary purpose. If they could only realize the greatness of the work God had put before them, they would not spend their time in nagging after and sticking after trifles; and he could not help thinking that it would be a great and good thing for the Church of England if she were put face to face, as she had been more than once, with imminent danger, that she might understand more and more what her duty was. She had so large an area of time and work that she had no time to stay at home to dispute about trifles, and that her sense of work would drive out of her heart all pettiness of theological disputes. There was a theological morbidness which showed itself in over-zeal for insignificant matters; but if the Church was conscious of her great work and of the difficulty of doing that work, it would be a healthful, helpful influence, for which she should bless God. In the evening a second meeting was held at Trinity School, over which the Dean of Ripon presided.

**Woodford.**—A meeting of the members of the East London C.M.S. Union, presided over by the Rev. Canon Scott, was held at Monkham's, Woodford (by the kindness of Mr. and Mrs. H. F. Barclay), on Friday, October 30th, at 3 p.m., when short addresses were given by the Revs. A. J. Robinson, Rector of Whitecapel; T. R. Lawrence, Vicar of St. Stephen's, North Bow; N. R. Fitzpatrick, Vicar of Woodford-Wells; and W. H. Langhorne, Vicar of St. Luke's, Hackney, on the following subjects:—"Best means of promoting C.M.S. interest in a poor parish," "Self-sacrifice in missionary work at home and abroad," "These all died in faith—a missionary roll-call," and "Missionary prospects." The subjects were treated in a very helpful manner, and it was felt that this was one of the best meetings of the Union. Canon Scott was asked to convey the best thanks of those present to Mr. and Mrs. Barclay for so kindly and hospitably entertaining them.

### TOPICS FOR PRAYER.

PRAYER for the Bishop-designate of the Church of England in Japan, the Rev. E. Bickersteth. (P. 866.)

Prayer for the approaching Parochial Missions at Sierra Leone and Lagos. (P. 868.)

Prayer for the February Simultaneous Meetings. (P. 866.)

Prayer for the right man for the vacant Directorship of the C.M. Children's Home; also for Mr. and Mrs. Shepherd. (P. 867.)

Prayer for men for important posts still vacant, especially the Calcutta and Niger Secretaryships, and the Principalship of the Noble High School. (P. 866.)

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, October 20th, 1885.*—Mr. Edwin Luckock was appointed as a lay agent to the Society's Mission in the Seychelles Islands, to take charge of the African Institution.

Amended regulations were agreed to for the Church Committee and District Church Councils in Ceylon, prepared originally during the visit of the Revs. C. C. Fenn and J. Barton to that island, and afterwards carefully revised.

An application from the Rev. R. T. Dowbiggin for an additional grant for extension in the Cotta district was declined through lack of funds.

The Rev. W. E. Rowlands was appointed joint Secretary, with the Rev. W. Oakley, of the Ceylon Mission, on the understanding that at his own wish Mr. Rowlands continue to take part in the management of the Tamil Cooly Mission.

On further letters from the Rev. J. R. Wolfe respecting a proposed Mission from the Fuh-Kien Native Christians to Corea, the Committee, after full consideration, adhered to their Resolution of March 3rd; and while heartily wishing God-speed to any missionary effort the Native Christians in Fuh-Kien might make of themselves, deprecated any step which would identify the Society with a Mission conducted by Chinese Native Christians in a country so remote as Corea.

The Committee had the pleasure of an interview with Dr. Chaplin, of the London Jews' Society, who for several years had acted as a member of the Society's Palestine Conference, and more recently of their Finance Committee there. Dr. Chaplin expressed his gratification at having been enabled, during his twenty-five years' residence in Palestine, to show his sympathy with the Church Missionary Society, and his readiness still to render such help as should be in his power. He considered that the Society was doing a sound work of a distinctly spiritual character. Among the Mohammedans there was a spirit of inquiry, though just for the present a consciousness of the gradual decay of Islam under Christian influence had the effect of drawing them together, and leading them to adopt the appearance of a greater strictness and zeal. The present time was not, in his opinion, favourable to visible results of missionary work among Mohammedans. The dissemination of infidel literature, from England especially, exercised a most injurious influence. A Bishop was much needed, not necessarily resident at Jerusalem, but one whose superintendence might be extended to embrace a much larger area than Palestine.

The Secretaries reported the death, at Dharmasala, on July 5th, 1885, of Mrs. Reuther, widow of the late Rev. C. Reuther, who had been a Missionary of the Society since 1849, and had laboured in several parts of North India and the Punjab. Since her husband's death, in 1879, Mrs. Reuther had herself laboured earnestly and zealously in connection with the Society in the Punjab. The Committee desired the expression of their sincere sympathy to be conveyed to the surviving relatives of Mrs. Reuther.

A petition from the Native Christians connected with the Society in Western India was presented, representing the present inadequate staff of European Missionaries, and urging the necessity of their being always ten actually at work in the Mission. The Committee directed that the petition be cordially acknowledged, and that the Native Christians of the Western India Mission be assured of the Committee's earnest purpose to do the best they can towards reinforcing the staff in Western India.

On the recommendation of the Sub-Committees in charge of the Persia, North India, Punjab and Sindh, Western India, South India, Mauritius, Ceylon, South China, Mid-China, Japan, North-West America, and North Pacific Missions, various arrangements were agreed to with regard to those Missions.

*Special General Committee, November 3rd.*—The Committee of Estimates presented a report on the Estimates for the Foreign Expenditure of the Society for the year 1886, together with conjectural estimates for the year ending March 31st, 1887, showing a probable total expenditure for the year of 222,491l. They submitted a series of detailed recommendations, ninety-six in number, regarding the estimates for the various Missions, including a large number of refusals of increased grants asked for. They further reported that if the income for the current and ensuing years should attain to the figure which it might fairly be expected to reach if the normal rate of increase in past years were maintained, the present Contingency Fund, which has been largely drawn upon to meet the deficiencies of the last two years, would still be entirely exhausted by March 31st, 1887; but if that increase was not realized there would be the prospect of a heavy deficit at that date. The Report was adopted, and the Committee directed that the Missionaries all over the world be warned of the inevitable necessity of reductions, unless the income for the current year should show a satisfactory increase.

*Committee of Correspondence, November 3rd.*—The Rev. J. M. Macdonald, late of St. John's Hall, Highbury, Curate of Fisherton, Salisbury, was accepted for missionary work in connection with the Society.

The Secretaries reported that the Rev. H. P. Parker, the Society's Secretary at Calcutta, who had received permission in March last to withdraw from that post, and to devote himself to direct missionary work, had sailed on the 3rd of November. The Committee expressed their deep interest in Mr. Parker's plans for carrying on a self-supporting Mission in connection with the Society among the Gonds of Central India, and their prayerful desire that the blessing of God may abundantly rest upon them.

A draft of amended regulations for Native Church Councils in Bengal was submitted and approved, and ordered to be sent to the Calcutta Corresponding Committee and the Bengal Native Church Council for their opinion.

The Rev. A. Lewis, of Dera Ghazi Khan, who has returned to England for a brief stay, was introduced to the Committee, and gave an interesting account of work which is on foot for the Beloochees of Beloochistan, of which Dr. Andrew Jukes (medical) and himself are the Missionaries. He referred to the prospect of his being able, at an early date, to accompany one of the wandering tribes of Beloochees in their journeyings, and so get better access for the Gospel in Beloochistan itself. He urged on the Committee to try their utmost to find the third Missionary for the Belooch Mission, for whose support he himself and the Gordon Fund Trustees had made themselves answerable without cost to the Society. He also referred to missionary operations in Lahore, where, through the exigencies of the work, he had been called to spend some time recently in rendering aid in the Lahore Divinity School.

The Committee took leave of Mr. and Mrs. Luckock proceeding to the Seychelles. The instructions of the Committee were delivered by the Rev. W. Gray, and Mr. Luckock having replied, he was addressed by the Chairman and the Rev. J. Barton, and commended in prayer to the favour and protection of Almighty God by the Rev. W. Allan.

On a letter from the Rev. Charles Phillips, Native Missionary at Ode Ondo, asking definite instructions regarding certain difficulties connected with the marriage of converts, the Committee resolved—(a) That the question of admitting the convert to, or excluding him from, Church privileges, being an ecclesiastical matter, should be referred to the Bishop; (b) that the question connected with the celebration of marriage according to Native rites being still under consideration the Committee cannot at present express an opinion; (c) that the question of modifying the words of the marriage service where not suitable to the circumstances of the country should be referred to the Bishop.

On the recommendation of the Sub-Committees in charge of the West Africa, Yoruba, Niger, East Africa, Nyanza, Palestine, and North-West America Missions, various arrangements were agreed to regarding those Missions.

*General Committee, November 9th.*—A Report was submitted from the Visitors of the Church Missionaries' Children's Home, stating that they had approved the sites of the New Home at Limpsfield, as laid out by the architect; also communicating the resignation of the Rev. A. J. P. Shepherd, M.A., Director of the Home, on account of ill-health and consequent acceptance of a living in Wiltshire. The following Resolution was adopted:—That this Committee have heard with the greatest regret the statement of Mr. Shepherd. They fully recognize the very valuable services which Mrs. Shepherd and he have rendered, and grieve to learn that his health is unequal to his continuing at the head of the Home. They therefore reluctantly came to the conclusion that for Mr. Shepherd's sake, as well as for the good of the Home, his resignation must be accepted.

A Report was submitted from the Frances Ridley Havergal Fund Sub-Committee, on the subject of additional grants for the publication of second editions of the late Miss Havergal's books in the Indian languages, which was adopted.

The Ecclesiastical Sub-Committee presented a Report on the draft of the Fundamental Provisions and Regulations of the Constitution of the dis-established Church in Ceylon, which had been prepared by the Church Organization Committee in the Diocese of Colombo, to be submitted to a Church Assembly shortly to be called, and on which the Missionaries had asked for the advice of the Committee as to their own course of action. The Sub-Committee stated that P. V. Smith, Esq., and W. J. Grane, Esq., had examined for them the legal aspects of the proposed constitution. They submitted the following Resolutions, which were adopted, and ordered to be sent to the Missionaries for their guidance:—

(a) That this Committee are of opinion that the regulations for the appointment of a Synod, and for the future guidance of the Church in Ceylon, proposed by the Committee appointed for the purpose, are, taken as a whole, such as this Committee and the Missionaries and Native Christians connected with the Society in Ceylon may cordially accept; and this Committee therefore, considering all the difficulties and anxieties that have gathered round this subject in past years, cannot but humbly and heartily thank God for the issue to which affairs have now come. (b) That inasmuch as the wording of the synodal compact may be considered to imply on the part of those signing it an obligation unrestricted in point of time and circumstances, this Committee are of opinion that care should be taken that if any declaration be required it should be guarded from words that could imply an unqualified promise for all future time. (c) That in the opinion of this Committee the Missionaries and the representatives of the congregations connected with the Society in Ceylon should join the Church Assembly



for finally settling the constitution of the Church; and that after the constitution has been settled they should become members of the Synod if the constitution be such as has now been proposed, subject only to such emendations as in their judgment do not contravene its general spirit in any matter of importance, and subject to such alterations in or authoritative declaration regarding the synodal compact as is implied in the foregoing Resolution. (d) That in expressing an opinion that the Native congregations should for the present continue to belong to, and should be represented in the Church of England in Ceylon in its new form, the Parent Committee are not to be understood as thereby withdrawing from any statement that they have previously made respecting the future development of the Christian Church in those countries where the Society is carrying on missionary work. (e) That the thanks of the Committee be conveyed to Messrs. P. V. Smith and W. J. Grane for the careful report they have made on the proposed constitution of the Church of England in Ceylon, and that a copy of their report be forwarded to the brethren in Ceylon. (f) That this Committee offer their most sincere thanks to the Society's Missionaries and other friends in Ceylon for their unremitting and successful labours to protect in these regulations the Society's interests, and to provide for the maintenance of its spiritual principles.

A letter was read from his Grace the Archbishop of Canterbury, stating that he had nominated the Rev. E. Bickersteth, M.A., Fellow of Pembroke College, Cambridge, and late head of the Cambridge Delhi Mission, to the Bishopric of the Church of England in Japan. The following Resolution was adopted:— That this Committee desire that their thanks be conveyed to the Archbishop of Canterbury for the kind and considerate letter in which his Grace announces the appointment to the Japan Bishopric of the Rev. Edward Bickersteth, M.A., and especially for communicating the cordial expressions of Mr. Bickersteth respecting the Church Missionary Society. The Committee desire to assure his Grace that they will earnestly unite in commending the Bishop-designate to the favour and protection of Almighty God. They would recall how much this Society owes to the devoted labours of Mr. Bickersteth's grandfather, and to the unflagging zeal in its behalf of his father, the Bishop of Exeter, and pray that the close association of a third Bickersteth with its missionary work may result in much blessing.

The Honorary Clerical Secretary submitted to the Committee his desire to spend a twelvemonth in visiting some of the Society's stations in India, Ceylon, China, Japan, the North Pacific, Saskatchewan, and Manitoba. He explained that ever since his appointment he had hoped to be able some day to accomplish such a tour, which he believed calculated greatly to increase his own efficiency for the work entrusted to him, and with the divine blessing to be beneficial to the Missions themselves. He expressed his readiness to provide the stipend for such temporary help as might be required during his absence, and his purpose to take out with him his eldest son, Mr. E. F. E. Wigram, who was heartily interested in the Society's work, and who would have taken his degree before October, 1886, which would be the probable date for commencing the tour. Several members of the Committee having in warm terms expressed their approval of the proposal, it was resolved, That this Committee gratefully accept the kind proposal of the Honorary Secretary to spend a twelvemonth in visiting the different stations of this Society. They are fully convinced that the proposal is one that will be of the utmost advantage both to the Society and to its Missionaries, while they further trust and pray that it may tend greatly to the re-establishment of Mr. Wigram's health.

The Secretaries reported the death of the Right Rev. Bishop Anderson, a Vice-President of the Society. The following Minute was adopted:— "In hearing of the removal to his heavenly rest, after having been for

some years in the mysterious providence of God laid aside from all work, of their old and venerated friend Bishop Anderson, the Committee would express their thankfulness to the Giver of all good gifts, and their grateful appreciation of Bishop Anderson's labours and bright example and great achievements in the missionary-field, and the aid that he rendered in this country to the missionary enterprise of the Church and to every other good cause. They would point in particular to the good foundation laid by him, on which he himself and others have so nobly built, for the illumination of heathen tribes and the development of Indian Christendom in the vast expanse of the Society's North-West America Mission. Bishop Anderson's episcopate and missionary labours the Committee feel confident will long be remembered as a conspicuous example and a powerful stimulus to others endowed with similar gifts and placed in similar circumstances."

The Secretaries reported the death, on October 16th, of the Rev. Canon Babington at the advanced age of ninety-four. The Committee, in recording the loss which they have sustained by the death of their venerable friend, could find no better words in which to express his devotion to the missionary cause than those in which he himself wrote in February last in answer to an invitation to attend the opening of the new wing of the Church Missionary House: "Happy indeed should I be were it in my power, but it is impossible at ninety-three years of age." Canon Babington's life extended over the whole period of the past history of the Society. From fifteen years of age to the close of his long life the work had a warm place in his heart. The Committee directed that an assurance of their sympathy be sent to the relatives of the late Canon Babington.

## NOTES OF THE MONTH.

### ORDINATIONS.

*South India.*—On September 20, at Bangalore, the Rev. J. B. Panes to Priest's Orders; and Mr. D. A. Peter (Native), to Deacon's Orders, by the Bishop of Madras. Also, on the same date, at Palamcottah, the following were admitted to Orders by Bishop Sargent:—To Priests' Orders: Revs. J. Kohlhoff, E. Asirvatham, S. Sathianadhan, V. Sargunam, J. Paul, A. Savarimuttu, and J. Nallatambi (all Natives). To Deacons' Orders: Messrs. A. A. Carr, S. David, and V. Y. Pakkianadhan (Natives).

### ARRIVALS.

*South India.*—The Rev. J. and Mrs. Harrison left Madras on September 22, and arrived in England on October 25.—The Rev. T. and Mrs. Kember left Madras on October 6, and arrived in England on November 9.

*N.-W. America.*—The Rev. A. C. Garrioch left Winnipeg on September 29, and arrived at Liverpool on October 11.

### DEPARTURES.

*Eastern Equatorial Africa.*—Mr. and Mrs. S. Watt and Miss Harvey left England on November 28 for Zanzibar.

*North India.*—The Rev. H. P. Parker, and the Rev. R. J. and Mrs. Bell, left England on November 3 for Bombay.

*Punjab.*—The Rev. E. and Mrs. Corfield left England on November 14 for Bombay.

*Western India.*—The Rev. E. J. Jones left England on October 31 for Bombay.

*Mauritius.*—Mr. E. and Mrs. Luckock left London on November 16 for the Seychelles.

### BIRTHS.

*North India.*—On July 4, at Calcutta, the wife of the Rev. G. H. Parsons, of a daughter.

*South India.*—On October 3, at Masulipatam, the wife of the Rev. J. B. Panes, of a daughter.

### DEATHS.

*Eastern Equatorial Africa.*—At Mamboia, on September 9, Mr. S. G. Burr.—On September 8, at Mpwapwa, the infant child of Dr. E. J. and Mrs. Baxter.

*North India.*—At Krishnagar, on October 10, the wife of the Rev. J. W. Hall.

*Western India.*—At Nasik, on August 25, the infant child of the Rev. F. G. and Mrs. Macartney.

## Contribution List.

*In the following list of receipts from October 12th to November 10th are acknowledged all remittances from Associations, Benefactions and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.*

ENGLISH ASSOCIATIONS.					
Berkshire: Faringdon.....	30	0	0	Kilburn.....	64 17 6
Letcombe Regis.....	34	1	3	St. John's.....	28 4 1
Reading.....	70	0	0	North Bow: St. Stephen's.....	4 0 0
Wingrave.....	2	2	0	Twickenham.....	14 15 10
Bristol.....	50	0	0	Upper Edmonton: St. James's.....	7 4 0
Buckinghamshire: East Claydon.....	19	6	3	Monmouthshire: Coed-y-paen.....	7 17 4
Hazlemere.....	17	12	5	Penhow.....	2 7 0
Loudwater.....	40	11	1	Shirenewton.....	1 1 0
Middle Claydon.....	12	7	0	Trevethin.....	11 0 3
Olney.....	12	7	0	Norfolk: Cringleford.....	5 5 0
Steeple Claydon.....	16	10	0	Northamptonshire: Boddington.....	11 9 11
Cambridgeshire:				Marston: St. Lawrence.....	2 6 3
Littleport: St. Matthew's.....	1	17	6	Naseby.....	9 6 4
Cheshire: Ashton Hayes.....	6	7	0	Pilton.....	2 9 5
Cloughton: Christ Church.....	85	19	1	Nottinghamshire: Tversal.....	2 12 6
Lostock Gt. Alton.....	4	1	10	Rutlandshire: Ridlington.....	4 14 6
Shocklach.....	6	10	0	Shropshire: Lilleshall.....	4 14 3
Wharton.....	6	15	8	Market Drayton: Emmanuel Church..	3 17 0
Cornwall: Liakeard.....	4	10	0	N.-W. Shropshire.....	3 6 2
Pencoye.....	17	4	0	Rowton.....	1 0 1
Cumberland: Cockermouth: Christ Ch..	2	2	2	Tyrlay.....	3 0 0
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\* These items were accidentally omitted last month.

**Erratum.**—In our last month's issue, under "Wiltshire, West Ashton, 5l. 4s." read "4l. 5s."

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[By a strange and unaccountable oversight, the paragraphs following, which were intended for this number, were omitted in making up the pages. As the greater part of the news arrived on Oct. 27, we are unwilling to defer it, and therefore insert this additional slip.]

## FURTHER NEWS FROM EAST AND CENTRAL AFRICA.

WE did not expect to receive further news from U-Ganda so soon; but it seems that Mr. Mackay, on returning thither after sending off his previous letters from the south end of the Lake, resolved to entrust his Native crew with the *Eleanor*, and send them back again alone. They came over safely; and thus we have two months' later news, to July 30th, the letters reaching Msalala on August 9th. The communications from our brethren are chiefly on business matters, and evidently there had been no renewal of the persecution of January. Mr. Mackay writes,—

At length we have finished a large hall for church and school. This has been a great want. Our work is growing. On Sundays the place is packed. Our week-day school is also so well attended that we cannot do justice to all.

At length we have got the Christians themselves to select (by ballot) seven of their number as a Native Church Council to aid us in attacking the stronghold of the Lubare. We must try in some such way to set them on their own legs. I hope that they will be a great help to us.

Last Sunday I got the names of 103 persons, all unknown to me, who were being taught by somewhere about a dozen only of our people. Had I got from them *all* the names of those being

taught by them, the number would doubtless be large.

Three Romanists have arrived, and commenced work: we have exchanged visits. Two of them were in the country before. The reasons which they alleged as ground for leaving remain unaltered. Doubtless they thought our success so far good enough ground for their return.

All the head Lubares have just been to the capital, giving the king his credentials for governing land and sea. He has expressed his unwillingness to receive them—yet he has received them—being afraid of his older chiefs (so he says). But the Lubare power is at a discount nowhere so much as at the capital.

Mr. O'Flaherty mentions that on the Sunday before the mail left (July 26) there was a congregation of 173 souls, and 35 communicants.

We deeply regret to report the death of Mr. S. G. Burr, the young gardener from Mildmay, who went out with Mr. Hooper. Mr. Hooper, with Mr. Burr and Mr. Taylor, arrived at Mamboia on September 5—8, all three suffering from fever, and unable to walk. Mr. Roscoe received them there, and Mr. Hooper and Mr. Taylor seem to have been better when the mail left on the 13th. But Mr. Burr, who also had dysentery, became rapidly worse, and passed away on the 9th. His last intelligible words were "Peace, perfect peace," and "You know the commandment, Do all to the glory." Mr. Hooper writes, "I shall feel this loss very much, but God is very good to us in our trouble." Mr. Roscoe says, "So passed away another servant to be with the Master. May God give us who are left grace to live more devotedly, and grant that this servant's short missionary life may be used to His honour and glory!" In the grief we must all feel at this dispensation, let us not forget to praise the Lord for His goodness during so many years. Since Dr. Smith died of dysentery at Kagei in May, 1877, no missionary has died until now—though we do not forget that three of them have lost their wives.

Mr. Roscoe had sent on to Mpwapwa for Dr. Baxter, who arrived with Mrs. Baxter on September 13th. We are sorry to hear that their infant

child had been taken from them. They too need our sympathy and prayers.

We are truly thankful to receive the subjoined letter from Bishop Hannington, sent by him to the brethren on the coast. The Ulu country, which he says was three days' off, will be found on the East Africa map in the Society's last Annual Report, some distance north of Kilimanjaro:—

*Kikambuli, Aug. 10.*

MY DEAR FRIENDS,—As there is a remote chance of this reaching you, I shall mount on the wings of hope, and send a few lines relative to my movements up to the present date. First let me devoutly thank our God and Saviour that I have got thus far safely, and in spite of difficulties and trials have so far, on the whole, enjoyed excellent health. Wray's pigeon-house was left on Thursday, and by some means or other we kept rather too close under the Sagalla Hills, and camped for the night on the banks of the Voi, when we ought to have taken a more westerly direction. The roads have all very nearly perished from want of traffic, so those who perhaps might have known were at an utter loss as to which way to go. The next day we first utterly lost ourselves in the dense fringe of bulrushes of the Voi, and the two best hours of the day wore away. We then took a path which, after promising fair, turned nearly due west, and landed us at Makobolo, on the Burra Hills. Here, however, we found food, and rested for Saturday and Sunday in the midst of tolerable plenty. Here we endeavoured to obtain a guide, but in vain; and on Monday, August 3, we found ourselves lost over and over again. We got scattered in three parties. I taking the lead, climbed a tree, and got a survey of the country, and finally struck for a mass of rock, and by firing guns, &c., we found ourselves together at sunset after an intensely fatiguing day for some of us. The men fortunately were not overtaxed, as they rested while a few of us explored the country, or broke through the jungle.

The next day we made out our direction, and again struck straight across the forest, and to our great joy found ourselves at the River Tzavo long before we had dared to hope. I here found myself a little out of sorts from getting overheated in a more shadeless forest than that of Taro. This river is

broad and clear, and full of fish, many of which the men succeeded in capturing. We had also struck here the main Ukamba road, which runs the south-east side of the Teita Hills.

On Saturday we arrived at the first Wakamba villages. Here we found food very scarce, and it was hardly thought we could stem over Sunday. However, an effort was made, which succeeded. We have now arrived at a more populous quarter, with plenty of food, but at very high prices. These have since fallen extremely, and matters look brighter.

And now for the outlook. Another three days should bring us to Ulu. Here we are told that people are dying of famine. If this is so we shall have intense difficulty in getting through, and there seems no game of any description to help out the men. My one great fear is insufficiency of stuff. If I had been *permitted* (shall I say) to start with fifty men less, I should have been more sanguine, but I can see less hope of retreat. So, God helping us, speedy advance must be the word.

Hitherto He has helped us, and one cannot but feel that He will continue to do so, and therefore in full hope we go forward, content to leave the future.

By-the-bye, candles and lamp oil were forgotten, so the camp-fire has to serve; and my watch, to use a Native expression, has died; so, as Jones expresses it, his lordship is very poor. After all I think it is for the best, and as all things work together for good, this must. I don't wake up two or three times in the night to look at my watch, and I don't sit up reading at nights, nor run in danger of setting myself and tent on fire. If this reaches, will the brethren kindly forward it to Salisbury Square, and will all forgive the flatness of my song?

The blessing of the Almighty be with us all, and prosper the missionary cause here and elsewhere!

P.S.—Nov. 24. Another mail just arrived. Mr. Hooper had gone forward from Mpwapwa, better in health. Nothing further from the Bishop, or from U-Ganda.

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